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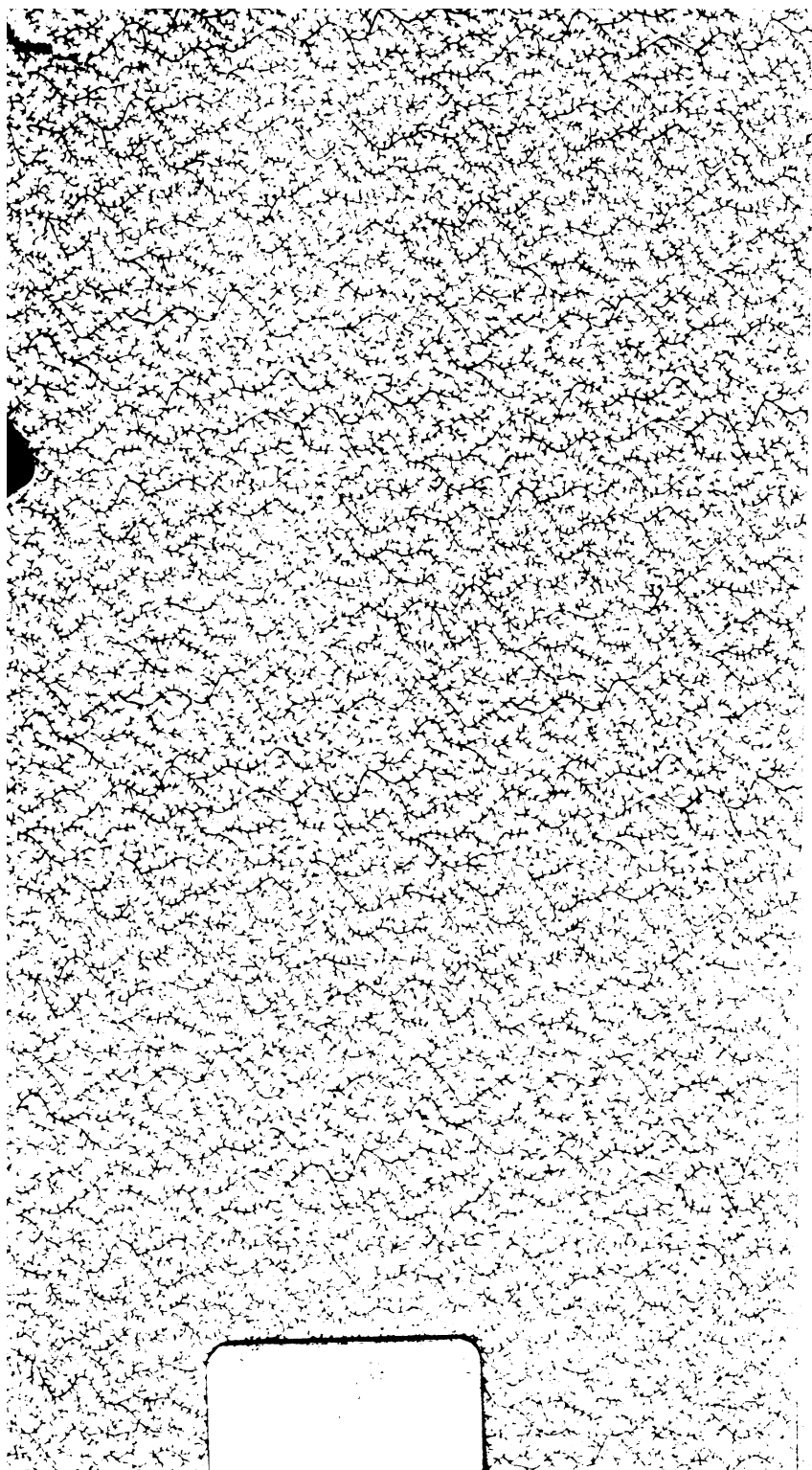
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THE
MONTHLY REVIEW;
OR,
LITERARY JOURNAL,
ENLARGED:

From SEPTEMBER to DECEMBER, *inclusive*,

M,DCC,XC.

With an APPENDIX.

“ ——— *Major rerum mihi nascitur ordo,*
“ *Majus opus moveo.*”

VIRG. *Æn.* vii. 44.

“ But you who seek to give and merit Fame,
“ And justly bear a Critic's noble name—
“ Be niggards of advice on no pretence,
“ For the worst avarice is that of Sense.
“ With mean complacencies ne'er betray your trust,
“ Nor be so civil as to prove unjust.
“ Fear not the anger of the Wise to raise;
“ Those best can bear reproach, who merit praise.” — POPE.

VOLUME III.



LONDON:

Printed for R. GRIFFITHS;
AND SOLD BY T. BECKET, IN PALL MALL.
MDCCXC.

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T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Royal and other Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see our *Index*, printed at the End of this Volume.

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T H E

MONTHLY REVIEW,

For SEPTEMBER, 1790.

ART. I. *The History of the Public Revenue of the British Empire.*
Part Third. By Sir John Sinclair, Baronet. 4to. pp. 410.
15s. Boards. Cadell. 1790.

HISTORY, till of late, was chiefly employed in the recital of warlike transactions. Victories, defeats, revolutions of kingdoms, occasioned by conquests, successful usurpations by daring individuals, and similar events, were too long deemed the only objects worthy to be recorded in the historic page. The *people* were not known; the circumstances that affected *their* domestic prosperity and happiness were entirely overlooked; and the records of many ages might have been perused without obtaining the least information concerning any fact that led to a knowledge of the internal economy of the state, or the private situation of individuals.

Thanks, however, to the more enlightened spirit of modern times, things are much altered in this respect. Readers now expect to find, not only the *warlike* exploits, but the *civil* transactions, of princes, recorded in the historic volume. The *people* claim their share of attention; the progress of arts is considered as an object of importance; industry, agriculture, manufactures, commerce, manners, population, and personal security, are now viewed as objects that deserve a particular degree of investigation. Finance is become a science, and *begins* to be studied as an object of primary importance, by those who aspire to dignified offices in the state. At present; indeed, this science is only in its infancy, and its first principles are little understood; the history of past financial operations is, therefore, a chaos of absurdities; and the financial operations of present times, in general, form only a series of blundering schemes, calculated to attain the objects in view, by means of every little deception, that the minister of the day can invent for imposing on the judgment of those

whose aid is necessary to carry his plans into execution. The prosperity of the *people* is, therefore, with such men, no serious object of consideration; and the enlightened few who have made some advances in this science, behold, with astonishment and indignation, that, in almost every case, the industry of the people is checked, and their prosperity infinitely retarded, by these puny financial projects. Their contempt, however, for the talents of these oppressors, keeps pace with their regret:—they see, with some degree of satisfaction, that when the time arrives when ministers shall become so enlightened as to be able rightly to understand their own interests, they will be convinced that the revenue of the prince must ever be in proportion to the welfare of the people; and that whatever shall retard the prosperity of the latter, must diminish, in a much higher ratio, the income of the former. They see that good policy and humanity are the same; they anticipate the time when this era shall arrive, when this momentous truth shall be universally admitted; and they contemplate, with wonder, the amazing extent of revenue that may then be afforded by the same people, when compared with that pittance which can be, with difficulty, acquired from them under the present faulty administration of affairs.

The reader will easily perceive that these reflections are *general*, and apply universally to the financial operations at present in vogue, in every part of Europe; and that they are by no means intended as a reflection on any one individual, or set of men, in any part of the world. In some nations, the welfare of the people is more adverted to than in others; and there a greater revenue can be more easily obtained from them, than elsewhere. Unfortunate it is, that princes should, in general, be so blind to their own interest, as not to perceive that this is *universally* the case, and ever must be so!

The work before us suggested the foregoing observations. Our readers are already acquainted with the purport of this performance, from the account given in our review of the two former parts * of it. The ingenious and indefatigable author has pursued his researches, in regard to the revenue of Great Britain, with the most unceasing assiduity; and he has collected together, from a variety of sources unattainable by most men, a great many facts concerning the object of his disquisition, that will be deemed of high importance by every person who, in future times, shall think of engaging in these interesting speculations. Still, however, Sir John Sinclair complains of the difficulties which he has encountered in the prosecution of his

* See Review, Vols. lxxiv. p. 94. and lxxx. p. 22.

inquiries, and regrets the imperfections that they have occasioned.

‘It is (says he, in the advertisement) with infinite regret, that the author publishes a performance in many respects so defective. But he trusts the reader will consider it merely as the outlines of a work, which cannot be completed without much additional labour and application; and which, indeed, cannot be brought to minute perfection, without the assistance of those to whom the charge of our public revenues may be entrusted. Such assistance, however, is not to be looked for until the nation is blessed with a real patriotic minister, who has judgement to foresee the advantages to be derived both to himself and to the public, from such investigations, and generosity enough of spirit to contribute every aid in his power, and every information from the offices under his direction, to elucidate the political situation and circumstances of the country, and to explain every particular regarding either the past, or the present state of its finances.’

Such an enlightened minister, we are afraid, is not to be expected in the present times: but we think it augurs well for the future, when we find a man of that rank and station in life, which the author of the performance before us now holds, so fully sensible of its utility.

The period of our political history investigated in the present volume, is that which intervenes between the Revolution and the present day, and includes precisely one century. It is preceded by the following general view of the public revenue of England since the Conquest:

William the Conqueror,	-	-	£. 400,000	0	0
William Rufus,	-	-	350,000	0	0
Henry I.	-	-	300,000	0	0
Stephen,	-	-	250,000	0	0
Henry II.	-	-	200,000	0	0
Richard I.	-	-	150,000	0	0
John,	-	-	100,000	0	0
Henry III.	-	-	80,000	0	0
Edward I.	-	-	150,000	0	0
Edward II.	-	-	100,000	0	0
Edward III.	-	-	154,139	17	5
Richard II.	-	-	130,000	0	0
Henry IV.	-	-	100,000	0	0
Henry V.	-	-	76,643	0	0
Henry VI.	-	-	64,976	0	0
Edward IV.	}	-	100,000	0	0
Edward V.		-			
Richard III.		-			
Henry VII.	-	-	400,000	0	0
Henry VIII.	-	-	800,000	0	0
Edward VI.	-	-	400,000	0	0
Mary,	-	-	450,000	0	0
Elizabeth,	-	-	500,000	0	0

James I.	-	-	-	£. 600,000	o	o
Charles I.	-	-	-	895,819	o	o
The Commonwealth,	-	-	-	1,517,247	o	o
Charles II.	-	-	-	1,800,000	o	o
James II.	-	-	-	2,001,855	o	o
William III.	-	-	-	3,895,205	o	o
Queen Anne, (at the Union)	-	-	-	5,691,803	o	o
George I.	}	including Scotland	{	6,762,643	o	o
George II.				8,522,540	o	o
George III. (<i>ad</i> 1788)				15,572,971	o	o

* The above is the net, not the gross, revenue.*

It deserves, however, to be remarked, that the above view does not exhibit a fair state of the revenue of each prince respectively, on two accounts: 1st, Because the pound sterling, at different times, contained different quantities of silver;—and, 2d, that the same quantity of silver bore a different value, when compared with other property at different periods. Thus, in the time of William the Conqueror, the pound contained 5328 grains of silver, and was equal in weight to 3l. 2s. of our present money. In the time of Henry IV.—VII. it weighed only 2841.6 grains, and was equal to 1l. 13s. 3d. of our present money. At the end of Henry VIIIth's reign, it weighed only 800 grains, and was worth no more than 9s. 3½d.; and at one time in Edward VIth's reign, it weighed only 400 grains, which was equal to 4s. 7½d. of our present money. The value of the same weight of silver at these different times, would be more difficult to ascertain: but both should be taken into the account in forming a true estimate of the value of the revenue at each of the periods mentioned.

The first chapter of this work treats '*Of the progress of the National Income since the Union.*' This chapter is introduced by the following reflections:

' Among the various political problems which it would be not a little desirable to have satisfactorily explained, there is none more curious in itself, or more truly interesting to this country, than a statement of the means which have enabled it to bear its progressive weight of taxes, but more particularly the heavy burthen to which it is now subject. A century has scarcely elapsed, since a revenue of about two millions was supposed to be fully equal to its utmost ability; nor since D'Avenant, the most intelligent writer of his time on public questions, openly asserted, "that the commerce and manufactures of England would sink under a heavier load*." Whereas now, England alone supplies the Treasury with above *fifteen millions*; and any popular clamour that is heard, is more owing to the manner in which our taxes are laid on, than to the quantum which is levied.'

* D'Avenant's Works, vol. ii. p. 283.

Sir John does not attempt to solve this problem, in the present work; he only proceeds to state, in a concise manner, the amount of the revenue at different periods, with the sources from which it was derived, interspersed with judicious remarks, that tend to open the eyes of our legislators in regard to circumstances of importance, which must, from the nature of things, too often escape their notice, and tend to retard the prosperity of the nation. Such are the following observations concerning rock salt:

' Among the various advantages which Ireland enjoys, from the manner in which the two countries are at present connected, there is none of so singular a nature as the right which it possesses, of having rock salt exported from England *duty free*; whilst (with a few exceptions) if carried from one port to another in this country, it is liable to a considerable tax. But as so peculiar a privilege was owing to neglect, and not design, it is to be hoped it will not be perpetuated. By an act passed *anno 1710**, a duty of nine shillings per ton was imposed on all rock salt exported to Ireland for thirty-two years, from the 11th of June 1711. Why it was not renewed when it came to expire, is not at present known; but justice to the people of Great Britain requires the revival of so equitable a regulation, or the extension of the same privilege to the rest of the kingdom.'

In enumerating the various taxes that have been adopted or abolished, the author offers some arguments to shew the expediency, or to point out the pernicious tendency, of these measures. On the salt tax, in particular, as being an object of great national importance, he has occasion to animadvert. In the year 1729, it was, for a time, wholly abolished; on which occasion, he observes:

' The abolition of a tax is so uncommon a circumstance in the modern financial history of this country, that it merits particular attention whenever it has occurred. The duty upon salt had been long complained of as burdensome to the poor, injurious to many of our manufactures, and fatal to the progress of the British fisheries, so essential to our naval strength; and such, it was imagined, was the flourishing state of the revenue at the commencement of this reign (Geo. II.), that this duty might be safely dispensed with. Accordingly, by an act passed *anno 1729†*, both the customs and excise upon salt were abolished from Christmas 1730. But before the measure could operate beneficially to the nation, the abolished duties were revived‡; at first only for three years, though since they have been rendered perpetual. Sir Robert Walpole, who was then chancellor of the exchequer, and who had moved the repeal, was not ashamed of acting the inconsistent part of proposing the revival. His object was, to ingratiate himself, by that means, with

* 9th Anne, cap. xxiii. § 44.
† 5th Geo. II. cap. vi.

† 3d Geo. II. cap. xx.

the landed interest; for it enabled him to reduce the land tax to one shilling in the pound. But it may be asked, in the words of an author who has given us an account of these transactions*: "Can we suppose that any man who is a friend to the fishery, or the naval power of this nation, will ever vote for the continuing so pernicious a burden?"

'When the salt tax was revived, some very useful regulations were proposed, to prevent its proving so pernicious as it had formerly been. In particular, it was suggested that all salt employed in victualling ships, in manuring land, in dressing and curing leather, and in making glass, and glass bottles, should be exempted from duty. But such proposals were rejected: some favour was shewn to the fisheries; but such is the trouble with which receiving drawbacks and bounties is attended, that nothing but a total abolition of the duty once more, or, at least, a commutation of it, in so far as respects Scotland, can establish that most essential branch of commerce, to the extent to which it might be carried, to the great advantage of this nation†.'

Among the various taxes that have been adopted in modern times, no one seems to be attended with more pernicious consequences than that on salt, in this country; yet no minister, since the period above named, has been found, who would venture even so much as to propose its abolition; though, it is believed, that no man who seriously reflects on the subject, and who weighs the arguments that have been frequently urged on that head, can entertain a doubt with regard to it. The present patriotic author seems to be fully sensible of the vast importance of this article; and he returns to it, with great force of argument, in a succeeding part of his work, which we are sorry our limits forbid us to insert at length:—we perfectly acquiesce in his conclusion, that it cannot well be accounted an exaggerated calculation, that it occasions the introduction of commodities into this country which would not otherwise be necessary, and prevents the creation of wealth which might otherwise be acquired, to the amount of at least **THREE MILLIONS *per annum***, which are thus sacrificed for the sake of the income derived from this branch of our finances.

In the course of the first chapter of this history, the curious reader will meet with a very full and satisfactory account of the nature of the several taxes that have been adopted since the Revolution, and the gradual increase of the revenue since that time to the close of the year 1788. The author concludes with the following abstract of the supplies since the Revolution:

* 'History of our National Debts, part iv. pp. 50—58. 64.'

† Page 28.

Supplies during the reign of King William,	£. 72,047,369
— — — Queen Anne,	122,373,531
— — — George I.	79,832,160
— — — George II.	276,349,773
George III. from his accession to Michaelmas 1788,	450,041,321

Grand total, £. 1,000,644,154

‘ Having thus (says he) accumulated, with as much accuracy as circumstances would admit of, the various sums that have passed into the exchequer of this country for this century past, I shall now proceed to explain in what manner this nation has contrived, in the comparatively short period of one hundred years, to expend above a thousand millions of English money, equal to about twenty-four thousand millions of French livres*.’

The second chapter treats accordingly, ‘ *Of the Progress of the Public EXPENCES since the Revolution.*’

In the course of this chapter, as in the former, the author considers the expences of each reign separately, and passes in review the civil list, the army, the navy, the ordnance, miscellaneous expences, fortifications, colonies, &c. making many pertinent observations on each, for which we must refer to the work. The chapter concludes with a severe reprehension of the warlike system that has prevailed during that period between Great Britain and the neighbouring states; and with a representation of the benefits that might accrue from a more pacific system of politics, founded on more liberal and beneficent principles than have hitherto been adopted.—A friendly commercial treaty with France is strongly recommended †, and a general system of colonial emancipation is warmly advised. On this subject, we cannot deny ourselves the pleasure of transcribing the following spirited remarks on the conduct of Spain, with regard to her colonies; more especially as they have such an immediate reference to some recent events, which could not have been in the author's view when they were written:

‘ With regard to Spain, it is much to be wondered at, that the indignation and resentment of Europe has not, long ere now, burst forth against that imperious country. The feelings of mankind must be callous, indeed, to have suffered the most fertile and valuable provinces in the world to be so long subjected to her stern and detestable domination. With what indignation ought not every nation to be filled, by the arrogant claims of a single monarchy pretending to engross such an extent of empire, and to prohibit every other nation in Europe from approaching its shores! Had it not been for its oppressions and misgovernment, what myriads of new inhabitants might not have been flourishing at this

* Page 33.

† This was written, we are told, in the year 1786, before the treaty of commerce with France was begun.

time in those distant regions; and how much would not the enjoyments of Europe have been increased by an intercourse with them! It is full time, therefore, that this tyrannical system of oppression should be abolished, and that its colonies should at last taste some share of liberty and good fortune!

The third chapter is appropriated to the investigation 'Of the present State of the Public Revenue, and of the different Branches of which it consists.' Here the ingenious author takes a particular survey of the various sources of revenue in Great Britain; and investigates, with precision, the sums of money produced by each, and the natural tendency that each particular mode of levying money has on the body politic.

He arranges our taxes under two general heads: 1st, Temporary taxes; and, 2d, perpetual taxes.

Of temporary taxes, he first examines the *land tax*. The produce of this tax, he says, when the rate is at 4s. in the pound, should be, for England, 1,989,673l. 7s. 10½d. and for Scotland, 47,954l. 1s. 2d. making in all 2,037,627l. 9s. 0½d. Yet this is uniformly deficient to the average amount of 235,746l. 14s. 9d. Whence this deficiency arises, and the means of obviating it, are subjects of important consideration, here fully investigated. Here also the author considers the question concerning the propriety of raising *all* the supplies by a land tax, so warmly contended for by the French philosophers; and he concludes that their arguments are fallacious.

The *malt tax* is the next subject of investigation. This, we are told, was at first estimated at 750,000l. *per ann.* and it also appears that, on an average, from 1716 to 1724, both inclusive, it actually did amount to 755,014l. *per annum.* Here, again, we find a deficiency, of late years, to the amount of 208,974l. *per annum.* This deficiency the author attributes, in a great measure, to the additional duties that have been laid on malt. and with reason.

2d. *Perpetual taxes.* The first tax belonging to this class, (which, by the bye, the author considers as not altogether constitutional,) is the *customs*. His observations on the duties drawn for goods *exported*, discover a liberal mind, and an enlightened understanding. Under the head of *Customs on Goods carried Coastways*, the following remarks are so judicious and important, that we cannot resist inserting them:

'But of all the custom-house duties exacted in Great Britain, there is none so truly exceptionable as that upon coal carried coastways; the tax being equally injurious to the navigation and maritime strength, to the manufactures, the agriculture, and the fisheries of this country.

'The coal trade, it is well known, is the best nursery for British seamen. Sailors bred up in that trade can hardly be equalled for skill,

skill, spirit, and hardiness in their profession. By taking off the duties upon coals carried coastways, an invaluable treasure of perhaps 10,000 seamen, would be added to the maritime force of the country. Nor would the number of shipwrights, necessary for building the vessels, in consequence of such an additional demand for shipping, be an unimportant circumstance.

‘It is commonly remarked, that manufactures flourish best wherever coals are the cheapest and most abundant. In so cold a country as Great Britain, fuel is a real necessary of life, and is required in fabricating almost all our manufactures. Whilst this tax continues, the various manufacturing advantages resulting from the cheapness of that article are confined to particular districts. Whereas, by abolishing that duty, all places would be more nearly on a footing; and hence industry and commerce would spread over the face of the whole country.

‘Nor is the duty upon coals less pernicious to agriculture. It renders it necessary, in many parts of the kingdom, to devote considerable quantities of improvable ground to rear wood for the purpose of firing. And in those parts of the island, particularly in the remote parts of Scotland, where peat and turf can be had, the summer is not spent by the farmer in procuring manure, in fallowing his fields, or in raising crops to enrich and fertilize the soil, but is principally wasted in collecting firing for the winter season.

‘If any set of men are entitled to public encouragement, surely those who maintain themselves by fishing only, who procure a subsistence in a manner so truly precarious, who run such perpetual hazard of being lost in the little boats in which they trust themselves, and who form a species of naval militia whose services the public can at any time command, have by far the best founded pretensions; and of all the encouragements that could be given to them, that of enabling them to supply themselves with firing at an easy rate, would perhaps be the most acceptable. Their whole labour might then be devoted to their own profession; nor would the miserable necessity of procuring a scanty supply of fuel, tempt them to waste so considerable a portion of their time in any other occupation.

‘It is hoped that these considerations,’ (with many others of great weight, we shall beg leave to observe, that might be urged,) ‘will, some time or other, occasion a commutation of this duty, since there is hardly any other tax that could prove equally detrimental; and as, without some substitute, so important a branch of the revenue, producing above half a million *per annum*, cannot be dispensed with*.’

Our limits forbid us to follow the author so closely through his further remarks on the *customs*—on the *excise*—*stamp duties*—*house and window tax*—*commutation tax*—*tax upon serv-*

* ‘When these observations are considered, it will hardly be credited, that in 1784 a tax upon the inland consumption of coals, of 3s. per chaldron, was proposed to parliament. The plan was fortunately resisted, and given up.’

ants—horse tax—royal domains—shop tax, &c. &c. nor can we stop to specify the number of officers employed in collecting the revenue of Great Britain, here particularly enumerated—the proportional expence of collecting the different branches of revenue—the poor's rates,—which, however, we may briefly state, amounted, *anno* 1785, to 2,359,297 l.—nor other sums levied from the people : we can only in general observe, that by a particular account *, the whole money annually paid by the people of Great Britain, for public purposes, amounts at present to 23,725,349 l.—an immense sum !

Sir J. Sinclair, however, as our readers may remember, from what we have remarked of his former writings, is not one of those gloomy politicians, who are constantly predicting ruin. He thinks that though we have not hitherto done what we ought to have done in the financial walk, and that we have thus been brought into difficulties that might easily have been avoided, still our case is by no means desperate ; that we yet possess many resources ; and that, by a prudent management, a revenue considerably greater than they have yet yielded, may be drawn from the people of this country, without distressing them ;—and the fourth chapter, which treats ‘ *Of the National Resources,*’ is appropriated to a developement of the author's ideas on the means by which this might be effected. The details here are too long to admit of our particular notice.—On the whole, though some of the projects may be accounted fanciful and impracticable, and though many important particulars in this department are entirely overlooked, yet a great many ingenious hints are suggested, which will, we hope, lay the foundation of future improvements, of no little consequence to this country. These proposed improvements, the particulars of which we must omit, are comprehended under the four following general heads : *viz.*

	<i>Per annum.</i>
1. Economical arrangements,	£. 1,037,274
2. Improvements in the existing revenue,	700,000
3. New and additional taxes,	5,529,600
4. Lucrative financial projects,	6,530,000

In all, £. 13,796,874

Chapter 5. is intitled, ‘ *An Analysis of the present National Debt, with some Observations on the Nature and real Amount of the Burden, and the Means of discharging it ; together with a State of the Income and Expenditure, compared to that of France.*’

* See p. 164.

Those who are unacquainted with the nature of the British funds, may read this chapter with profit. The author agrees with our minister in the propriety of attempting, and in the practicability of extinguishing, the national debt: but he totally differs from him in regard to the means that ought to have been adopted for that purpose. For the arguments here adduced, in support of this opinion, which would not admit of being compressed, we must necessarily refer the curious reader to the book itself. If any part of this performance might have been spared, we think it is the concluding part of this chapter, which consists of a statement of the revenues and resources of France, as contrasted with that of England. The parallel, in the present case, turns out much in favour of Great Britain; and this will occasion matter of no small exultation to honest John Bull. It amounts, however, on the whole, to no more than this—*we* have hitherto acted foolishly—in *France* they have acted more foolishly:—we are still possessed of great resources, if we know how to avail ourselves of them;—and who can deny that France possesses also great, very great resources, if ever she shall learn the art of employing them to her best advantage? We may add, that neither of these nations can be in a train of benefiting themselves to the utmost, while they continue to think that the misery of their neighbours will add to their own prosperity. They must be far from knowing their own interest, while this notion prevails.

The sixth and last chapter, which treats of the revenue ‘*of Scotland*,’ contains many curious details and interesting observations. In this part of his work, Sir John Sinclair discovers a laudable desire to vindicate his native country* from some injurious reflections that have sometimes been inadvertently thrown out against it, even by members of the House of Commons, who *ought* to have been better informed of its real state. While he admits that the Union has been highly beneficial to every part of our island, he contends, nevertheless, that it has proved much more beneficial, on the whole, to England than to Scotland. The total revenue drawn from Scotland, for the year 1788, is here shewn to be 1,099,148*l.* 16*s.* 4½*d.* though this, he observes, is not a fair state of the account; as, beside the above, the whole of the duties paid for East India goods consumed in Scotland, of many articles from Africa, Spain, Portugal, Italy, Hudson’s Bay, West Indies, &c. which being first landed in England, there pay the duties, add to the amount of the nominal duties of *England*, though they are, in effect, paid by those who consume them in *Scotland*. Thus is

* Sir John, we understand, is a native of Scotland.

the apparent amount of duties in England augmented, while those of Scotland are diminished beyond what either ought to be*.

Sir John Sinclair warmly contends for several commercial and manufacturing indulgences being extended to Scotland, that are at present confined to England; by which the prosperity of that part of the country would be greatly augmented:—nor can we see any reason why these just claims should be opposed. The ultimate prosperity of every nation, doubtless, depends on the vigour and prosperity of all its parts:—whatever regulations, therefore, tend to augment the prosperity of any one part, without diminishing that of others, ought, in sound policy, to be instantly adopted.

This volume concludes with an appendix, containing several curious papers respecting various particulars connected with the preceding work.—Among these, is a very particular account of the different articles that furnish a revenue to the state in the United Belgic Provinces, and the means that are adopted there for enforcing the payment of the revenue. The author observes, that much use of this account has been made by our minister, of late. We cannot help saying, that we wish a similar conduct may not be observed in future;—as there are many articles, in the present instance, which are highly exceptionable in themselves; and many others, which, though they may not be hurtful in Holland, would prove highly prejudicial in England.

The public are much obliged to Sir John Sinclair for the information contained in this very elaborate and interesting performance; and we cannot help bestowing our tribute of applause on the man, who, as a member of the legislative council of the nation, has employed so much of his attention and time on disquisitions so deserving of the consideration of every wise legislature. Were only a small part of the august body of representatives of the people of this nation to apply their thoughts, with half the intensity that the worthy author of this performance has done, to subjects equally important, we might soon expect to see a thorough reformation of defec-

* Yet in spite of these drawbacks, he observes, that of the whole revenue of the kingdom, at the present time, Scotland pays at least one seventeenth part; though, at the Union, it was found that Scotland yielded little more than one thirty-sixth part of the whole. It would thus appear, that the revenue drawn from Scotland has augmented in a much more rapid progression since the Union, than that of England: the revenue of England having increased in the ratio of 3 to 1, and that of Scotland nearly in the ratio of $5\frac{1}{2}$ to 1.

tive laws, and a system of legislation adopted, that would be founded on equity; and which would, of course, tend to augment the prosperity of every industrious citizen, instead of retarding it; as, in too many cases, our commercial and financial regulations are found, at present, effectually to do.

ART. II. *An Apology for the Liturgy and Clergy of the Church of England*: in answer to a Pamphlet, entitled "*Hints, &c. by a Layman.*" In a Letter to the Author, by a Clergyman. 8vo. pp. 95. 2s. Rivingtons. 1790.

THIS clergyman has been supposed, by Mr. Wakefield*, among others, to be Bishop Horsley: but we have seen the supposition contradicted, from authority, as it appeared, in the public papers. Whatever connection the Apology may have with the Right Reverend bench—and an attentive and critical reader, perhaps, will still find, or fancy, some features of an alliance—we confess that we never thought it came from St. David's. Come whence it will, it is a well-written pamphlet. The author discovers an intimate knowledge of his subject, and displays great ability and ingenuity: but it is one thing to be able and ingenious, and another to be solid and convincing. The latter often depends as much on the nature of the question, as on the talents of the writer. In the present instance, the cause appears to us to be desperate. It is no less, to borrow the words of a writer on the other side, than to shew that "every thing is so right and ought to be kept so tight in the worship and doctrine of holy church, that nothing can be amended, or ought to be attempted †."

The author of the "*Hints*" produced several extracts from the writings of the best and wisest of the established clergy, men eminent for their morals, for their learning, and for their rank in the church, who have expressed themselves in favour of a reform. In opposition, the apologist has brought forward the sentiments of many, and the names of many more, divines of great reputation, who have spoken in terms of the highest applause, of the wisdom of our ecclesiastical constitution. The persons referred to on both sides are equally respectable; in some instances, they are the very same: but yet their testimonies are of different weight in deciding the controversy. Whoever disapproves any part of our liturgy, may very fairly and

* See the Theological class in this month's Catalogue.

† See the "Considerations on the Expediency of revising the Liturgy and Articles of the Church of England;" Review for last month, p. 401.

properly be considered as an advocate for its alteration and amendment! but it is by no means to be inferred, that every one who thinks well of it on the whole, is therefore against all change or improvement whatsoever.

Of the authorities produced by the apologist, many deal entirely in generals. These are nothing to the purpose; because no favourer of a revival ever thought of denying that the liturgy, in a general view, is a most excellent composition. Others, though they descend more into particulars, seem to refer chiefly to our separation from the church of Rome; and amount to no more than a declaration, that there is no part of our liturgy, which recedes so far from the doctrine and worship of that church, as not to be justified by the authority of Christ and his apostles. In this light, we are to consider the offer made by Cranmer, to defend the "order of the church of England set out by Edward VI." against all the world; and in this light, we are to consider what was said and done by Grindal and Ridley. The time in which these events happened, (during the reign of Q. Mary,) shew how they are to be construed. In the same way, also, we must understand what Chillingworth says in his letter to Sheldon; which was written when he seems to have been desirous of vindicating his late renunciation of popery. A third class of testimonies produced by the apologist, go only to prove in his own words (p. 76) that 'the church of England, in its present form, is, beyond all comparison, the soundest and purest of any in the Christian world:' but an assertion of this kind is nowise inconsistent with a persuasion that there are many things in it, which stand in great need of amendment.

In the list of those who are enumerated as friends and admirers of our public worship, we were the most surprized to find the name of Dr. Samuel Clarke; for the apologist must mean, if he means any thing to the present purpose, that the doctor was so partial to our worship, as to disapprove all change and reformation of it. One would suppose, if such a thing were possible, that this writer had never heard of Dr. Clarke's manuscript corrections of the common payer, preserved in the British Museum, and repeatedly communicated to the world since his death, through the channel of various publications; corrections so numerous and important, that they would, if adopted by the church, go a great way toward satisfying the scruples of very many objectors. That Dr. Clarke 'continued to officiate in the church of England as long as health and strength were lent him,' is certain: but it is as certain, that he did not embrace the Athanasian doctrine of the perfect co-equality and co-eternity

nity of the three persons in the Trinity; and so far he has been properly classed with Unitarians.

In reply to the arguments for a reform, drawn from the vast improvements made in knowledge of every kind since the last revival; arguments which, if sound and good, the apologist seems to apprehend, and in our idea, justly apprehend, would overturn all that he has advanced; he urges the absurdity of what he calls 'a progressive religion;' attempts to shew that there is a difference, in this respect, between sacred and profane learning; and contends that human science and literature, though they may be highly useful, in confirming the evidence and defending the doctrines of revelation, have no concern with the doctrines themselves, as they are delivered in scripture. These, he says, are objects of faith, not of knowledge; and were as intelligible to our ancestors at the Reformation, as they are, or ever will be, to their posterity.

To apply this argument to the matter in debate, the author must maintain, that human learning is useless and misemployed, when it endeavours to ascertain what are the genuine dictates of revelation, and what have been corruptly taught for such; and when it strives to discriminate the commandments of God, from the doctrines of men. If his positions are intended to maintain any thing short of this, they will never come up to the point in dispute: but who does not see, that if our first reformers had proceeded on such principles, we might all have been Papists at this day? It was a proper application of learning to doctrinal texts, (Matt. xxvi. 26, and parallel places,) that brought all Protestants to agree that the doctrine of transubstantiation is erroneous and unscriptural; and who shall say, that a like application of sound learning to other texts, (1 John v. 7, 8, and similar passages,) may not hereafter bring us all to see, that other doctrines are unscriptural also? The supposition, surely, contains nothing impossible. The examination, therefore, of these texts, contains nothing absurd, or improper. If there be any doctrinal parts of the sacred volume, which it would be either presumptuous, or fruitless, to submit to a learned investigation, it would save much time and labour, to have them pointed out: but, indeed, if doctrinal texts are to be untouched by the hand of learning, the whole bible may remain unexplored; commentators and expositors may lay down their pens, and burn their books: for it would, perhaps, be difficult to mention a verse, from Genesis to Revelations, which, by some persons, in some ages, or in some countries, of Christendom, has not been made the foundation or support of some doctrine or other.

When the apologist represents the doubts that have been felt and stated, respecting the doctrine of the Trinity, and the authenticity

thenticity of the suspected text in the first epistle of John, as 'silly objections, begot by ignorance and nursed by self-conceit;' he surely did not call to mind, for he is too well informed not to know, that his rude and indecent censures would fall on Newton, Locke, Whiston, Clarke, Bentley, Waterland, Clayton, Law, Lardner, Blackburne, and many other illustrious men, all of whom have doubted either the doctrine, or the text.

We were sorry to see this author descend, at times, to use sneers, taunts, sarcasms, and other little arts of controversy, utterly unworthy of himself and his subject. When he calls a Unitarian chapel, the 'shop in Essex-street;' when he styles a Cambridge professor, the 'egregious Dr. Symonds;' when he talks of an elegant scholar, as 'another man who answers to the name of Wakefield;' all serious and impartial persons will think that he does no honour to himself, and no good to his cause. "Such weapons of offence," (observes the writer whose words we borrowed above,) "even in the mighty hands of Warburton were odious; but in those of his feeble imitators, they are both odious and contemptible."

Exclusively of these blemishes, we recommend the present pamphlet to all who are fond of seeing skill and dexterity displayed in the management of an arduous enterprise; and who are desirous of knowing every thing that *can* be urged, to induce us to 'preserve our worship in the same primitive state in which it was left by those, who cleansed it from the errors of popery at the end of the 16th century.'

ART. III. M. D'Ohsson's *History of the Othoman Empire*, Vol. I.

[Article concluded. See Rev. for June last, p. 165.]

TO the doctrines, succeed the *rites* of Islamism, which are contained in the 2d section of this work. Mohammedans regard the most punctual observance of these, as essential to their acceptance with the Supreme Being; hence they have bestowed peculiar attention on framing a great variety of rules; that all the minutiae respecting them might be accurately adjusted. It is, indeed, a fact worthy of some observation, that every religious code, excepting that which is to be found in the authentic records of the Christian faith, labours to impress the human mind with a high sense of the importance of its external rites and peculiar institutions. As to the extreme length and minuteness of the ceremonial law of Moses, and the singular manner in which its observance was enforced, divines have accounted for it by adverting to the singular circumstances

stances in which it was given, and the temporary purposes which it was designed to answer. Being a part of a religion promulgated to a few tribes, who were just detached from one idolatrous nation, and surrounded on every side by others, its original appointment stands justified as a prudent measure; and as it professes only to be a temporary expedient, having in view a more perfect and unencumbered establishment, the stress which it appears, at first sight, to lay on ordinances, must not be regarded as an indisputable proof of their consummate importance: but to the Arabian impostor and his followers, these considerations do not seem to have presented themselves. Notwithstanding his rejection of most of the rites of Judaism, he has evidently framed his superstition on its model; and, unlike the pure and spirit-refining system of the gospel, made it to consist, in a great measure, in ceremonies and ritual observances. About these, there have been violent and bloody contentions in the Mohammedan church; and it was the intention of the compilers of this part of their religious code, to terminate disputes, and to decree what should in future be deemed orthodox.

It is observed, in the preface to this *ritual* of Mussulmanism, that it has a reference to five general objects; *the profession of faith, prayer, eleemosynary tythes, fasting, and the pilgrimage to Mecca*; the author, however, proceeds immediately to inform us that the first of these was passed over in silence by *Ibrahim Haleby*; who, in digesting the system of universal legislation, substituted purification in its stead, which he considers as distinct from prayer, though they are comprehended in the same article, since the law regards lustration as an act preparatory to the worthy performance of prayer, and of other religious duties.

This section of the religious code is divided and subdivided into several books and chapters. The first book treats of *purifications*, and consists of five distinct chapters. The first mentions purifications in general; the second, waters pure or impure, and consequently fit or unfit for purification; the third, the state of legal impurity of women during particular periods; the fourth, the continued impurity of men and women, on account of different natural causes; and the fifth, pulveral purifications.

The Mohammedans are taught to regard the natural secretions from the human body, or those of animals, excepting tears, sweat, saliva, and the discharge from the nose, as causing substantial uncleannesses, and as rendering the believer legally impure, so as to invalidate his prayers, if their quantity exceeds a drachm, either on his body or his clothes, or his oratory, that

is the place where he rests his feet and head, when he is prostrate, during the prayer *Namaz*. To remove these, washing is necessary.

Ablution is next enjoined, as 'necessary for the less substantial uncleannesses,' which are, first, the common evacuations of the body; secondly, accidental evacuations, such as worms, gravel, stone, &c. the effect of natural indisposition; thirdly, flatulence; fourthly, blood and whatever issues from a wound in the parts consecrated to this ablution; fifthly, all vomiting of food, blood, water, or bile; sixthly, madness; seventhly, intoxication; eighthly, accidental weakness or absence of the understanding; ninthly, a burst of laughter in an adult person during the prayer *Namaz*, &c. &c.

From this enumeration, the reader may perceive how frequently the true Mussulman is obliged to submit to the ceremony of ablution; which consists, first, in washing the whole face from the top of the forehead to the throat and behind the ears; secondly, in dipping three fingers or the whole hand in water, and raising it to the head, to wash at least the fourth part of it; thirdly, in raising the hand in the same manner to the beard, to wash it also, if not the whole, at least the fourth part of it; fourthly, in washing the hands and arms as far as the elbows; and, fifthly, in washing the feet up to the ancles. Under the article *lotion*, the Mussulman is commanded, if he wears a ring, to move it, that the part of his finger which it covers might be bathed.

We should express our surprise that these and many other ridiculous ceremonies here mentioned, should be esteemed necessary to secure the efficacy of prayer, with such a Being as the Deity is described to be in the second article of their faith; did we not recollect that, in decreeing rites and ceremonies, mankind in general appear to regard the Almighty Creator as composed of *human parts and passions*, rather than as a *pure spirit*.

It is impossible to peruse, without a smile, the account of pure and impure waters, in chapter 2, in which it is observed, that human hair and bones do not make waters impure; because, as the commentary relates, whenever the prophet was shaved, his disciples shared among them the scrapings of his head.

Pulveral purifications are commanded to be used when pure water is wanting. The materials employed on these occasions are sand, earth, dust, lime, collyrium, stone, ashes, emeralds, coral, pewter, and copper.

To this book, M. D'Ohlson has annexed some judicious and amusing observations on the modes of Mohammedan lustration. Cleanliness is not, as with us, recommended as

next

next to godliness, but as essential to it; and by the account here given of their baths and bathing, it appears that they have converted this branch of their religion into a great luxury. So delightful is the description given of it, that, were we thrown among the Othomans, we should be disposed to compliment their religion by this act of external conformity.

The second book relates to *prayer*; the particulars respecting which are so many, that they occupy eighteen chapters, each containing dogmas on various distinct articles. We should far exceed our limits, were we to notice in the most transient manner, the multitude of prostrations and ceremonies which mark the piety of the Mohammedans. To their definition of prayer, no Christian could make an objection. 'Prayer is the worship which the creature pays to the Creator as a token of homage, of gratitude, and of a solemn confession of his own nothingness when compared with the omnipotence of the eternal Deity,' p. 318. 'When the believer prays, he should be impressed with an awful consciousness of the presence of the Deity, and entertain the profoundest sentiments of affection, fear, and reverence.' p. 321.

The view, however, which is here exhibited to us of their devotions, serves to shew that they do not regard their validity as merely resting on the state and affections of the mind.

The prayer *Namaz* may be considered, in some measure, as constituting the whole liturgy of Mussulmanism: but many rites are enjoined as requisite to make it acceptable. Hence no people are more ceremonious and regular in their devotions, than the followers of Mohammed. Five canonical periods for prayer occur in every twenty-four hours;—in the morning;—at noon;—in the afternoon, (i. e. when the gnomon of the sun-dial makes a shadow of double its own length)—at sun-set, —and at night. For each of these, their law adduces a distinct authority. The *first* they reverence as an institution of *Adam*, who offered up his thanksgivings for the returning light after his expulsion from paradise:—the *second* as an institution of *Abraham*, who prayed about this time, after being delivered from offering up his son:—the *third*, of *Jonah*, who prayed after coming from the fish, (they do not say it was a whale, and probably it was not,) that swallowed him:—the *fourth*, of *Jesus Christ*, who prayed in consequence of a celestial voice, which addressed him about this hour;—and the *fifth*, of *Moses*, who prayed, having lost his way after the approach of darkness.

That these canonical hours may be punctually observed, a cryer, (*Muezzinn*,) the use of bells being prohibited, is appointed; who, from the little gallery that surrounds the Minarets,

rets, or slender spires, which decorate the mosques, chaunts aloud at each of these periods, the *Exann* *, or call to prayer. No sooner is he heard, than all the followers of the prophet, of every rank and description, relinquish their occupations; and prostrating themselves toward the *keabé* of Mecca, repeat the prayer *Namaz*. Tables, almanacks, or calendars, are constructed to ascertain these periods with the greatest accuracy; which is the more necessary, as they have three periods in each day, during which they are forbidden by their law to perform any religious act.

Without having seen this nation, (observes our author), an imperfect idea must be formed of that uniform and scrupulous attention which is paid both by the men and women, the great and small, the rich and poor, the ecclesiastics and the laity, to fulfil the duty of these daily prayers. This numerous people appear to form only one religious society.

Ministers and statesmen throw aside their pens, and suspend the most important occupations, till they have said the *Namaz* on their carpet, *Sadjéadé*, in the apartment where they are engaged with business, and often before a crowd of officers. When the master of the house has finished his *Namaz*, he commonly resigns his place to the most distinguished among those who are present, who discharge successively this duty. Persons of an inferior rank retire to another apartment.

This practice is so universal, that no one dare omit it, for fear of being accused of irreligion. However vicious or incredulous any one may be, he is always attentive to the external duties of religion, especially if he be employed in the public service. In the eye of the nation, this, rather than his merit and talents, decides his character. The eulogy of a man in a high situation is usually thus expressed, *He is a good Mussulman, he never omits any of the five daily Namazs*. When any little irregularity is observed in the conduct of any one, they exclaim, *He is infidel, a false Mussulman, who neglects the duties of religion*. It is easy to imagine what must be the force of this opinion, even on minds the most liberal, as well as on those who hold the highest rank and situations in the empire. Hence, whether from piety or hypocrisy, every Mussulman pays the strictest attention to public worship †. p. 370.

Friday

* 'These are the words of the *Exann*: *Most high God! most high God! most high God! most high God! I acknowledge that there is no other God except God: I acknowledge that there is no other God except God! I acknowledge that Mohammed is the Prophet of God! Come to prayer; come to prayer! Come to the temple of salvation; come to the temple of salvation! Great God! great God! there is no God except God.*'

† The great stress which the Mohammedans place on the regularity of their doctrines, will be best explained by the following anecdote:

'Bayezid

Friday is, with the Mohammedans, the great day of public prayer, in token of homage and gratitude to the Almighty, for having created man on that day: but it can only be kept in cities and in the presence of the sultan; the whole day is not esteemed sacred, it is only during the service in the mosques that the people abstain from their accustomed occupations. They do not, however, like the generality of Christians, content themselves with frequenting the mosques only on this their sabbath, but repair to them daily, to say the prayer *Namaz*.

The following account of the mosques and public service may afford both instruction and entertainment to many of our readers :

‘ There is the utmost simplicity in this public service, both with regard to the interior appearance of the mosques, and to the dress of the *Imams* and the other ministers of religion, who never wear any sacerdotal habit; yet nothing can be more awful and august than this ceremony, performed with the most silent and profound attention.

‘ Notwithstanding the simplicity of all their temples, they do not fail, particularly the imperial mosques, by their immense extent and high vaulted-roofs, to excite admiration. The generality of them are adorned with splendid columns of porphyry, of green antique, or of marble. The decorations consist only of small silver lamps, and of small lustres elegantly worked, surrounded by still smaller lamps, and ostriches’ eggs, on which passages from the *Cour’ann* are inscribed in letters of gold. Some of these mosques,

‘ *Bayezid I.*, devoted to wine and debauchery, neglected the public prayers. We are informed by *Sad’ed-dinn Efendy*, that this monarch had a dispute with the principal *Oulémas* of his court, respecting a cause which interested one of the officers of the palace. It was necessary to produce a second witness to prove judicially the object of the procedure. *Bayezid*, who was acquainted with it, told the *Mollas*, that he knew accurately the circumstance, and would bear testimony to the truth: *We can only believe your word*, replied one of these magistrates, *Fenarizadé Shems’uddin Efendy*, *Cady of Brousse*, then the capital of the empire; *but the evidence of your majesty is not admissible in any judicial question*. On *Bayezid*’s expressing the greatest surprize, the *Cady* very respectfully explained to him, that the law did not allow a Mussulman to be a witness, unless he had been faithful to his religion, and attentive to fulfil all the duties of external worship. *Thus, as your majesty*, added he, *does not join in the five daily Namazs in common with the faithful, your testimony is not admissible*. These words made a deep impression on the mind of the Sultan: from that day he determined to be rigorously attentive to this public form of prayer; he commanded even a mosque to be constructed near his palace, where he afterward attended regularly every day, says the same author, to discharge publicly this first duty of Islamism.’

particularly that of *Sultan Ahmed*, have also golden lamps enriched with jewels. The walls are in general ornamented only with inscriptions in large golden letters; such as the name of God, *Allah*, those of the Prophets, of the four first *Khaliphs*, and of the Imams *Hassan* and *Hussain*, sons of *Aly*. They exhibit no image, figure, or representation whatever, neither in painting or sculpture; the law is in this respect extremely rigorous.

Three principal objects, if we may use the expression, may be said to characterize all the Mahometan temples; 1. the altar, *Mibbrab*, which is a concavity or niche of six or eight feet high cut out of the wall, at the extremity of the edifice, and which serves no other purpose than to shew the geographical situation of *Mecca*; 2. the gallery of the *Muezzins*, *Mabfill Muezzinn*, always on the left of the altar; 3. the pulpit, *Kurfsy*, of the *Scheykhs* who preach; it is elevated by two or three steps on the right of the altar. In the principal mosques, where preaching, *Kboubbé*, is allowed at the solemn service on Fridays, and on the two feasts of *Beyram*, there is a second pulpit, called *Minnber*, entirely consecrated to the minister *Kbatib*, who discharges that important function. This pulpit, of fifteen, twenty, or twenty-three steps, in proportion to the height of each mosque, is placed at a certain distance from the altar, always on the left hand. The imperial mosques, and those which the Sultan sometimes honours with his presence, are also decorated with a gallery, *Mabfill Padischahy*, destined for his reception, and for that of the *Kbafs-odalys*, or gentlemen of the bed-chamber. It has gilt grated windows, and is placed on the right of the altar, opposite the pulpit of the *Kbatibs*.

In the day, the service is performed without tapers or flambeaux; and at the first, fourth, and fifth *Namazs*, they light only a part of the small lamps suspended from the ceiling, and the tapers placed near the altar. Of these there is in general only two, one on the right, the other on the left of the *Mibbrab*: they have been given by the founders of the mosques. Pious Mussulmen are, however, permitted to increase their number by donations equally perpetual. Thus some mosques have four, six, eight, ten, &c.: they are always placed by the side of the two first, in a right line, along the wall; the number of them, however, never exceeds eighteen, nine on each side of the altar. In case of additional donations, the *Caiym-Baschy* of the mosque, instead of increasing the number, causes new ones of a larger size to be made, composed of these and the former, in the form of flambeaux. The candlesticks are generally of copper, a very few of the mosques have them of silver: that of *Saint-Sophia* has two of massive gold; a sad monument of the spoils of Hungary, when *Buda*, its capital, fell into the hands of *Suleyman I*: such is at least the opinion of the people, and of the ministers who perform service in that mosque.

In all the Mahometan temples there are neither benches nor chairs: the use of these would be incompatible both with the manners of the people, and with the nature of their worship, which consists in inclinations and prostrations. The great and the small, all are seated, without distinction, on the carpets or mats with

which the mosques are furnished at all seasons of the year; thus no one ever enters without leaving his outermost slippers at the door, both in summer and winter.' p. 374.

By the plates representing the inside of the mosques of *Saint-Sophia* and *Sultan-Ahmed*, the subject is more particularly illustrated: but for this gratification we must refer to the work.

We must pass over their two festivals of *Beyram* and their fast *Ramazann*, with observing that as they have no public spectacles and amusements, their festivals, which in the whole year occupy only *seven days*, are spent with the utmost gravity and tranquillity. Their only recreation, on these days, consists in walking with slow pace, smoking, taking coffee, and conversing on public affairs. Such gloomy carnivals would be condemned by jolly Christians as very heterodox; and if the feasts of Mussulmen would fail to draw their admiration, much less would their fast of *Ramazann* delight them; during the thirty days of which, they religiously abstain, from sun-rise to sun-set, from all food, not tasting so much as a drop of water.

The author's account of their circumcision, with all the ceremonies and sacrifices accompanying it, would make an amusing extract: but too much remains unnoticed to authorize its insertion.

Under the eighteenth chapter, which relates to *prayers for the dying and the dead*, we meet with much information respecting the modes of Mohammedan sepulture. It is impossible to approve of the precipitation with which this law commands the burial of the dead*; one of its maxims, however, we most devoutly wish that all Christian countries would adopt. 'A corpse must never be carried into a mosque, for the temple of the lord is designed for the living, not for the dead.'

Not only the interment, but also the funeral prayer, is prohibited in the mosques.

The bodies are carried immediately from the houses to the public burying-grounds: these are beyond the limits of the cities, and most of them have the appearance of parks; they are planted with linden-trees, elms, oaks, but particularly with cypress, which is a favourite tree with the Mahometans. The principal burying-grounds of *Constantinople* are, 1. those of *Eyub*, on account of the body of that saint, one of the first Mahometan apostles, who is buried in the suburb which bears his name; 2. those of *Aiwann-Seraib*, where are deposited the remains of the twenty-six other disciples of the Prophet, who died under the walls of Constantinople, in the first attempts of the Mahometans against that city, under the

* The day of a Mussulman's death is the day of his interment, of whatever sex, rank, or condition.

Khaliphath of *Muawiyé I*; and, 3. those of *Scutary* in Asia, a suburb separated from Constantinople by the Thracian Bosphorus. Almost all the *Oulémas*, nobles, and principal citizens, chuse to be interred in the burying-grounds of *Scutary*, as making part of the continent on which are situated the two sacred Arabian cities. This pious prevailing opinion is founded on a belief that Asia is the only true country of the Mahometans; that it is the chosen continent reserved for Islamism by the special favour of Providence; and that the remains of Mussulmen rest there in much greater security than in European ground, where, with more religion than policy, they consider the Othoman power as less durable than in the Asiatic countries.

'All the graves are, in general, covered with earth, and raised above the ground, to prevent any one from walking over the bodies of Mussulmen. There is no marble plate or monument whatever over the grave; it is covered with flowers or with the apples of myrtle, yew, box, &c. Those of the common people have only two flat or oval stones, placed vertically, at the extremities of the grave. Those of the opulent citizens, and of persons of a certain rank, are distinguished by pieces of fine marble, of which that at the head is crowned with a marble turban. The form of this shews the rank and condition of the deceased, because the different classes of citizens are distinguished as much by the turban as by the rest of their dress. The tombs of the women differ from those of the men only in having the two sides uniform, flat, and terminated in a point.

'On each, epitaphs are engraved in golden characters: they express in general only the name of the deceased, his rank, the day of his death, and an exhortation to passengers to recite the *Fatibba* *. Some of them exhibit distichs, quatrains, and stanzas of different length. Some describe the fragility of the world, the duration of eternity, and express wishes for the eternal felicity of the deceased. They are as follows: *May the Almighty deign to wrap his soul in a cloud of mercy and gladness, and cover his tomb with the splendour of unceasing light!* Others represent death as the limit of human miseries in this short and transitory life, congratulate the deceased upon his happiness, and compare his soul to a nightingale in paradise, *Djennet-bulbul*. Others mention his virtues and his attachment to religion, and exhort those who pass by to pray for the repose of his soul, that he may better deserve, on the day of judgement, the intercession of the Prophet at the throne of the Almighty. Sometimes they consist only of two verses, *This world is transitory, it has no continuance; to-day for me, to-morrow for thee*. Upon those of children of both sexes, the grief of their parents is commonly expressed by lamentations against fate, which has had the cruelty, it is said, to pluck the rose from the garden of delight and beauty, to tear a tender sprout from the bosom of its mother, and to cast its unfortunate parents into the flaming furnace of grief and despair.'

The third book, on *Eleemosynary tythes*, is divided into five

* Or funeral prayer.

chapters; the first treats of tythes in general; the second, of paschal alms; the third, of paschal sacrifice; the fourth, of funds or pious donations; and the fifth, of temples.

Having descanted so much on the preceding books, our limits will only allow us to mention the subjects of this. The two remaining books, belonging to this section, in order to complete the Mohammedan ritual, are to be expected in the second volume.

Before we take our leave of M. D'Ohsson, we must offer him our thanks for the diligence and accuracy with which he appears to have prosecuted his subject. Among the observations subjoined to the text of this code, the reader will find much Mohammedan learning, and some curious historical anecdotes.

Such a full-length picture of Islamism merits the most attentive examination. It discovers the genius and address of the Arabian impostor, opens to our view the sources whence he drew his materials, and at the same time convinces the Christian of the superior simplicity and excellence of his own religion.

Those who are anxious for the progress of human improvement, will lament the inveterate prejudices and superstitions that must obstruct it in the Othoman Empire. The present author intimates a probability of diffusing science among its numerous subjects: but the very principle of their religion, which considers the *Cour'ann* as the basis of all wisdom, and many of their rites, founded as they conceive on a theocratic law, will oppose their adoption of systems which can find no foundation in one, and their yielding to practices expressly prohibited by the other. Nothing takes stronger hold of the minds of the common people, than religion; and when a code, on which a people build their faith, is not only esteemed as a rule of piety, but as including every species of information, even its errors will turn them with disgust from the discoveries of philosophy, and prompt them to prefer ignorance to knowledge.

M. D'Ohsson appears with credit in his English dress.

The plates accompanying this work, are well executed, and greatly illustrate the subject.

ART. IV. *Appendix or Supplement to Dr. D. Monro's Treatise on Medical and Pharmaceutical Chemistry, and the Materia Medica, &c.* Making Vol. IV. 8vo. pp. 310. 5s. Boards. Cadell. 1790.

WE have already given our account of the three volumes of the useful work to which the publication before us is a supplement. It is intended to supply defects and to add subsequent

sequent improvements. Dr. Monro divides this volume into four parts, namely, an account of some articles omitted; a sketch of the new system of chemistry; the application of it to the former parts of this work; and a general index to the four volumes.

The principal part of the work consists of extracts from M. Lavoisier's system, from Mr. Cavendish's and Dr. Priestley's late papers, from Mr. Kirwan's Essay on the Constitution of Acids, beside a number of observations by Messrs. Berthollet, Gadolin, Fourcroy, De la Metherie, and Morveau; which will be extremely useful to those who cannot resort to the original sources.

Dr. Monro has, in general, accurately related the observations of those authors. He might have observed, however, the distinction between the hydrogen and inflammable air, and between the oxygen and pure air, as well as between the azote and impure air: he has mentioned these as synonymous; whereas they are terms that express bases or substances in a concrete state, and the compounds of these substances and heat, when they assume the form of gas or elastic fluids. In speaking of the acid of phosphorus, he says, phosphorus may likewise be converted into phosphoric acid by *distilling it*, when mixed either with the nitrous acid, or the oxygenated muriatic acid, from which one would suppose the phosphoric acid was distilled; whereas, as he explains, in describing the operation, the acid remains in the retort, and decomposed nitrous acid is distilled from it. The author should have noticed the specific gravities and quantities of the acid of nitre for making the phosphoric acid, and the specific gravity of it for the phosphorated soda. In the section p. 253, Dr. Monro says, 'the acid (muriatic) acts remarkably upon it (quicksilver) in a *divided state*; as may be seen by dropping it into a solution of quicksilver in the nitrous acid; when each drop of it lays hold of some of the dissolved quicksilver, and precipitates with it in form of a white powder.' The metal here does not unite with the acid because it is in a *divided state*, but because it is *calcined*. These, however, are chiefly inaccuracies of chemical language, and can lead to no material errors, because the general context corrects such passages.

Dr. Monro gives an account of the effects of arsenic in intermittents, and mentions a preparation of the medicine called *Tasteless Ague and Fever Drops*. We think he would have gratified many readers by relating the receipt from the specification; by which they might judge better whether it be white arsenic combined with alkali of tartar, as Dr. Fowler supposed, or some other preparation. Though Dr. Monro seems to apprehend

prehend deleterious consequences from its use, there have been no decisive instances of such bad effects, notwithstanding its late extensive exhibition. We do not hesitate to declare, that, in our opinion, the charges against the arsenic have no better foundation than those alledged with regard to the Peruvian bark by * Plempius, and against mercury and antimony by the Galenical physicians, in opposition to Valentine and Paracelsus.

Several valuable and useful facts are related in this volume. A surgeon of character informed Dr. Monro that he had removed small steatomatous tumours from the face, by applying to them the coagulum aluminosum mixed with conserve of roses, and renewing the application daily for some time. In page 21, under the article *porum*, the author mentions its effects in the dropsy: 'About twenty-one or twenty-two years ago, two gentlemen, whom I knew, were freed of the dropsy by taking from one to three table spoonfuls of the juice of leeks, mixed with about a fifth part of gin, two or three times in the day; while they took some doses of physic at proper intervals; they both remained free of the dropical complaints for near three years, but then both relapsed, and died of the disorder. A third person, soon after their recovery, tried the same remedy, got well, and is still alive.' In Mrs. Tyler's case of ascites, this medicine was successfully exhibited. It operated as a diuretic.

Dr. Monro takes notice of the very expensive, unnecessary, and unchemical process in the London Pharmacopœia, for the *oleum vini*; and 'on enquiring at Apothecary's Hall, and of Mr. Godfrey and other Chymists, he was informed that the product of oil of wine obtained by this process is so small, as to render it a much dearer medicine than that got by distilling from the materials which remain after the distillation of the dulcified spirit, and that it is not better in quality.'

We wish Dr. Monro had explained more clearly the method of preparing the acid of tartar, and had decomposed the tartar by lime; as, by this substance, double the quantity of acid is procured, to that by means of chalk.

* A writer in the year 1665, who had the happiness of endeavouring to shew that the bark was of a *poisonous* nature, and that there was no circulation of the blood, as Harvey pretended.

ART. V. *Travels into the Interior Parts of Africa*, by the Way of the Capé of Good Hope; in the Years 1780, 81, 82, 83, 84, and 85. Translated from the French of M. Le Vaillant. Illustrated with twelve elegant Copper Plates. 8vo. 2 Vols. about 400 Pages in each. 12s. Boards. Robinsons.

ART. VI. *Travels from the Cape of Good Hope into the Interior Parts of Africa*, including many interesting Anecdotes. With elegant Plates, descriptive of the Country and Inhabitants: inscribed, by Permission, to his Grace the (late) Duke of Montagu. Translated from the French of Monsieur Vaillant. 8vo. 2 Vols. about 450 Pages in each. 12s. Boards. Lane.

HAVING in our last Appendix, p. 481, given a general idea of M. le Vaillant's character, with a few extracts from his instructive and amusing travels, we are now to estimate the merits of the above-mentioned two translations of them. In language, they are nearly equal, and have each given the miscellaneous engravings; and so far either of them might be accepted by the English reader, with one distinction, which, with some degree of reluctance, we find it incumbent on us to note: they are not calculated for the same class of readers; the latter may indeed serve to entertain the general reader, but the former only is faithful enough to satisfy the curious enquirer into natural history, for whom the work was written. The public have been so long abused with misrepresentations of the natives of this obscure extremity of Africa, that every remark of an intelligent traveller becomes interesting: we are therefore sorry to find the latter of these translations was undertaken by a female pen, the dedication to the Duke of Montagu being signed Elizabeth Helme.

The natural historian knows no indecency in his researches, whatever may be the object; when, therefore, an observing traveller attempts to rectify the mistakes of former writers, and a lady professes to give a translation of such a work, he will naturally be sorry to find himself defrauded under the plea of female delicacy! This lady asserts indeed,—‘that nothing has been expunged that could be either an aid to science, inform the naturalist, or even gratify a laudable curiosity:’ but there are many who may dispute the right of a translator to decide on these points: fair dealing at least required that this assumed privilege should have been declared in the title page, that the purchaser might have the option of submitting to it or not. In a work of information, the passages, most open to such exceptions, are those most likely to aid science, to inform the naturalist, and to gratify laudable curiosity, for all curiosity is laudable in this view. We could point out many instances

where the information of the traveller is accommodated to the scruples of the translator; one in particular, where seven or eight pages, in no respect licentious or ludicrous, are suppressed, and one of the plates falsified, to qualify the work for the appearance of *her* name to it: is this fidelity to the writer and justice to the reader? Beside all this, the translator has arbitrarily rejected the author's preface, substituted one of *her* own, and formed a division of the whole work into chapters according to *her own* ideas. If this lady saw that justice to the reader was incompatible with justice to herself, the prudent line would have been to have declined the task which she could not execute fairly; and not have violated that delicacy to her author and reader, which she claims in her own right. That complaisance, otherwise due to a lady's performance, cannot be extended to her under such circumstances.

Mrs. Helme's edition possesses a frontispiece to vol. 1. representing the author's attack of a tyger, which is not given in the other translation.

ART. VII. *A Picture of England*: containing a Description of the Laws, Customs, and Manners of England. Interspersed with curious and interesting Anecdotes, &c. By M. D'Archenholz, formerly a Captain in the Service of the King of Prussia. Translated from the French. 12mo. 2 vols. about 215 pages in each. 6s. sewed. Jeffery.

THE original publication of M. D'Archenholz was in the German, his native language; and we gave an account of the French translation of it, which was the first notice we received of the work, in our Review, vol. lxxx. p. 590. The foreign editions include England and Italy, but the English translator has only supplied his countrymen with that part which describes their own character. We have acknowledged, and are greatly flattered by, this traveller's partiality to us and our island: but to be impartial ourselves, it becomes us to practise a little self-denial, by observing not only that an eulogium is rarely confined within the strict boundaries of truth, because the very desire to extol, imperceptibly tends to exaggeration; but also that, by attempting too great minuteness in description, a foreigner is unavoidably exposed to misapprehension, and consequent misrepresentation.

We have not the least wish to depreciate or discourage a lively, intelligent, and observing writer, who often shews great acuteness in his remarks; and yet we must add, to what we have already said, that he has been led astray by seriously trusting to an English guide, whose humorous intentions he was too much a stranger to understand, and from whom he has inaccurately

inaccurately copied, in his account of the building the Mansion-house at London *. Travellers, who undertake to describe the characters and manners of the people whom they transiently visit, often greatly misconceive what they mean to describe; and yet may cite facts to support their assertions, that cannot be positively denied; and by rashly forming general conclusions from particular instances, make a work, intended to furnish information, read like an Eastern tale. Let us produce two or three short examples:

'No part of Europe exhibits such luxury and magnificence as the English display within the walls of their dwelling houses. The stair-case, which is covered with the richest carpets, is supported by a balustrade of the finest Indian wood, curiously constructed, and lighted by lamps contained in crystal vases. The landing-places are adorned with busts, pictures and medallions; the wainscot and ceilings of the apartments are covered with the finest varnish, and enriched with gold, bas reliefs, and the most happy attempts in painting and sculpture. The chimneys are of Italian marble, on which flowers and figures, cut in the most exquisite stile, form the chief ornaments; the locks of the doors are of steel damasked with gold. Carpets which often cost three hundred pounds a-piece, and which one scruples to touch with his foot, cover all the rooms; the richest stuffs from the looms of Asia are employed as window curtains; and the clocks and watches with which the apartments are furnished, astonish by their magnificence, and the ingenious complication of their mechanism.'

If the author had been describing the houses of our nobility and opulent gentry in the principal squares, this might have passed: but standing in a loose general manner, it is no better than rhodomontade.

'Westminster abbey also contains the bodies of many sovereigns; among others are the monuments of Henry VII. and Henry VIII. Their successors have not been equally honoured. Elizabeth herself has only a simple epitaph. Instead of sculpture, they have of late adopted the singular and childish custom of placing a portrait in wax over the grave, which becomes hideous at the end of a few years.'

Queen Elizabeth then has no monument! yet Mr. Ralph found one, erected in a stile that he severely condemns, and M. D'Archenholz may see a print of it in Dart's *Antiquities of Westminster*, and in Rapin's *History of England*. The childish story of the wax dolls, exists only in his own confused recollection and imagination.

'It is common to see clergymen fight duels;—I shall say nothing of their drunkenness, and a thousand other scandalous vices which they practise without shame. They are often imprisoned for debt;

* Vol. i. p. 145. from *Critical Observations on the Buildings and Improvements of London*. See Review, vol. xlv. p. 279.

and it is only twenty years since, that they used to administer one of the most awful ceremonies of religion, for a mere trifle.'

Were we hardy enough to appeal to the exemplary lives of our clergy, in opposition to this gross calumny, it would only be putting as much weight into the opposite scale, to restore the balance, and leave them *as they really are*. A few public instances of recent date might possibly betray a superficial traveller into the above harsh opinion: but a scrupulous writer would have been cautious of throwing out such a random national stigma.

'Deism is in a great degree the cause of suicide—a crime at present so common in England. The English have actually a form of prayer, in which they beseech God to banish from the hearts of his servants such a frightful temptation!'

Did any of our readers ever see this form of prayer?

Once more.

'The proneness of the whole nation to melancholy, renders the women grave and serious; their minds are less occupied about pleasures, than in solicitude for the happiness of their husbands, and the management of their domestic concerns. Even women of quality suckle their children; they think that the name and duties of a *mother* have nothing in them which they ought to blush at, and that no station on earth is comparable to the pleasures of maternal tenderness, and the agreeable reflections which result from it.'

Most devoutly do we wish that all this were generally true! but, alas! it looks somewhat like irony.

If we have only produced exceptionable passages, and if several mistakes might be pointed out in his anecdotes, carelessly transcribed from careless information, it is because they were blemishes in an ingenious and amusing work, which we could not commend, and yet suffer *them* to pass unobserved. By finding frequent errors, in an otherwise intelligent foreigner, we may infer how likely we are to be misled in our conceptions of foreign nations, when described by English travellers, even of merit. We should be sincerely glad if we could honestly produce the following reflections, here given as specimens of the work and of the translation, as farther instances of a misinformed judgment:

'If the reader will give himself the trouble to weigh with care the great number of facts and anecdotes with which I have been anxious to intersperse my observations on England, he will find that the pretended declension of that empire, foretold and announced by so many contemporary writers, has not as yet taken place.

'That kingdom, however, is at this very moment in a critical, if not a desperate situation, notwithstanding her foreign connections, her riches, her commerce, and her influence.

'Great Britain, which cannot naturally be considered, in the balance of Europe, but as belonging to the second order of kingdoms,

doms, has been elevated to the rank of one of the first powers in the world by bravery, wealth, liberty, and the happy consequences of an excellent political system. For many years that island wielded the trident of Neptune in her victorious hand, and, absolute mistress of the ocean, covered every sea with her fleets. It will be a problem for posterity to solve, how that state has created and maintained such an extensive commerce, and amassed such immense riches, at a time when the spirit of industry had made so great a progress among her neighbours, and even Holland herself had procured a decided superiority over all the other powers on the continent.

‘ But although the sun of English greatness is not yet set, it is probable that in a few years we shall see the power of that people extinguished; not insensibly, but all at once. The very first war that they are so rash as to engage in, will, perhaps, whatever may be its event, precipitate this fatal and too certain catastrophe. In the political, as in the natural world, death has planted the seeds of destruction along with those of existence; and, though those may discover and unfold themselves, either sooner or later, yet in the end they will never lose their effect.

‘ Let us recollect that, but a very few years since, a national debt of a hundred millions gave the utmost tension that it was then susceptible of, to the spring of this political machine. The facility, however, with which they found means to pay off the interest of this immense sum, made them believe, that they possessed an inexhaustible source of riches, and begat the most dangerous security. They are now, however, though perhaps too late, recovered from this fatal error: a national debt, amounting to the immense sum of two hundred and sixty millions, has at length opened their eyes: the annual revenue is at present incompetent to supply the annual expenditure, which, even in time of peace, amounts to more than fourteen millions. If we add to this, the interest of a debt of one hundred millions, which England must contract the first war she is involved in, it will be politically impossible for the nation to sustain such an additional burthen without becoming bankrupt.

‘ If any unforeseen circumstance should occasion this war, the consequence would be terrible. The ruin of the richest and most distinguished families would inevitably ensue: the commerce and the maritime greatness of the English would be attacked in their most mortal parts; and that nation, now so powerful, would be reduced for ever among the second order of European states.

‘ It is perhaps impossible to avert this frightful catastrophe; the safest precautions could scarce diminish the evil, or render the consequences less terrible. This awful moment is approaching with the most rapid and alarming celerity; no one, however, has the resolution to oppose it, and all seem to allow themselves blindly to be led towards the horrid abyss.’

This German writer is a bye-stander; we are playing the desperate game, and must abide by the result of it; whether we can make any profitable use of his observations or not, he is intitled to our thanks for his warning.

ART. VIII. *Mr. Bruce's Travels into Abyssinia.*

[Article continued. See our last Month's Review.]

THE fourth volume is chiefly employed in giving an account of the author's return to Cairo. He came to Gondar, by the way of the Red Sea; and determined, for the sake of examining the country, to proceed to Egypt through the kingdom of Sennaar, the ancient island of Meroe, and the great Nubian desert. In this long and dangerous journey, we meet with a most melancholy picture of human manners; in which, avarice, cruelty, and treachery, are uniformly conspicuous. Fortified with the adamantine shield of courage and conduct, our hero, like another Amadis, passes unhurt through this region of giants and devils. His last transactions at Teawa, where he had been long detained by the Shekh, or prince, Fidele, will give the reader an idea of the dangers to which he was exposed, and the means by which he surmounted them:

‘ On the 8th, in the evening, a little before six o’clock, when I was making ready to go to the Shekh, a message came, that he was busy, and could not see me; with which, for a time, I was very well pleased. About ten, arrived a naked, very ill-looking fellow, more like an executioner than any other sort of man, with a large broad-sword in his hand, and seemingly very drunk. He said he was one of the Shekhs of Jehaina, and in a little time became extremely insolent. He first demanded coffee, which was given him, then a new coat, then some civet, and, last of all, drawing his sword, that we should instantly provide him with a new scabbard, his own being but a piece of common leather, which he threw with a kind of indignation down upon the floor. Till that time I had been writing these very memoirs, at least the journal of the day. I was not any way afraid of one drunkard, but laid down my pen, wondering where this insolence was to end. Before I had time to speak a word, I heard my old Turk, the sheriffe, Hagi Ismael, say, “ You are of the Jehaina, are you? then I am of the Daveina;” and with that he caught the stranger by the throat, taking his sword from him, which he threw out of the house, after casting the owner violently upon the floor. The fellow crept out upon all four, and, as soon as he had picked up his sword, attempted again to enter the house, which Soliman perceiving, snatched his own short crooked sword, from a pin where it hung, and ran readily to meet him, and would very speedily have made an end of him, had I not cried out, “ For God’s sake, Soliman, don’t hurt him; remember where you are.” Indeed, there was little reason for the caution; for when the Arab observed a drawn sword in the Turk’s hand, he presently ran away towards the town, crying, Ullah! Ullah! Ullah! which was, God! God! God! an exclamation of terror, and we saw no more of him; whilst, instead of a new scabbard, he left his old one in the house. Seeing at once the cowardice and malice of our enemies, we were now apprehensive of fire, things were come to such an extremity; and as our house was composed of nothing but dry canes, it seemed the only obvious way of destroying us.

‘ On the 9th, in the morning, I sent Soliman with the scabbard to Fidele, and a grievous complaint against the supposed Shekh of the Jehaina for his insolence the night before. Shekh Fidele pretended to be utterly ignorant of the whole, made light of what had passed, and said the fellow was a fool. But a violent altercation took place between him and my servant

vant black Soliman, who then told him all his mind, threatening him with Yafine's immediate vengeance, and assuring him he was, before this, fully informed of his behaviour. They, however, both cooled before parting. Fidele only recommended to Soliman to persuade me to give him 2000 piastres, without which he swore I should never go alive out of Atbara. Soliman, on the other hand, declared, that I was a man that set no value on money, and therefore carried it not about with me, otherwise I should not refuse what he desired, but warned him to think well before he uttered such expressions as he now had done.

‘ In the course of conversation, as Soliman told me, the Shekh gave him several hints, that, if he would agree with him, and help to rob and murder me, he should share the booty with him, and it never would be known. But Soliman pretended not to understand this, always assuring him that I was not the man he took me for; and that, except the king's present, all I had was brass, iron, and glass bottles, of no value to any but myself, who only knew how to use them. They then finished their discourse; and he desired Soliman to tell me, that he expected me at the usual hour of 6 o'clock to-morrow evening, which was Friday the 10th.

‘ This seemed to me an extraordinary appointment, because Friday is their festival, when they eat and drink heartily, nor did I ever remember any of them take medicine upon that day. But with Fidele all was festival, not even their annual solemn feast of Ramadan did he ever keep, but was universally known to be an unbeliever, even in what was called his own religion. I had still this farther objection to wait upon him at night, that he had gone so far as to solicit Soliman to assist him in murdering me. But I considered at last, that we could not escape from his hands; and that the only way to avoid the danger was to brave it. Providence, indeed, seemed all along to have reserved our deliverance for our own exertions, under its direction, as all the ways we had taken to get relief from others had hitherto, in appearance at least, miscarried. However, it was resolved to go armed, for fear of the worst; but to conceal our weapons, so as to give no umbrage. I had a small Brescian blunderbuss, about 22 inches in the barrel, which had a joint in the stock, so that it folded double. It hung by an iron hook to a thin belt under my left arm, close to my side, quite unperceived, like a cutlass. I likewise took a pair of pistols in my girdle, and my knife as usual. All these were perfectly covered by my burnoose; so that, with a little attention, when I sat down, it was impossible to discover my having any weapons about me. Hagi Ismael the Turk, Soliman my servant, and two other Moorish servants, took also their fire-arms, small and great, and swords, along with them. We all went to the house of the Shekh a little before seven o'clock in the evening. I entered the back door into the square where the women's house was; but declined going so far as their apartment without leave, turning to the left hand into the side of the square where he usually staid. I was surprised to meet but one servant, a black boy, in the whole house, and he carried me to the Shekh, my servants remaining at the outer-door.

‘ Fidele was sitting in a spacious room, in an alcove, on a large broad sofa like a bed, with India curtains gathered on each side into festoons. Upon seeing the boy, in a very surly tone he called for a pipe; and, in much the same voice, said to me, “What! alone?” I said, “Yes, what were his commands with me?” I saw he either was, or affected to be, drunk, and which ever was the case, I knew it would lead to mischief, I therefore repented heartily of having come into the house alone.

‘ After he had taken two whiffs of his pipe, and the slave had left the room, “Are you prepared?” says he; have you brought the *needful* along with you?” I wished to have occasion to join Soliman, and answered, “My servants are at the outer door, and have the vomit you wanted.”—

"D—a you and the vomit too, says he with great passion, I want money, and not poison. Where are your piaftres?"—"I am a bad person, said I, Fidele, to furnish you with either. I have neither money nor poison; but I advise you to drink a little warm water to clear your stomach, cool your head, and then lie down and compose yourself, I will see you to-morrow morning." I was going out. "Hakim, says he, infidel, or devil, or whatever is your name, hearken to what I say. Consider where you are; this is the room where Mek Baady, a king, was slain by the hand of my father: look at his blood, where it has stained the floor, which never could be washed out. I am informed you have 20,000 piaftres in gold with you; either give me 2000 before you go out of this chamber, or you shall die; I will put you to death with my own hand." Upon this he took up his sword, that was lying at the head of his sofa, and, drawing it with a bravado, threw the scabbard into the middle of the room; and, tucking the sleeve of his shirt above his elbow like a butcher, said, "I wait your answer."

"I now stepped one pace backwards, and dropt the burnoose behind me, holding the little blunderbuss in my hand, without taking it off the belt. I said, in a firm tone of voice, "This is my answer: I am not a man, as I have told you before, to die like a beast by the hand of a drunkard; on your life, I charge you, stir not from your sofa." I had no need to give this injunction; he heard the noise which the closing the joint in the stock of the blunderbuss made, and thought I had cocked it, and was instantly to fire. He let his sword drop, and threw himself on his back on the sofa, crying, "For God's sake, Hakim, I was but jesting." At the same time, with all his might, he cried, "Brahim! Mahomet! El coom! El coom!"—"If one of your servants approach me, said I, that instant I blow you to pieces; not one of them shall enter this room till they bring in my servants with them; I have a number of them armed at your gate, who will break in the instant they hear me fire."

"The women had come to the door. My servants were admitted, each having a blunderbuss in his hand and pistols at his girdle. We were now greatly an overmatch for the Shekh, who sat far back on the sofa, and pretended that all he had done was in joke, in which his servants joined, and a very confused, desultory discourse followed, till the Turk, sheerriffe Ismael, happened to observe the Shekh's scabbard of his sword thrown upon the floor, on which he fell into a violent fit of laughter. He spoke very bad Arabic, mixed with Turkish, as I have often observed. He endeavoured to make the Shekh understand, that drunkards and cowards had more need of the scabbard than the sword; that he, Fidele, and the other drunkard that came to our house two or three nights before, who said he was Shekh of the Jehaina, were just possessed of the same portion of courage and insolence.

"As no good could be expected from this expostulation, I stooped it, and took my leave, desiring the Shekh to go to bed and compose himself, and not try any more of these experiments, which would certainly end in his shame, if not in his punishment. He made no answer, only wished us good night."

The measure of human wretchedness, and of the author's dangers, becomes complete at Sennaar; of which kingdom Mr. B. sums up his account in the following expressive words:

"War and treason seem to be the only employment of this horrid people, whom Heaven has separated by almost impassible deserts, from the rest of mankind, confining them to an accursed spot, seemingly to give

* El coom, that is, all his servants.

them an earnest in time, of the only other worse which he has reserved to them for an eternal hereafter.'

This observation reminds us of a short story of the celebrated Abbé Fuggini, who, having written a book to trace St. Peter's journey to Rome, *stage by stage*, soon after published another volume to settle the number of the damned, both of which works he dedicated to his patron, Pope Lambertini, of facetious memory; who, on receiving the last performance, observed how whimsical it was, that the good Abbé, who had been St. Peter's postilion, should so soon become the devil's accountant. Mr. B. by thus assigning to the devil the whole kingdom of Sennaar, after he had so skilfully traced the famous voyage to Ophir and Tarshish, from *port to port*, as justly to merit the appellation of Solomon's pilot*, exposes himself to the same lively observation, which, probably, will not escape the learned prelate (the Bishop of Carlisle), to whom he has dedicated this chart of that celebrated voyage.

We could scarcely credit the information of our eyes, when, on a second perusal of the passage, we found that Mr. B. was not only King Solomon's but King David's pilot. We entertained a notion, that King David never had a ship in his life. Mr. B. says, 'King David took possession of two ports, Eloth and Eziongaber, from which he carried on the trade to Ophir and Tarshish, to a very great extent, to the day of his death.' His authorities are, 1 Kings, ix. 26. and 2 Chron. viii. 17. Now in both these texts, Mr. B. has substituted the name of David for that of Solomon. Another mistake, equally gross, which disgraces the author's most ingenious account of the trade to Ophir and Tarshish, is, that he makes the sacred scriptures represent 'Palestine, in the earliest ages, as not only full of polished, powerful, and orderly states, but abounding in gold and silver, in a greater proportion, than is to be found at this day in any state of Europe.' Vol. i. p. 366. We turned to the text to which he refers, Exodus, xxxviii. 39. As the chapter has not 39 verses, we soon found that he ought to have referred to verses 24 and 25, which run as follows: "All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation, was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary."

To facilitate the computation, we may omit the odd shekels, 3000 of which make but one talent; the Alexandrian or

* Vol. i. p. 429.

Jewish talent of silver, is equal to 450l. and therefore the hundred silver talents are equal to 45,000l. In early times, the proportion of gold to silver was ten to one; therefore, the twenty-nine talents of gold are equal to 130,500l. Sum total, 175,000l. A sum which by no means justifies Mr. B.'s assertion. Instead of citing Exodus, xxxviii. he ought, therefore, to have referred to 1 Chron. xxii. 14. & seq. which passages, indeed, he mentions on a future occasion, p. 429, vol. i. but insinuates, we think, with great propriety, that the talent there meant, is not the Hebrew talent, but a weight of the same denomination, of which the value was less.

Mr. Bruce's journey through the Nubian desert is peculiarly interesting. In this part of his work, he shews himself not only an intrepid traveller, but a skilful historian. By preceding conversations and reports, the mind of the reader is admirably well prepared for the adventures with which he is to meet; the plot commences at Teawa, thickens at Sennaar, and reaches the highest pitch of interest, at the author's conversation with Sitina Queen of Chendi. Then follow the dreadful distresses and dangers of the desert: the camels die, and the baggage is abandoned.

At length the *περιπέτεια*, the revolution of the piece, happens—the author is kindly received at Assouan, recovers what he had lost, and proceeds safely to Cairo.

Where all is excellent, selection is not easy; but our readers would have reason to complain, if we did not insert the following pages:

‘ On the 14th, at seven in the morning, we left Assa Nagga, our course being due north. At one o'clock we alighted among some acacia-trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, at others stalking on with a majestic slowness: at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies; and these, once disjoined, dispersed in the air, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged alongside of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance as if it would measure ten feet. They retired from us with a wind at S. E. leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable degree of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as it to the spot where I stood, and let the

camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them.

The effect this stupendous sight had upon Idris was to set him to his prayers, indeed rather to his charms; for, besides the name of God and Mahomet, all the rest of the words were mere gibberish and nonsense. This created a violent altercation between him and Ismael the Turk, who abused him for not praying in the words of the Koran, maintaining, with apparent great wisdom at the same time, that nobody had charms to stop these moving sands but the inhabitants of Arabia Deserta.

The Arabs to whom this inhospitable spot belongs are the Adelaia. They, too, are Jabeleen, or Arabs of Beni Koreish. They are said to be a harmless race, and to do no hurt to the caravans they meet; yet I very much doubt, had we fallen in with them, they would not have deserved the good name that was given them. We went very slowly to-day, our feet being sore and greatly swelled. The whole of our company were much disheartened, (except Idris) and imagined that they were advancing into whirlwinds of moving sand, from which they should never be able to extricate themselves; but before four o'clock in the afternoon these phantoms of the plain had all of them fallen to the ground and disappeared. In the evening we came to Waadi Dimokea, where we passed the night, much disheartened, and our fear more increased, when we found, upon wakening in the morning, that one side was perfectly buried in the sand, that the wind had blown above us in the night.

From this day, subordination, though not entirely ceased, was fast on the decline; all was discontent, murmuring, and fear. Our water was greatly diminished, and that terrible death by thirst began to stare us in the face, and this was owing in a great measure to our own imprudence. Ismael, who had been left sentinel over the skins of water, had slept so soundly, that this had given an opportunity to a Tucorory to open one of the skins that had not been touched, and serve himself out of it at his own discretion. I suppose that, hearing somebody stir, and fearing detection, he had withdrawn himself as speedily as possible, without taking time to tie the mouth of the girba, which we found in the morning with scarce a quart of water in it.

On the 15th, at a quarter past seven in the morning, we left Waadi Dimokea, keeping a little to the westward of north, as far as I could judge, just upon the line of Syene. The same ridge of hills being on our right and left as yesterday, in the centre of these appeared Del Aned. At twenty minutes past two o'clock in the afternoon we came to an opening in the ridge of rocks; the passage is about a mile broad, through which we continued till we alighted at the foot of the mountain Del Aned. The place is called Waadi Del Aned.

The same appearance of moving pillars of sand presented themselves to us this day in form and disposition like those we had seen at Waadi Halboub, only they seemed to be more in number, and less in size. They came several times in a direction close upon us; that is, I believe, within less than two miles. They began, immediately after sun-rise, like a thick wood, and almost darkened the sun: his rays shining through them for near an hour, gave them an appearance of pillars of fire. Our people now became desperate: the Greeks shrieked out, and said it was the day of judgment, Ismael pronounced it to be hell, and the Tucorories, that the world was on fire. I asked Idris if ever he had before seen such a sight? He said he had often seen them as terrible, though never worse; but what he feared most was that extreme redness in the air, which was a sure preface of the coming of the simoom. I begged and entreated Idris that he would not say one word of that in the hearing of the people, for they had already felt it at Imhanzara in their way from Ras el Feel to Teawa, and

and again at the Acaba of Gerri, before we came to Cheudi, and they were already nearly distracted at the apprehension of finding it here.

At half past four o'clock in the afternoon we left Waadi Del Aned, our course a little more to the westward than the direction of Syene. The sands which had disappeared yesterday scarcely shewed themselves at all this day, and a great distance from the horizon. This was, however, a comfort but of short duration. I observed Idris took no part in it, but only warned me and the servants, that, upon the coming of the simoom, we should fall upon our faces, with our mouths upon the earth, so as not to partake of the outward air as long as we could hold our breath. We alighted at six o'clock at a small rock in the sandy ground, without trees or herbage, so that our camels fasted all that night. This place is called Ras el Seah, or, by the Bi.narven, El Mout, which signifies death, a name of bad omen.

On the 16th, at half past ten in the forenoon, we left El Mout, standing in the direction close upon Syene. Our men, if not gay, were however in better spirits than I had seen them since we left Gooz. One of our Barbarins had even attempted a song; but Hagi Imael very gravely reproved him, by telling him, that singing in such a situation was a tempting of Providence. There is, indeed, nothing more different than active and passive courage. Hagi Imael would fight, but he had not strength of mind to suffer. At eleven o'clock, while we contemplated with great pleasure the rugged top of Chiggre, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, Idris cried out, with a loud voice, Fall upon your faces, for here is the simoom. I saw from the S. E. a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over. The meteor, or purple haze, which I saw, was indeed passed, but the light air that still blew was of heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it, nor was I free of an asthmatic sensation till I had been some months in Italy, at the baths of Poretta, near two years afterwards.

An universal despondency had taken possession of our people. They ceased to speak to one another, and when they did, it was in whispers, by which I easily guessed their discourse was not favourable to me, or else that they were increasing each others fears, by vain suggestions calculated to sink each others spirits still further, but from which no earthly good could possibly result. I called them together, and both reprimanded and exhorted them in the strongest manner I could; I bade them attend to me, who had nearly lost my voice by the simoom, and desired them to look at my face, so swelled as scarcely to permit me to see; my neck covered with blisters, my feet swelled and inflamed, and bleeding with many wounds. In answer to the lamentation that the water was exhausted, and that we were upon the point of dying with thirst, I ordered each man a gourd full of water more than he had the preceding day, and shewed them, at no great distance, the bare, black, and sharp point of the rock Chiggre, wherein was the well at which we were again to fill our gubas, and thereby banish the fear of dying by thirst in the desert. I believe I never was at any time more eloquent, and never had eloquence a more sudden effect. They all protested and declared their concern chiefly arose from the situation they saw me in; that they feared not death or hardship, provided I would submit a little to their direction in the taking a proper care of myself.

self. They intreated me to use one of the camels, and throw off the load that it carried, that it would ease me of the wounds in my feet, by riding at least part of the day. This I positively refused to do, but recommended to them to be strong of heart, and to spare the camels for the last resource, if any should be taken ill and unable to walk any longer.

This phenomenon of the simoom, unexpected by us, though foreseen by Idris, caused us all to relapse into our former despondency. It still continued to blow, so as to exhaust us entirely, though the blast was so weak as scarcely would have raised a leaf from the ground. At twenty minutes before five the simoom ceased, and a comfortable and cooling breeze came by starts from the north, blowing five or six minutes at a time, and then falling calm. We were now come to the Acaba, the ascent before we arrived at Chiggre, where we intended to have stopt that night, but we all moved on with tacit consent, nor did one person pretend to say how far he gussed we were to go.

At thirteen minutes past eight, we alighted in a sandy plain absolutely without herbage, covered with loose stones, a quarter of a mile due north of the well, which is in the narrow gorge, forming the southern outlet of this small plain. Though we had travelled thirteen hours and a quarter this day, it was but at a slow pace, our camels being famished, as well as tired, and lamed likewise by the sharp stones with which the ground in all places was covered. The country, for three days past, had been destitute of herbage of any kind, entirely desert, and abandoned to the moving sands. We saw this day, after passing Ras el Scab, large blocks and strata of pure white marble, equal to any in colour that ever came from Paros.

Chiggre is a small narrow valley, closely covered up and surrounded with barren rocks. The wells are ten in number, and the narrow gorge which opens to them is not ten yards broad. The springs, however, are very abundant. Wherever a pit is dug five or six feet deep, it is immediately filled with water. The principal pool is about forty yards square and five feet deep; but the best tasted water was in the cleft of a rock, about 30 yards higher, on the west side of this narrow outlet. All the water, however, was very foul, with a number of animals both aquatic and land. It was impossible to drink without putting a piece of our cotton girdle over our mouths, to keep, by filtration, the filth of dead animals out of it. We saw a great many partridges upon the face of the bare rock; but what they fed upon I could not guess, unless upon insects. We did not dare to shoot at them, for fear of being heard by the wandering Arabs that might be somewhere in the neighbourhood; for Chiggre is a haunt of the Bishareen of the tribe of Abou Bertran, who, though they do not make it a station, because there is no pasture in the neighbourhood, nor can any thing grow there, yet it is one of the most valuable places of refreshment, on account of the great quantity of water, being nearly half way, when they drive their cattle from the borders of the Red Sea to the banks of the Nile; as also in their expeditions from south to north, when they leave their encampments in Barbar, to rob the Ababbé Arabs on the frontiers of Egypt.

Our first attention was to our camels, to whom we gave that day a double feed of dora, that they might drink for the rest of their journey, should the wells in the way prove scant of water. We then washed in a large pool, the coldest water, I think, I ever felt, on account of its being in a cave covered with rock, and was inaccessible to the sun in any direction. All my people seemed to be greatly recovered by this refrigeration, but from some cause or other, it fared otherwise with the Tucoory; one of whom died about an hour after our arrival, and another early the next morning.

* Subordination,

Subordination, if now not entirely gone, was expiring, so that I scarcely expected to have interest enough with my own servants to help me to set up my large quadrant: yet I was exceedingly curious to know the situation of this remarkable place, which Idris the Hybeer declared to be half-way to Assouan. But it seems their curiosity was not less than mine; above all, they wanted to prove that Idris was mistaken, and that we were considerably nearer to Egypt than we were to Barbar. While Idris and the men filled the skins with water, the Greeks and I set up the quadrant, and, by observation of the two bright stars of Orion, I found the latitude of Chiggre to be $20^{\circ} 58' 30''$ N.; so that, allowing even some small error in the position of Syene in the French maps, Idris's guess was very near the truth, and both the latitude and longitude of Chiggre and Syene seemed to require no further investigation.

During the whole time of the observation, an antelope, of a very large kind, went several times round and round the quadrant; and at the time when my eyes were fixed upon the star, came so near as to bite a part of my cotton cloth which I had spread like a carpet to kneel on. Even when I stirred, it would leap about two or three yards from me, and then stand and gaze with such attention, that it would have appeared to bystanders (had there been any) that we had been a long time acquainted. The first idea was the common one, to kill it. I easily could have done this with a lance; but it seemed so interested in what I was doing, that I began to think it might perhaps be my good genius which had come to visit, protect, and encourage me in the desperate situation in which I then was.

Interesting as this passage is, there is another towards the conclusion of the work, that still surpasses it; and which paints both the face of the country, and the manners of its inhabitants, with a power of pencil, which the greatest masters would not be ashamed to admire:

Our camels were always chained by the feet, and the chain secured by a padlock, lest they should wander in the night, or be liable to be stolen and carried off. Musing then upon the geographical difficulties just mentioned, and gazing before me, without any particular intention or suspicion, I heard the chain of the camels clink, as if somebody was unloosing them, and then, at the end of the gleam made by the fire, I saw distinctly a man pass swiftly by, stooping as he went along, his face almost to the ground. A little time after this I heard another clink of the chain, as if from a pretty sharp blow, and immediately after a movement among the camels. I then rose, and cried in a threatening tone, in Arabic, "I charge you on your life, whoever you are, either come up to me directly, or keep at a distance till day, but come that way no more; why should you throw your life away?" In a minute after, he repassed in the shade among the trees, pretty much in the manner he had done before. As I was on guard between the baggage and the camels, I was consequently armed, and advanced deliberately some steps, as far as the light of the fire shone, on purpose to discover how many they were, and was ready to fire upon the next I saw. "If you are an honest man, cried I aloud, and want any thing, come up to the fire and fear not, I am alone; but if you approach the camels or the baggage again, the world will not be able to save your life, and your blood be upon your own head." Mahomet, Idris's nephew, who heard me cry, came running up from the well to see what was the matter. We went down together to where the camels were, and, upon examination, found that the links of one of the chains had been broke, but the opening not large enough to let the corresponding whole link through to separate it. A hard blue stone was driven through

a link of one of the chains of another camel, and left sticking there, the chain not being entirely broken through; we saw, besides, the print of a man's feet on the sand. There was no need to tell us after this that we were not to sleep that night; we made therefore another fire on the other side of the camels with branches of the acacia tree, which we gathered. I then sent the man back to Idris at the well, desiring him to fill his skins with water before it was light, and transport them to the baggage where I was, and to be all ready armed there by the dawn of day; soon after which, if the Arabs were sufficiently strong, we were very certain they would attack us. This agreed perfectly with Idris's ideas also, so that, contenting themselves with a lesser quantity of water than they first intended to have taken, they lifted the skins upon the camels I sent them, and were at the rendezvous, near the baggage, a little after four in the morning.

The Barbarins, and, in general, all the lower sort of Moors and Turks, adorn their arms and wrists with amulets; these are charms, and are some favourite verse of the Koran wrapt in paper, neatly covered with Turkey leather. The two Barbarins that were with me had procured for themselves new ones at Sennaar, which were to defend them from the simoom and the sand, and all the dangers of the desert. That they might not soil these in filling the water, they had taken them from their arms, and laid them on the brink of the well before they went down. Upon looking for these after the girbas were filled, they were not to be found. This double attempt was an indication of a number of people being in the neighbourhood, in which case our present situation was one of the most desperate that could be figured. We were in the middle of the most barren, inhospitable desert in the world, and it was with the utmost difficulty that, from day to day, we could carry wherewithal to assuage our thirst. We had with us the only bread it was possible to procure for some hundred miles; lances and swords were not necessary to destroy us, the bursting or tearing of a girba, the lameness or death of a camel, a thorn or sprain in the foot which might disable us from walking, were as certain death to us as a shot from a cannon. There was no staying for one another; to lose time was to die, because, with the utmost exertion our camels could make, we scarce could carry along with us a scanty provision of bread and water sufficient to keep us alive.

That desert, which did not afford inhabitants for the assistance or relief of travellers, had greatly more than sufficient for destroying them. Large tribes of Arabs, two or three thousand, encamped together, were cantoned, as it were, in different places of this desert, where there was water enough to serve their numerous herds of cattle, and these, as their occasion required, traversed in parties all that wide expanse of solitude, from the mountains near the Red Sea east, to the banks of the Nile on the west, according as their several designs or necessities required. These were Jahaileen Arabs, those cruel, barbarous fanatics, that deliberately shed so much blood during the time they were establishing the Mahometan religion. Their prejudices had never been removed by any mixture of strangers, or softened by society, even with their own nation after they were polished; but buried, as it were, in these wild deserts, if they were not grown more savage, they had at least preserved, in their full vigour, those murdering principles which they had brought with them into that country, under the brutal and inhuman butcher Kaled Ibn el Waalid, impiously called *The Sword of God*. If it should be our lot to fall among these people, and it was next to a certainty that we were at that very instant surrounded by them, death was certain, and our only comfort was, that we could die but once, and that to die like men was in our own option. Indeed, without considering the bloody character which these wretches naturally bear, there could be no reason

reason for letting us live: we could be of no service to them as slaves; and to have sent us into Egypt, after having first rifled and destroyed our goods, could not be done by them but at a great expence, to which well-inclined people only could have been induced from charity, and of that last virtue they had not even heard the name. Our only chance then remaining was, that their number might be so small, that, by our great superiority in fire-arms and in courage, we might turn the misfortune upon the aggressors, deprive them of their camels and means of carrying water, and leave them scattered in the desert, to that death which either they or we, without alternative, must suffer.

I explained myself to this purpose, briefly to the people, on which a great cry followed, "God is great! let them come!" Our arms were perfectly in order, and our old Turk Ismael seemed to move about and direct with the vigour of a young man. As we had no doubt they would be mounted on camels, so we placed ourselves a little within the edge of the trees. The embers of our two fires were on our front; our tents, baggage, and boxes, on each side of us, between the opening of the trees; our camels and water behind us, the camels being chained together behind the water, and ropes at their heads, which were tied to trees. A skin of water, and two wooden bowls beside it, was left open for those that should need to drink. We had finished our breakfast before day-break, and I had given all the men directions to fire separately, not together, at the same set of people; and those who had the blunderbusses to fire where they saw a number of camels and men together, and especially at any camels they saw with girbas upon them, or where there was the greatest confusion.

The day broke; no Arabs appeared; all was still. The danger which occurred to our minds then was, lest, if they were few, by tarrying we should give them time to send off messengers to bring assistance. I then took Ismael and two Barbarins along with me, to see who these neighbours of ours could be. We soon traced in the sand the footsteps of the man who had been at our camels; and, following them behind the point of a rock, which seemed calculated for concealing thieves, we saw two ragged, old, dirty tents, pitched with grass cords.

The two Barbarins entered one of them, and found a naked woman there. Ismael and I ran briskly into the largest, where we saw a man and a woman both perfectly naked, frightful, emaciated figures, not like the inhabitants of this world. The man was partly sitting on his hams; a child, seemingly of the age to suck, was on a rag at the corner, and the woman looked as if she wished to hide herself. I sprung forward upon the man, and, taking him by the hair of the head, pulled him upon his back on the floor, setting my foot upon his breast, and pointing my knife to his throat; I said to him sternly, "If you mean to pray, pray quickly, for you have but this moment to live." The fellow was so frightened, he scarce could beg us to spare his life; but the woman, as it afterwards appeared, the mother of the sucking child, did not seem to copy the passive disposition of her husband; she ran to the corner of the tent, where was an old lance, with which, I doubt not, she would have sufficiently distinguished herself, but it happened to be entangled with the cloth of the tent, and Ismael felled her to the ground with the butt-end of his blunderbuss, and wrested the lance from her. A violent howl was set up by the remaining woman like the cries of those in torment. "Tie them, said I, Ismael; keep them separate, and carry them to the baggage till I settle accounts with this camel-stealer, and then you shall strike their three heads off, where they intended to leave us miserably to perish with hunger; but keep them separate." While the Barbarins were tying the woman, the one that was the nurse of the child turned to her husband, and said, in a
most

most mournful, despairing tone of voice, " Did I not tell you, you would never thrive if you hurt that good man? did not I tell you this would happen for murdering the Aga?"

" Our people had come to see what had passed, and I sent the women away, ordering them to be kept separate, out of the hearing of one another, to judge if their answers did not prevaricate. The woman desired to have her child with her, which I granted. The little creature, instead of being frightened, crowed, and held out its little hands as it passed me. We fattened the Arab with the chain of the camels, and so far was well; but still we did not know how near the Bishareen might be, nor who these were, nor whether they had sent off any intelligence in the night. Until we were informed of this, our case was little mended. Upon the man's appearing, all my people declared, with one general voice, that no time was to be lost, but that they should all be put to death as soon as the camels were loaded, before we set out on our journey; and, indeed, at first view of the thing, self preservation, the first law of nature, seemed strongly to require it. Hagi Ismael was so determined on the execution that he was already seeking a knife sharper than his own. " We will stay, Hagi Ismael, said I, till we see if this thief is a liar also. If he prevaricates in the answers he gives to my questions, you shall then cut his head off, and we will consign him with the lie in his mouth, soul and body to hell, to his master whom he serves." Ismael answered. " The truth is the truth; if he lies, he can deserve no better."

" The reader will easily understand the necessity of my speaking at that moment in terms not only unusual for a Christian, but even in any society or conversation; and if the ferocity and brutality of the discourse should shock any, especially my fair readers, they will remember, that these were intended for a good and humane purpose, to produce fear in those upon whom we had no other tie, and thereby extort a confession of the truth; which might answer two purposes, the saving the effusion of the blood, and providing for our own preservation. " You see, said I, placing the man upon his knees, your time is short, the sword is now drawn which is to make an end of you, take time, answer distinctly and deliberately, for the first trip or lie that you make, is the last word that you will utter in this world. Your wife shall have her fair chance likewise, and your child; you and all shall go together, unless you tell me the naked truth. Here, Ismael, stand by him, and take my sword, it is, I believe, the sharpest in the company."

" Now I ask you, at your peril, Who was the good man your wife reproached you with having murdered? where was it, and when, and who were your accomplices? He answered trembling, and indistinctly, through fear, " It was a black, an Aga from Chendi." " Mahomet Towash, says Ismael; Ullah Kerim! God is merciful!" " The same," says the Bishareen. He then related the particulars of his death in the manner in which I shall have occasion to state afterwards. " Where is the Bishareen, continued I; where is Abou Bertran? how soon will a light camel and messenger arrive where he now is?" " In less than two days; perhaps, says he, in a day and a half, if he is very diligent and the camel good." " Take care, said I, you are in danger. Where did you and your women come from, and when?" " From Abou Bertran, says he; we arrived here at noon on the 5th day*, but the camels were all fine camels; they are favourite camels of Shekh Seide; we drove them softly; the two you saw at the tents are lame; besides there were some others unsound; there were also women and children." " Where did that party, and their camels,

* " It is not here to be understood that the Arab described the day by the 5th, but by an interval of time which we knew corresponded to the 5th."

go to from this? and what number of men was there with them?" "There were about three hundred camels of all sorts, and about thirty men, all of them servants; some of them had one lance, and some of them two; they had no shields or other arms." "What did you intend last night to do with my camels?" "I intended to have carried them, with the women and child, to join the party at the Nile." "What must have become of me in that case? we must have died!" He did not answer. "Take care, said I, the thing is now over, and you are in my hands; take care what you say." "Why, certainly, says he, you must have died, you could not live, you could not go anywhere else." "If another party had found us here, in that case would they have slain us?" He hesitated a little, then, as if he recollected himself, said, "Yes, surely, they murdered the Aga, and would murder any body that had not a Bishareen with them." A violent cry of condemnation immediately followed. "Now attend and understand me distinctly, said I, for upon these two questions hangs your life: Do you know of any party of Bishareen who are soon to pass here, or any wells to the north, and in what number? and have you sent any intelligence since last night you saw us here?" He answered, with more readiness than usual, "We have sent nobody anywhere; our camels are lame; we were to follow, as soon as they could be able to travel, to join those at the Nile. The parties of the Bishareen are always passing here, sometimes more, sometimes less; they will not come till they hear from the Nile whether the grain is grown. They have with them two dromedaries, who will carry the news from the Nile in three days, or they will come in small parties like the last, for they have no fear in these parts. The wells to the north belong to the Ababdé. When they pass by them with cattle they are always in great numbers, and a Shekh along with them; but those wells are now so scanty they have not water for any number, and they must therefore all pass this way."

"I got up, and called on Ismael. The poor fellow thought he was to die. Life is sweet even to the most miserable. He was still upon his knees, holding his hands clasped round the back of his neck, and already, I suppose, thought he felt the edge of Ismael's knife. He swore that every word he had spoken was truth; and if his wife was brought she could not tell another story."

"I thereupon left him, and went to his wife, who, when she saw Hagi Ismael with a drawn sword in his hand, thought all was over with her husband, and fell into a violent fit of despair, crying out, "That all the men were liars and murderers, but that she would have told the truth if I had asked her first." "Then go, Hagi Ismael, said I, tell them not to put him to death till I come, and now you have your chance, which if you do not improve by telling the truth, I will first slay your child with my own hand before your face, and then order you all to be cruelly put to death together." She began with great earnestness to say, "She could not tell who killed Mahomet Towah, for she only heard it in conversation from her husband, who was there, after he had come home." I then, word for word, put those questions to her that I had done to her husband, and had precisely the same answers. The only difference was, that she believed a party of the Ababdé would pass Chiggre soon; but seeing me rise to go away, she burst out into a flood of tears, and tore her hair in the most violent excess of passion: shrieking out to have mercy upon her, and pressing the little child to her breast as if to take leave of it, then laying it down before me, in great agony and bitterness of heart, she again shrieked out, "If you are a Turk, make it a slave, but do not kill my child,—and spare my husband."

“ Though

‘ Though I understood Arabic well, I did not, till that day, know it had such powers, or that it contained expressions at once so forcible and so simple. I found myself so much moved, and my tears came so fast, that it was in vain to endeavour to carry on a farce under such tragical appearances, “ Woman, said I, I am not a Turk, nor do I make slaves, or kill children. It is your Arabs that force me to this; it was you that attacked me last night, it was you that murdered Mahomet Towash, one of your own religion, and busied in his duty. I am a stranger, seeking my own safety, but you are all murderers and thieves.” — “ It is true, says she, they are all murderers and liars, and my husband, not knowing, may have lied too. Only let me hear what he told you, and I will tell you whether it is truth or not.” Day was now advancing apace, and no resolution taken, whilst our present situation was a very unsafe one. We carried the three prisoners bound, and set George, the Greek, sentinel over them. I then called the people together.

‘ I stated fairly, in a council held among ourselves, the horror of slaughtering the women and child, or even leaving them to starve with hunger by killing their camels, from whom they got their only sustenance; for, though we should not stain our hands with their blood, it was the same thing to leave them to perish: that we were strangers, and had fallen upon them by accident, but they were in their own country. On the contrary, suppose we only slew the man, any of the women might mount a camel, and, travelling with diligence, might inform the Bishareen, who would send a party and cut us off at the next well, where we must pass, and where it would be impossible to escape them. I must say, there was a considerable majority for sparing the women and child, and not one but who willingly decreed the death of the man, who had confessed he was endeavouring to steal our camels, and that he intended to carry them to his party at the Nile; in which case the loss of all our lives was certain, as we should have been starved to death, or murdered by the Arabs.

‘ The very recital of this attempt so enraged Hagi Ismael that he desired he might have the preference in cutting off his head. The Barbarians, too, were angry for the loss of their bracelets. Indeed every one’s opinion was, that the Arab should die, and especially since the account of their behaviour to Mahomet Towash, whose death I, for my own part, cannot say I thought myself under any obligation to revenge. “ Since you are differing in your opinions, and there is no time to lose, said I, allow me to give mine. It has appeared to me, that often, since we began this journey, we have been preserved by visible instances of God’s protection, when we should have lost our lives if we had gone by the rules of our own judgment only. We are, it is true, of different religions, but all worship the same God. Suppose the present case should be a trial, whether we trust really in God’s protection, or whether we believe our safety owing to our own foresight and courage. If the man’s life be now taken away, to-morrow we may meet the Bishareen, and then we shall all reflect upon the folly of our precaution. For my own part, my constant creed is, that I am in God’s hands, whether in the house or in the desert; and not in those of the Bishareen, or of any lawless spoiler. I have a clear conscience, and am engaged in no unlawful pursuit, seeking on foot my way home, feeding on bread and water, and have done, nor design, wrong to no man. We are well armed, are nine in number, and have twice as many firelocks, many of these with double-barrels, and others of a size never before seen by Arabs, armies of whom have been defeated with fewer: we

we are ragged and tattered in our clothes, and no prize to any one, nor do I think we shall be found a party of pleasure for any set of wild young men, to leave their own homes, with javelins and lances to waylay us at the well for sport and diversion, since gain and profit are out of the question. But this I declare to you, if ever we meet these Arabs, if the ground is such as has been near all the wells we have come to, I will fight the Bishareen boldly and cheerfully, without a doubt of beating them with ease. I do not say my feelings would be the same if my conscience was loaded with that most heinous and horrid crime, murder in cold blood; and therefore my determination is to spare the life even of this man, and will oppose his being put to death by every means in my power."

"It was easy to see, that fear of their own lives only, and not cruelty, was the reason they sought that of the Arab. They answered me, two or three of them at once, "That it was all very well; what should they do? should they give themselves up to the Bishareen, and be murdered like Mahomet Towash? was there any other way of escaping?" "I will tell you, then, since you ask me what you should do: You shall follow the duty of self-defence and self-preservation, as far as you can do it without a crime. You shall leave the women and the child where they are, and with them the camels, to give them and their child milk; you shall chain the husband's right hand to the left of some of yours, and you shall each of you take him by turns till we shall carry him into Egypt. Perhaps he knows the desert and the wells better than Idris; and if he should not, still we have two Hybeers instead of one; and who can foretell what may happen to Idris more than to any other of us? But as he knows the stations of his people, and their courses at particular seasons, that day we meet one Bishareen, the man that is chained with him, and conducts him, shall instantly stab him to the heart, so that he shall not see, much less triumph in, the success of his treachery. On the contrary, if he is faithful, and informs Idris where the danger is, and where we are to avoid it, keeping us rather by scanty wells than abundant ones, on the day I arrive safe in Egypt I will cloath him anew, as also his women, give him a good camel for himself, and a load of dora for them all. As for the camels we leave here, they are the ones, and necessary to give the women food. They are not lame, it is said, but we shall lame them in earnest, so that they shall not be able to carry a messenger to the Bishareen before they die with thirst in the way, both they and their riders, if they should attempt it."

"An universal applause followed this speech; Idris, above all, declared his warmest approbation. The man and the women were sent for, and had their sentence repeated to them. They all subscribed to the conditions cheerfully; and the woman declared she would as soon see her child die as be an instrument of any harm befalling us, and that, if a thousand Bishareens should pass, she knew how to mislead them all, and that none of them should follow us till we were far out of danger."

It would be doing injustice to Mr. Bruce to omit mentioning that, at his return to Cairo, by his manly and generous behaviour, he so much won the heart of Mahomet Bey, that he obtained the firman of that prince, permitting the commanders of English vessels belonging to Bombay and Bengal, to bring their ships and merchandize to Suez; a place far preferable, in all respects, to Jidda, to which they were formerly confined. Of this permission, which no European nation could

could ever before acquire, many English vessels have already availed themselves; and it has proved peculiarly useful both in public and private dispatches. Such was the worthy conclusion of this memorable journey through the desert, which terminated in obtaining this great national benefit!

[To be continued.]

ART. IX. *Invocations, addressed to the Deity, the Ocean, and to Woman*: to which is added, the Dissolution, a Fragment. 12mo. pp. 69. 1s. 6d. Stalker. 1790.

‘THE following species of composition very few have attempted, and in it still fewer have succeeded.’ Thus far the author: but before we proceed, let us inform our readers what this species of composition is. It is the true Bathos, concerning which our old friend Martinus Scriblerus used to talk; and in which we must confess this writer has made unusual progress: but lest every reader may not be able to ‘find beauties hidden from the common eye,’ we shall endeavour, like another Newton, to strengthen their sight.—‘God said let there be light, and Newton couched the powers of man’s perception!’

Now there are three kinds of invocation: the *admiring*, the *complaining*; and the *abusive*: in the latter of these, our author chiefly excels, and, therefore, to it we confine our remarks.

The abusive invocation delights in an abrupt, rattling beginning; yet as the very genius of it is violence, and as violence is never steady, the address must not long be directed to the personage invoked, but must speedily vary to some object, as little connected with that personage as possible. What a beautiful specimen of this we have in the invocation to the Ocean!

‘Rude, rough, rugged tyrant—beguiling grave of mortals. But hark! how dissonant thy swelling surges, how awful those clashing waters!—that fierce face that frowns on man, at times assumes the hypocrite, and as the Syrens, enticeth to destruction!’

‘O Demosthenes, father of oratory! thou didst right to assail this roaring bully, to enure thee to the turbulent and discontented spirits of an irreolute and falling people.’

Next, we are to dwell on the *powers* of the *invoked*, that they may give greater splendor to the future enumeration of mischiefs, and shew, in a stronger light, the boldness of the *invoker*:

‘Great thy power, and cruel is thy will—we trust in thee, and are deceived—we have faith, and yield our all, our life, to thy appetite—but never art thou satisfied.’

‘When, on thy briny field, the proud vessel bends her onward way—when she, triumphant, ploughs along—borne by the western gale, and seems to ride aloof, the pride of power—her hoarse-sounding

ounding throats arrang'd on either side—vomiting forth fire—and lording o'er the cock-boat, shiv'ring at her threats—or when the numerous fleet, array'd for sturdy contest, the colours wafting in the wind, sends forth blood and desolation, crimsoning thy verdant waters—Imperious thou, and aggravated by polluted billows, doth shew *thy* power—how infinitely more grievous is *thy* anger!

Then comes the pathetic enumeration of miseries endured!

' Yet thy anger oft is wreaked on the *fair* merchant'—

' At times, for leagues he gently stems the current of thy waves, and, when serenity around doth seem subservient to his hopes, when the azure sky, emblem of peace, doth line the horizon, till lost in the distant mist, to the impervious eye; when through the tackle Sol doth dart his beams, as the *ignis fatuus*, corruscating on the deck, and, to the harden'd seaman, yields a bronze equal to Arabia's plains; then doth he reckon all his freight, the wealth that he'll accumulate by this prosperous venture; and, fraught with the hopes of future such, draws a veil o'er his former troubles, considering, for his hoary age, abundance is in store.'

' Thus does the merchant build like Babel's ambitious sons, until a storm involves the bright hemisphere in dreary darkness, and on the approaching night, heav'n, as if in unison, with thundering horrors darts forth fire on the devoted vessel.—E'en rough Boreas inflates his jaws, and glories in the fray; then dost thou, old green-ey'd monster, swell thy frothy mountains in contact with the swollen clouds.

' A little while she scuds it on, and, confident in her oaken sides, braves the horrors of the storm;—the sails, grown ponderous with the briny waters, divide the stubborn yard, and torrents shower upon the labouring seaman;—the bow-sprit, unus'd to bend, now feels the weight of concurring elements, and the tall main-mast, that assail'd the sky, disjointed from its station, with a sailor clinging round its knotted strength, floateth o'er the deep.

' Yet Hope, still buoyant in their minds, preserves her reign o'er the fascinated crew. The pilot yet exerts his sway, in hopes of pleasing prospects on the with'd-for morn.

' But, how dread a landscape does Aurora's beams unfold to these distracted sons of woe!—The steep, rude rock that towers on high, in whose caverns pitchy darkness holds despotic sway, and frothy surges bound from side to side; where the backward crab finds an habitation in the recesses perforated by the deep, and the monarch of the skies builds his nest on the pinnacle of destruction—there, to feel pangs of premature death, after struggling with thy damn'd despotism, after buffeting thy fierce colleague Æolus, after being delug'd by the floating islands of the air, to be splinter'd by the unpolish'd marble's rugged sides, is more than e'en Seneca or Socrates were fortified to bear.'

What a beautiful description! what an artful selection of *circumstances*! The *ignis fatuus*, the seaman's bronze, rough Boreas, the old green-eyed monster, the clinging sailor, the

backward crab, the floating islands of the air, and the marble rock; and then Seneca and Socrates! what a delightful,—what an affecting combination!

Now comes the *peroratio abusiva*; which must always begin with a simile.

‘As the blood-thirsty tyger seeks his prey, wantonly and unprovok’d—as cruelty delights his savage breast, form’d for hatred, for murder sensual and unprofitable; as he hides beneath the plaited bramble, fiery phrenzy flashing from his scowling eyes,—damn’d jealousy rankling in his soul at the happiness he views around, till pouncing on his devoted prey, the clotted gore yields but a short respite to the victims of his future tyranny—Thus, ungenerously thou domineerest o’er the human race: He, something more noble, shews his haggard eye, his destructive talon, as beacons to his mind; but thou art all deceit—gently thy waters undulate from shore to shore—enticement dwells upon thy surface, while pleasure smiles around.

‘But in thy heart are lodg’d the keenest arrows of destruction;—to thee is granted power which thou knowest not how to use;—all mankind are one to thee;—equally thou hast pain’d the orphan, widow, parent;—at one fiat hast thou doom’d thousands to wretchedness who liv’d in happiness, in innocence;—who ne’er disputed thy tyrannic will—who ne’er questioned thy despotic power—who ne’er insulted thy polluted billows.

‘Green-ey’d monster, yield up all thy prey—shew lifeless carcasses, diserver’d wrecks, unbounded wealth, veil’d by thy verdant curtain from human inquisition; let all thy destructive deeds pass in review before us;—no longer let the painter’s mockery pourtray, what thou can’st shew beyond description.

‘The Father of Heav’n’s who made thee, gave thee power, and thou hast used it. He told thee thou should’st be to all mankind a blessing;—he supply’d thee with abundance to dispense thy favors equally;—hast thou done it?—No. The hour that gave thee birth, made thee a monster—a devil—colleagu’d with thy brother Æolus, to torture man.

‘Sometimes, forsooth, a fit of kindness swells thy bosom;—sometimes the mariner feels not thy damn’d phrenzy, at the very time thou art brooding ill to half the world.’

After so sublime an instance of splendid diction, who, without indignation, can behold the Invoker sinking into the meanness of supplication? ‘Grant, old Ocean! that as we confide in thee, we may find mercy.’—We trust, however, that old Ocean is not such a fool as so easily to *make it up*.

It is time, however, that we retreat; for really our little critical ‘cock boat’ is ‘emerged in’ terrors at the ‘fiery throat’ of this ranting, blustering first-rate.

ART. X. *Adriano; or, the First of June, a Poem.* By the Author of the *Village Curate*. 8vo. pp. 105. 2s. 6d. sewed. Johnson. 1790.

IN reviewing the former poem of this author *, we ventured, from that specimen of the powers of a bard, unknown to us, to predict his future eminence : nor has the present production, though it has disappointed our expectations, altered our opinion of his abilities. In it, we see the same actual observance of nature ; while, by attending to the emotions of his own mind, and by describing what he himself feels, he irresistibly calls forth similar feelings in his readers. The poem is not, however, without numerous defects ; and by occasionally noticing some of them, we only offer that advice which, in our turn, we should be glad to receive.

Considered as a *whole*, Adriano possesses an advantage which the *Village Curate* wanted ; it has a regular fable, without which the best poetry, after a time, becomes insipid, and even fatiguing. Independently, however, of this, the present work loses its superiority ; its beauties are fewer, and its blemishes are more conspicuous.

The fable is simple ; it is, as the title implies, an history of the occurrences of the summer's day : the adventures, indeed, are numerous, and might, perhaps, never happen : but still they are not so far removed from the limits of probability as to create disgust. The poem opens with a description of Adriano's cottage :

‘ Far in the bosom of an ancient wood,
Whose frowning oaks in a deep valley grew
Between two lofty cliffs, and to the sea
Stretch'd out their broad impenetrable shade,
There stood a cottage. 'Twas the lone abode
Of Adriano and his only child
Maria. Here had they been lost, till time
Had hurried to oblivion twenty years.
'Twas all his care to nourish her, all her's
To cherish him. He taught her to be good,
To love retirement and the quiet cell,
And shield her virtue from the sight of men.
She heard and heeded, and no pleasure knew
Apart from solitude and Adriano.
Her only walk without him and alone
Was to a village near, to purchase food,
Or what domestic want might farther need,
And her own industry could ill supply.
And ever as the jocund trip'd it home,
Her ozier basket dangling on her arm,

* See Rev. vol. lxxxi. p. 214.

And Frikk behind her barking at her heels,
 She met her sire in tears. Constant was he
 To meet his child returning, and his tears
 As duly shed. Oft had she ask'd the cause,
 But ask'd in vain; till one fair summer's eve
 (The last that followed in the train of May)
 She urg'd her suit once more, and not in vain.
 He smil'd, and told her he had things to tell
 Would wake attention in the senseless rock.
 "To-morrow, child, 'tis one-and-twenty years
 Since to this wretched world thy mother bare thee,
 And, as I oft have told thee weeping, died.
 She was—I cannot say how good—God knows.
 I could have borne the loss. For tho' she died
 To me and thee, she liv'd to peace and Heav'n.
 Such virtue could not perish, but be sure
 Is as the heav'n's eternal, and shall die
 Never. Yes, yes, I could have borne the loss,
 And thought it much to have thee left behind
 Helpless and ever-crying. 'Twas enough.
 I might have train'd thee to thy mother's virtue,
 And satisfied to see her live again
 In a deserving daughter, have gone down
 In humble quiet to my grave; secure
 That hungry penury should never haunt
 And tempt thy goodness. For I had, my child,
 Enough of Fortune's bounty to supply
 My ev'ry want, and something for the hand
 Of the lean beggar, who now thuns my door
 Or asks in vain. I had, my child, enough;
 And would I had it still. For when swift time
 Has counted all my days, and these grey locks
 Are call'd to shelter in the silent grave,
 When this resulting heart shall cease to beat,
 And this warm hand that now encloses thine
 Be cold and lifeless, how shall thy poor self
 Escape the lion-tooth of craving want?
 Who will protect thee from the winning baits
 Of greedy lust? Who clothe these tender limbs?
 Who give thee food?"

Adriano then continues to inform Maria that his poverty was the effect of the extravagance of his son, who, after spending the greater part of his father's fortune, ended his life in a duel, leaving behind him debts, which swallowed up the remainder. The departure of the son to college is thus related:

' With warm heart

He' (Adriano) 'drew his purse strings, and the utmost doit
 Pour'd in the youngster's palm. "Away, he cries,
 Go to the seat of learning, boy. Be good,
 Be wise, be frugal, for 'tis all I can."
 "I will," said *Toby*, as he bang'd the door,
 And wink'd, and snap'd his finger, "Sir, I will."

Now

Now exclusively of the ridiculous name of *Toby*, and of the coarse terms in the two last lines, by the means of which, what was intended to be familiar, becomes disgusting, is it probable that a father should relate these circumstances to his daughter; or in the situation of mind, in which he is pictured, should dwell on such scenes as the following?

‘ So joyful he to Alma Mater went
A sturdy fresh-man. See him just arriv’d,
Receiv’d, matriculated, and resolv’d
To drown his freshness in a pipe of port.
“ Quick, Mr. Vintner, twenty dozen more;
Some claret too. Here’s to our friends at home.
There let ’em doze. Be it our nobler aim
To live—where stands the bottle?”

We are soon, however, amply repaid for any disappointment, which we may have experienced in the foregoing passages:

‘ He said and ended, and beheld the moon
Thro’ the dark branches of a quiv’ring beech
In mellow glory rising. Day was fled,
Th’ expiring ray of the departed sun
Glow’d faintly in the west, and the clear star
That leads him up or lights him to his bed
Was sinking fast into the smiling sea.
He rose, and with his daughter sought repose,
Ne’er sought in vain under the cottage roof.
‘ Sleep on, ye happy cottagers, sleep on;
A wakeful eye regards you, sleep in peace.
Ye shall not sleep again ’till sorrow cease,
’Till Providence reward your faith and truth,
And with a world of joy repay your tears.’

On the following morning, which was Maria’s birth-day, she was surprized by a serenade from the inhabitants of a neighbouring cottage, young Gilbert, and his sisters, Anna and Sophia.

‘ Maria heard, and startled at the sound
Sprung from her chair and threw her book aside.
For she had risen, as her custom was,
At that fine hour when never loit’ring day
Forfakes his chamber, and the glorious sun
Shames the dull taper Diffipation holds
To light her closing revels. To the door
She trip’d, and gently peeping saw unseen
Who sung, who play’d. Her little heart was glad,
And flutter’d with impatience, like a bird
Newly imprison’d. With supreme delight
She mark’d the song and hearken’d to its close:
Then lifting cautiously the wooden latch,
The door with silence open’d; stood reveal’d,
And bade her friends good-morrow, with a smile
Improv’d and heighten’d by a glowing blush
Might teach the morning envy.’ —

We pass over the amusements of Maria and her fair companions to attend to Gilbert, who was engaged on a morning's cruise on the sea :

‘ So from the shore they launch’d —

———— ‘ Pleas’d was the youth ;

With utmost joy he saw the wood recede,
Beheld his cottage dwindled to a speck,
Observ’d the snow-white cliffs to right and left
Unfolding their wide barrier to his view,
And felt the boat bound gaily o’er the waves
Light as a cork. He took the helm rejoic’d,
And right before the wind held on his course
Unheeding. ’Twas in vain his busy friends
Advis’d a diff’rent course, to gain with ease
The shore he left. He carelessly went on,
And never dream’d of danger and delay
Never experienc’d. Fast into the waves
Sinks the far distant shore. The lofty cliff
Stoops to the water, and his hoary brow
At ev’ry wave seems buried in the flood.
And now the gloomy clouds collect. A storm
Comes mutt’ring o’er the deep, and hides the sun.
Hush’d is the breeze, and the high-lifted wave,
Portending speedy danger, to the shore
In lurid silence rolls. In tenfold gloom
The stormy south is wrapt, and his grim frown
Imparts unusual horror to the deep.
Now to the shore too late young Gilbert turns.
The breeze is sunk, and o’er the mounting waves
Labours the bark in vain. To the stout oar
The fisher and his son repair, and pull,
Alarm’d for safety, till their flowing brows
Trickle with dew. And oft the anxious youth
Looks back amaz’d, and sees the lightning play,
And hears the thunder, and beholds a sea
Ready to burst upon him. Oft he thinks
Of Anna and Sophia, and of thee
Much-lov’d Maria, and thy aged sire,
Never perhaps again to walk with you,
To hear you speak, to live upon your smiles.
Ye hapless pair, what shall become of you,
No brother to defend you, and no father ?’

‘ At length the storm abates. The furious wind
No longer howls. The lightning faintly gleams,
And the retiring thunder scarce is heard.
The shower ceases, and the glowing sun
Bursts from the cloud and hangs the wood with pearls
Fast falling to the ground. On the dark cloud
His wat’ry ray impress’d, in brilliant hues
Paints the gay rainbow. All is calm and clear,
The blackbird sings, and nothing of the storm

Is heard, save the grand surge whose heavy fall
Sounds awful tho' remote, and as it sinks
With harsh concussion rakes the flinty beach.'

Along the beach, stray Adriano and his mourning companions, asking all whom they meet for news of Gilbert. Here they accost a stranger, who informs them that a youth, whom, from his description, they conclude to be Gilbert, was thrown on the shore, drowned. It is surely, however, unnatural that the stranger should have buried this youth in the sand while he was 'yet warm with life;' nor is it a probable circumstance, that he should also prove to be the old friend of Gilbert, and the favoured lover of the lady, to whom he is talking, without knowing her, or being himself known. The death of Gilbert, likewise, is too easily credited, and his loss too soon forgotten; and the trifling marks of joy and surprise, which are manifested on his re-appearance, are really wonderful. Neither was it well judged in the poet to make the lovely Sophia, within an hour from her brother's death, enter into a critical disquisition on the merits of a novel; nor are we quite convinced that the poem would be injured, if the conversation on duelling, though we applaud the sentiments, had been omitted.

Before we hasten to the conclusion, however, let us indulge ourselves with another extract, and contemplate once more the tear of grief, before we are called to witness the equally fast-flowing tear of rapture:

' O grief, thou blessing and thou curse, how fair
How charming art thou, sitting thus in state
Upon the eyelid of ingenuous youth,
Wat'ring the roses of a healthful cheek
With dews of silver! O for Lely's art
'To touch the canvas with a tender hand,
And give a faithful portrait of thy charms
Seen thro' the veil of grief, sweet maid, Sophia.
O for the pen of Milton, to describe
Thy winning sadness, thy subduing sigh,
Gentle Maria; to describe thy pains,
Assiduous Frederic, to alleviate grief
And hang a smile upon thy Anna's brow;
To paint the sweet composure of thy looks,
Experienc'd Adriano, thy attempt
To waken cheerfulness, and frequent eye
Stealing aside in pity to Maria.
" Be comforted," he said, and in the sound
Was music ev'ry ear was pleas'd to hear.
But thy availing voice was not like his
Who bade the deep be still and it obeyed.
A transient gleam of peace one moment shone,
But sorrow came the next.'

Gilbert's return soon restored happiness to the sorrowing party: it was critical also, as it served to protect his Maria from the rude assault of Ronfart, 'an unmanner'd youth,' From that time, all is joy.

'Then all were cheerful and the kifs of love
Went round. Good humour sat on ev'ry cheek,
And ev'ry eye was merry. The clear moon
Rose on the wood, and disappearing half
Under the border of a sable cloud,
Hung like a drop of gold. The pleasing sight
All saw delighted, Adriano most,
Who first perceiv'd the silent orb had ris'n
And ev'ning stol'n upon them. With gay heart
He summons to the cottage, there to sit
To eat, to drink, and while away an hour
Before they rest.'

The following is a finely animated passage :

"O I abhor,"
Said Fred'ric hastily, "the moody shout
Of popular applause, which falls by chance
On virtue or on vice, and not discerns
The better claim of the devout and good.
For all the praises of a world like this
Who would be great? Give me a thousand tomes
Of such applause, I'll tear 'em piece by piece
And trample all my honour in the dust.
Is there a man whose judgment is exact?
To earn his praise I'd climb the arduous top
Of burning Ætna, were it thrice as high
As yon bright moon, and one eternal snow
To the last foot; I'd dive into the deep,
I'd dig down to the center of the earth,
I'd take the eagle's wings and mount the skies,
And follow virtue to her seat in heaven."

Nor can the charming elegance of what follows be too much admired:

'He said, and scarce had ended, when the sound
Of footsteps nimbly pacing reach'd his ear.
The hazels rustled, and with cheerful smile
Sophia from the shade emerg'd. The moon
Shone full upon her, and her mellow beams
Improv'd a countenance serene as her's.
She seem'd an angel stepping from the clouds
With happiness for man: And why! she said,
"Why do you loiter here? O we have long'd,
Have long'd to see you. We have danc'd an age,
And wish'd for you to help. Come, Sir, and see
How gracefully Maria leads the dance.
She's life itself. I never saw a foot
So nimble and so eloquent. It speaks,
And the sweet whisp'ring poetry it makes
Shames the musician."

We must finish our extracts with the beautiful close of the poem.

‘ One desirous look

Back on the lonely cot Maria cast,
And shed a tear at parting. Due regret
Good Adriano felt, and his moist eye
And fault’ring tongue confess’d the swelling heart
Unwillingly betray’d. Ah! they are gone.

‘ Deserted roof, O how shall I forsake
Thee the best ornament my song can boast,
Parent of happiness that seldom fail’d,
Source of sweet peace that never ceas’d and fled
But to return with transport. Who shall lead
The vine’s luxuriant branch and purple fruit
About thy casements now? Who shall regard
The creeping ivy round thy chimney wound,
And o’er thy thatch in dark profusion spread?
Who shall invite the oak’s umbrageous arm?
Who shall frequent the beech, and on the bench
Under his wholesome shade sweet lectures read,
To guide his offspring in the ways of truth?
Who shall improve thy bow’r, and turn thy soil,
Who prune thy fruit-trees, and protect thy flow’rs,
Who weed the gravel at thy door? All this
Will I—O undisturb’d retreat, thy still,
Thy secret pleasures shall be all I ask,
Shut out for ever from the noise of men.

‘ But thou art dumb—thy books, thy walks, thy views,
Have no sweet voice to captivate my ear.
Thy music does not speak. I smile indeed
And see thee smile again, but all thy sounds
Are but the feeble echoes of my own.
My ear is hungry and my eye athirst
For her whom Adam, earth’s primeval lord,
Found wanting never seen, and without whom
E’en Paradise was painful. Let me feast
On the sweet tones of melody and sense
In soft persuasion dropping from the tongue
Of lovely woman; let me drink her smiles,
The beverage of love, and from her eye
See my own joy reflected and thence doubled.
Without her all thy charms, forsaken cot,
Court me in vain. Adieu then, humble roof,
Not to be sought since not to be enjoy’d
Alone. A little longer with the world
I mix; a little longer hear the shout
Of clam’rous, factious, discontented man;
A little longer bear the beldam’s frown,
The hiss of slander, and the sneer of pride.
Then shall thy door receive me, never more
To quit thy peaceful shadows, till kind Heav’n,
With her the sole sweet partner of my joys,
Transplant me (of indulgence not deserv’d)

Into

Into a world where charity abounds.
 And love shall live for ever and for ever.
 ' So sang the poet, and with speedy step
 Went forward to the world. He sought the church,
 And saw Maria issue from the porch
 In transport led by Gilbert. Anna next
 Came smiling forth, to Fred'rick wedded. Then
 Cheerful tho' single and the only maid
 Without a mate, Sophia trip'd along.
 The good man followed with a face of joy,
 And Ronfart. Show'rs of roses strew'd the path,
 And sprigs of myrtle, lavender, and bay.
 The chaises both are fill'd, the steeds remounted,
 And thro' the village street I saw them pass,
 While ev'ry door and ev'ry window throng'd,
 And ev'ry countenance was full of mirth,
 And merrily the bells rang round. And I
 Stood thrilling as they went, for in my soul
 I love the sight of happiness enjoy'd;
 Would it were lasting, and not quickly past,
 Short as the transports of a wedding-day.
 ' Nor stood I long, for at the wedding feast
 I knew this face was welcome, and I went.
 And I beheld young Ronfart as he rode
 And chatted with Sophia. I beheld
 His bashful look and unaffected tears
 When warm with love he loiter'd far behind,
 Bewail'd his folly, and in humble tone
 Besought the fair one, if her gen'rous heart
 Could e'er forget the wickedness he thought,
 Could love a stranger of his deeds asham'd,
 She would regard his unabating sighs
 And with her hand reward him. I beheld
 Sophia's cheek with ardent blushes spread.
 I heard her tell him of a man she lov'd,
 And he had long lov'd her, and yeller-night
 The letter Fred'ric brought was penn'd by him,
 And he was constant still. Then Ronfart bow'd,
 And wav'd his claim, and to his fate resign'd.
 ' To Gilbert's house they came, and I was there,
 And shook thy hand, Sophia, and thy lips
 Kiss'd with a lover's warmth. I saw the tear
 Run trickling from thy eye. I felt thy hand
 In extacy press mine. I saw thy tongue,
 Eager to tell me of an age of news,
 Could utter nothing, and was bound like mine
 In chains of joy and undiffembled love.
 I sat beside thee at the feast. I serv'd,
 I cheer'd thee and was cheer'd. I fill'd thy glass.
 I pledg'd thy toast. I reach'd thee fruit. I drank,
 And with thee sang. I led thee to the walk,
 I led thee home, I led thee to the dance.

Time had no durance ; with a prater's tongue
 He counted his short hours, and speedy Night
 Gallop'd her couriers to conclude the day.

' Surely the time shall come, when once again
 Thou shalt adorn the feast, and lead the dance,
 Thyself the wedded fair. Cords of restraint
 Shall cease to bind me, and the lonely cot
 Yield all its pleasures to thy lip and mine.'

We have now furnished our readers with sufficient specimens of the poet's excellences : we shall conclude with a hint concerning his imperfections. As his endeavour seems to be to unite the natural and the simple, we would advise him to be careful, lest, by overstepping the mark, he deviates into the mean, and the rude. He must be conscious, on a revival, that he has frequently done so in the poem before us. Neither can he be ignorant that his language is sometimes inaccurate, ungrammatical, and vulgar. We select no particular instances in proof of this assertion, as the good taste of the author will point them out wherever they occur ; and the attentive reader cannot fail to have noticed some, even in the extracts which we have already given. Justice obliges us to repeat, that Adriano is, on the whole, very inferior to the former production of this poet.

ART. XI. *The History of France.*

[Article concluded, from the Number for August, p. 447.]

THE extracts from this pleasing and instructive work, which we laid before our readers in our last Review, have enabled them to form a judgment of the author's skill in the composition of historical narrative. We will now give them an opportunity of estimating his abilities in the delineation of character. For this purpose, we shall select his account of that constellation of illustrious persons, whose superior genius and talents illumined, whose restless ambition and intrigues embroiled, or whose steady virtues and integrity adorned, the short and feeble, but turbulent and busy, reign of Francis the Second :

' Catherine of Medicis, from her rank as mother to the young king, might justly urge her superior pretensions to power. Her rival, Diana de Poitiers, on the death of Henry, abandoned by the minions of her prosperity, had sunk into obscurity, and was permitted to pass the remainder of her days in retirement. The talents of Catherine, which had been overshadowed by the charms of Diana, now shone forth in full lustre. Bold, enterprising, and sagacious, her courage was never disconcerted, and her penetration was seldom eluded. Insinuating in her manners, magnificent in her disposition, and liberal to profusion ; a generous patroness of the arts and sciences, amidst the horrors of war, she fostered and protected the seeds of learning, which had been introduced in the reigns

reigns of Francis and Henry; but reverse the medal, and she was cruel, rapacious, and deceitful; profligate in her morals, and unbounded in her ambition; without sentiment, without feeling, without religion, her prejudices and her passions were equally absorbed by an inordinate lust of dominion.

The Duke of Guise, and the Cardinal of Lorraine, as the uncles of Mary of Scotland, found an easy access to the person of their sovereign, and might claim with propriety the first employments of the state. The former by the defence of Metz, and the recovery of Calais, had established his military renown, and secured the attachment of the army; his humanity, courtesy, and liberality, equally endeared him to the people; zealous for the established religion, his ambition might have been restrained by duty and gratitude, had it not been inflamed by his brother the Cardinal of Lorraine. That prelate was venerated by the clergy as the guardian of their immunities, and by the catholics as the champion of their faith; versed in the wiles of courts, fruitful in expedients, and eloquent in debate, he was too readily elated by success, and too easily depressed by defeat. His personal courage was ever doubted; his vindictive temper was ever dreaded; and the dissolute pleasures of his private life, vied with the presumption of his public conduct.

To oppose three such formidable candidates for ministerial power, the constable Montmorency, grown grey in the service of Francis and Henry, could only rely on the merit of former actions, and the consciousness of his own integrity. Haughty and inflexible in his disposition, severe to the failings of others and to his own, he was ill calculated for those delicate intrigues which require a flexible temper and insinuating address. Accustomed to be placed at the head of affairs, he regarded it as his due; yet his ardour for the support of the established religion, prevented him from embracing the only means by which he could attain it, a strict alliance with the princes of the blood.

Of these Anthony of Bourbon king of Navarre, was the first, and derived additional lustre from his pretensions to that kingdom, and an increase of consequence from the possession of Bearn. Nature had endowed him with a disposition mild, humane, and easily wrought on; but had denied the commanding genius requisite to curb the aspiring spirit of the age. Timid and irresolute, he fluctuated between the two religions of catholic and hugonot; and indulgent to the pleasures of love, his political engagements were often dissolved by the charms of the fair.

From this stain, the character of his brother Lewis, Prince of Condé, was not free; and though his person was ungraceful and diminutive, he received from women the most flattering proofs of their affection; but an amorous complexion was the only foil to qualities the most splendid, and virtues the most heroic. Of high and determined courage, he was formed to shine in camps as well as courts; and though his income was narrow, he displayed a magnificence of temper worthy his birth and station. He had early attached himself to the doctrines of the reformed, from which no arts could allure him; and his steadiness to those religious principles might

might probably be confirmed by the opposite conduct in the Duke of Guise, whom he considered through life as the rival of his fame and fortune.

‘The admiral Coligny had distinguished himself by the defence of St. Quintin; but his personal courage was the least of the numerous qualities which adorned him. He, of all the chiefs, perhaps alone, from conviction, had renounced the errors of the church of Rome, and embraced the doctrines of Calvin. Brave, generous, and sincere, he was actuated by no selfish views, he was impelled by no base or private passions. To obtain liberty of conscience for himself, and for those who professed the same tenets, was all that he required; and it was with the reluctance of a patriot that he found himself compelled to seek it amidst the horrors of civil war. The pious scruples of his brother d’Andelot had already exposed him to the displeasure of the late king; and zealous in the cause of religious freedom, he seemed to court danger with an enthusiastic valour.’

To these we will add the character of Cardinal Richelieu, the celebrated minister of Lewis the Thirteenth :

‘From the tedious and uninteresting annals of a monarch whose personal courage alone faintly gilds the gloom of the political horizon, the historian with pleasure hastens to the vigorous counsels and aspiring spirit of his minister, whose commanding genius burst the narrow limits of the cloyster, and awed and astonished the nations of Europe with the blaze of its meridian lustre. Born to steer the vessel of state amidst storms and quicksands, the political talents of cardinal Richelieu, have to the present moment extorted the praise and admiration of posterity; frequently successful, and always great in his designs, he rose with accumulated strength from defeat; and the ambitious prelate had no sooner exchanged the crozier for the seals, than his open and secret enemies were overwhelmed by the torrent of his ambition. During eighteen years he maintained his ascendancy over the jealous mind of his sovereign; the reformed, who had triumphed over the artifices of Catherine of Medicis, and the bloody rage of Charles the Ninth, were broken by his invincible arm; and the house of Austria, defeated and depressed, was forced to yield to his superior fortune, that which the valour and virtues of Francis the First and Henry the Fourth had in vain attempted.’

The friends of humanity and freedom, who must have felt themselves most deeply interested in those great, uncommon, and awful events which have so lately dignified the annals of France, and which have arrested the attention, awakened the hopes or the fears, and filled with anxious expectation the minds, of all Europe, will be pleased with tracing the seeds of the late revolution in the disputes between Lewis the Fifteenth and his parliaments. The historian, after recording the expulsion of the Jesuits in the year 1762, thus continues his narrative :

‘But

‘ But the king of France, while he reposed in the arms of beauty, little thought that in joining to suppress a religious order, he had kindled a flame which might prove fatal to despotic government. The French parliament, elated by their victory over ecclesiastical tyranny, now attempted to set bounds to the absolute power of the crown, and seemed determined to confine it within the limits of the law. An edict which Lewis issued for the continuance of some taxes which were to have ended with the war, was considered by the parliaments as an unwarrantable burthen; and a second edict, which enabled the crown to redeem its debts at an inadequate price, was represented as a violation of the public faith. The flame rapidly spread through the kingdom; the different parliaments strongly remonstrated against, and ultimately refused to register, the edicts; and those of Paris and Rouen distinguished themselves by their firm and animated language. “ The subject,” said the latter, “ has a right to the easiest and least burthensome method of contributing to the wants of the state. This right, which is founded in nature, belongs to every nation in the world, whatever may be its form of government; it is principally the right of the French; and in a more especial manner that of your province of Normandy. The Norman charter furnishes on this head the most respectable monuments of our national immunities, and of the JUSTICE of the kings, your august predecessors. We there find that no tax can be laid on your subjects of this province, unless it be agreed to in the assembly of *the people of the three estates*. This charter subsists in its full force; it makes part of your people’s rights, which you swore to maintain before Him BY WHOM KINGS REIGN.”

‘ From the south they echoed, without any diminution, the voice of the northern parliaments; and that of Bourdeaux hesitated not to declare, that it was their duty in registering an edict to bear witness to the people that the tax was just, and to the king, that his people are still able to furnish the supplies; at Thoulouse, at Grenoble, and Besançon, they pursued the same measures, and held the same language.

‘ The court, to combat this opposition, sent down the different governors of the provinces, with orders in the king’s name to register the edicts by force, and to cause them to be obeyed. The duke of Fitz-James accordingly repaired to Thoulouse, the duke of Harcourt to Rouen, and Monsieur Mesnil to Grenoble. The former in vain set guards upon the houses of the principal magistrates, and menaced the rest with the same restraint; the patriotic party was provoked rather than intimidated by this rigour; The neighbouring parliament of Provence espoused with ardour the cause of their brethren of Thoulouse; they declared, that by the outrage in the capital of Languedoc, the whole nation, and the throne itself, was wounded by tyrannical acts; the members of the parliament of Thoulouse, animated by the friendly assurances of Provence, as soon as they could assemble, came to more effectual resolutions, and determined to arrest their governor, though acting

with the authority and under the immediate direction of the crown, and to proceed against him as a criminal.

‘ The duke of Harcourt and Monsieur Mesnil, in Rouen and Grenoble, imitated the conduct of the duke of Fitz-James, and were encountered by a similar opposition; their respective parliaments commanded their bodies to be seized, and brought to the prisons of the court; and in case they could not be apprehended, their estates and effects were to be confiscated, or put under the administration of a legal commissary.’

In the year 1766, the parliament of Brittany, in consequence of with-holding from the crown a free gift of 700,000 livres, was dissolved; and the counsellors who refused to plead before the commission which the King had appointed in its room, were drafted into the militia, or enrolled among the city guards. The discontent which communicated itself to the parliament of Paris, was, for a time, over-awed by the imperious conduct of Lewis: but broke out afresh on occasion of an edict being issued for transferring some new and extraordinary powers to the grand council. The King now thought it prudent to soothe the minds of his irritated subjects, by granting, of his own accord, what he had long refused to their solicitations; and restored the parliament of Brittany, whose members, not intimidated by their late ill usage, scarcely resumed their seats in 1770, before they commenced a prosecution against the Duke d’Aiguillon, who had long ruled that province with a rod of iron.

That refuge from the vengeance of insulted justice, which the culprit knew he had no right to expect from his own innocence, he eagerly sought and obtained from the powerful protection of his royal master; who, by a violent exertion of his authority, put a total stop to the whole course of law; and conscious of the unfriendly disposition of the princes of the blood toward his guilty minion, forbade their attendance at the tribunal before which the prosecution had been carried on. Stung by such arbitrary and unjustifiable measures, the parliament of Paris suspended the Duke from exercising the functions of his peerage, till he should clear his character by a fair and open trial. The monarch, in consequence, arrested two of their members, and sent them to the castle of Vincennes: but finding this insufficient to deter them from their opposition, he came in person to the house of assembly, surrounded it with guards, severely reproached the members, dismissed the two chambers of Inquests and Requests, and commanded all proceedings against the Duke d’Aiguillon to be for ever erased from their registers.

The provincial parliaments of Brittany, Metz, and Besançon, who had taken part in the contest, were outraged and insulted
by

by similar acts of violence and contumely. Rouen, however, with a determined fortitude, persevered in its complaints; and was seconded and warmly supported by the chamber of Aids at Paris, who, after vainly seeking access to the throne, to the amazement and confusion of the court, printed its remonstrance. Under these circumstances of indignity and oppression, the parliament, notwithstanding, still continued their sessions, till a dearth, which happened about this time, together with a new and more arbitrary edict, issued in 1771, by which those assemblies were required to acknowledge themselves bound in future to register all the King's edicts, even against their own remonstrances, revived, with an increase of heat and blaze, the declining embers of resistance. The tyrannical and intolerable edict was long withstood: but by the immediate presence of the monarch, gained, at last, a place on the journals. At their next meeting, however, the parliament of Paris loudly declared, that a consent which had been extorted could never be legal; and appointed a deputation to wait on the King, which addressed him in the following words: "Your edict, Sire, is destructive of all law; your parliament is charged to maintain the law; and the law perishing, they should perish with it: These are, Sire, the last words of your parliament."

Enraged at this language, which, though moderate and just, would naturally sound harshly in the ears of a despot, the haughty sovereign gave way to all the violence of offended tyranny. Guards were dispatched, in the dead of night, to every member of the parliament, with a *lettre de cachet*, enjoining them to declare whether they would resume the administration of justice which they had abandoned, or persist in their refusal. As they continued steadfast in their opinion, they were ordered to attend the court; and maintaining their firmness, even in the presence of the monarch, the whole body were banished from the capital. A temporary tribunal was erected, and at a bed of justice, which Lewis held in this assembly, three decrees were issued; the first, for dissolving the parliament; the second, for suppressing the court of aids; and, the third, for converting the grand council into a new parliament. The King closed the assembly with these decisive expressions: "You have just heard my intentions; it is my will that they should be executed. I command you to begin your functions next Monday; my chancellor will go to install you. I forbid all deliberations contrary to my will, and all representations in favour of the ancient parliament; for I will *never* change." The new parliament was shortly after divided into

six others, to be held at six different places, and to be regulated and governed by a new code of laws.

At Besançon, Bourdeaux, Aix, Thoulouse, and Brittany, the old parliaments were totally suppressed, the members driven into exile, and new courts erected in their stead. Rouen, which, from its incessant vigilance to maintain unsullied the reputation for independence that it inherited from the lofty genius of its ancestors, had been long marked out as the object of regal abhorrence, was indebted for its preservation to the generous refusal of the Duke of Harcourt to command the troops destined to trample into subjection the powerful and high-spirited duchy of Normandy. Lewis, not contented with this triumph over his parliaments, wantonly insulted the feelings of his prostrate subjects, by advancing the Duke d'Aiguillon to the post of minister for foreign affairs, and by conferring on him every possible mark of royal approbation. All tokens of favour, however, which he could bestow, disgraceful alike to him who gave and him who received them, served only to draw down a greater weight of odium on a wretched delinquent, whose miserable situation was well described by the Duke of Brissac, when he said, "*that he had indeed saved his head, but that his neck had been twisted.*"

In this state, matters remained till the accession of Lewis the Sixteenth, in 1774; when the new parliament was summoned to assist at the funeral procession of the late king to the abbey church of St. Denys. The Duke of Orleans, refusing to appear, or to act in any manner in conjunction with that body, was, together with his son the Duke de Chartres, exiled from court. The great and general dissatisfaction excited by this step, induced the youthful monarch, who, at the commencement of his reign, had, in several instances, shewn himself desirous of conciliating the affections of his subjects, not only to recall the banished Dukes, but also to confine the Grand Council within its former constitutional limits, and to restore the ancient and legitimate parliaments.

But though the prudence of Lewis had suggested to him this compliance with the ardent desires of his subjects, he endeavoured still to preserve pure and undiminished the royal authority, and was equally averse with his predecessor to granting to these popular assemblies any power that could possibly circumscribe his own. He explained his intentions by the speech in which he addressed that august body. The step that he had taken to ensure the tranquillity and happiness of his subjects, ought not, he observed, to invalidate his own authority; and he hoped, from the zeal and attachment of the present assembly, an example of submission to the rest of his subjects. Their repeated resistance to the commands of his grandfather had compelled that monarch to maintain his prerogative by

their banishment; and they are now recalled, in the expectation that they would quietly exercise their functions, and display their gratitude by their obedience. He concluded with declaring, that it was his desire to bury in oblivion all past grievances; that he should ever behold with extreme disapprobation whatever might tend to create divisions and disturb the general tranquillity; and that his chancellor would read his ordinance to the assembly, from which they might be assured he would not suffer the smallest deviation to be made.

That ordinance was couched in the most explicit terms, and was immediately registered by the king's command: The articles of it limited within very narrow bounds the pretensions of the parliament of Paris; the members were forbidden to look upon themselves as one body with the other parliaments of the kingdom, or to take any step, or assume any title, that might tend towards, or imply, such an union: They were enjoined never to relinquish the administration of public justice, except in cases of absolute necessity, for which the first president was to be responsible to the king; and it was added, that on their disobedience the Grand Council might replace the parliament, without any new edict for the purpose.

They were still however permitted to enjoy the right of remonstrating before the registering of any edicts or letters patent, which they might conceive injurious to the welfare of the people, provided they preserved in their representations the respect due to the throne. But these remonstrances were not to be repeated; and the parliament, if they proved ineffectual, were to register the edict objected to within a month at farthest from the first day of its being published: They were strictly forbidden to issue any arrears which might excite trouble, or in any manner retard the execution of the king's ordinances; and they were assured by the king himself, at the conclusion of this code for their future conduct, *that as long as they adhered to the bounds prescribed, and attempted not to enlarge the power granted to them, that they might depend upon his protection and countenance.*

A weak attempt, which the parliament of Paris soon after made to resume its former tone of independence, was instantly repressed by the decisive conduct of the monarch, whose commanding voice, proclaiming with stern resolution, *that he must be obeyed*, effectually silenced every rising murmur. All resistance seemed now to be for ever crushed; and the yoke of despotism appeared to be firmly rivetted on the passive neck of an obedient people.

Appearances, however, which would lead a superficial observer to infer that a nation had abandoned all hope of reclaiming what they had been reluctantly compelled to resign, after having once known, felt, and enjoyed it as their right, are seen by the philosophic eye to be fallacious and deceitful. When we have once attained to a thorough knowledge of our rights,

rights, we never cease to pant for the possession of them. The bondage of slavery never long survives the bondage of ignorance. Man, when he casts off the cloud from his mind, inevitably loosens the only fastening that can render permanent and indissoluble the fetters of his body. That liberty and independence, which nature has ordained to constitute the happiness of the human race, and to which, perhaps, with a silent and slow, but with a continual and irresistible, progress, she is benevolently and impartially conducting all her children without exception or distinction, the combined folly and wickedness of a fellow-mortal may withhold from his brethren, while they are degraded below the dignity of their species: but when once they have risen to their proper level in the creation, however he may contrive, for a time, to wrest from their grasp, he can never ultimately wrest from their aim, rights, which it is the will of their Creator to confer and diffuse, and the duty of the creature to assert and defend.

The truth of these observations is amply proved by the subsequent events in the history of France. The sound of freedom, which was first stifled by the arbitrary and over-bearing dictates of the monarch, and afterward drowned, for a while, by the clamours of war, broke forth, and was heard with double strength, on the return of peace: at the close of the American contest, which was followed by the disturbances in Holland, in both of which France took a warm and active part, the debts and distresses of the nation induced Mons. de Calonne, who then presided over the department of finance, to call together the assembly of *Notables*, in the month of January 1787, as the only probable resource to extricate himself and his countrymen from their difficulties. Unable, however, to bend this body to his purposes, and despairing of his ability to break the opposition which his adversaries had excited against him, that minister thought it prudent to retire from the impending storm, and to seek shelter in England. The *Notables* were soon after dismissed; and the King, in his exigencies, was obliged again to recur to his parliament. Some obnoxious taxes, and particularly a stamp duty, which they refused to register, Lewis, by his personal attendance at the parliament of Paris, and by holding a bed of justice, compelled them to enroll: but, on the day following, they declared that the edict had been registered against their approbation and consent; that it neither ought to have, nor *should* have, any force; and that whoever attempted to carry it into execution, should be adjudged a traitor, and condemned to the gallies. They were, in consequence, banished to Troyes: but at the expiration of a

month, they were, from necessity, recalled; and the taxes, which had been the sources of the dispute, were given up.

The harmony which was thus restored, was but of short duration. In November 1787, the King was obliged to apply to his parliament for the enrollment of a loan of about nineteen millions sterling: to secure their more ready concurrence with his wishes, he went in person to the house: but after listening to their debates for nine hours, wearied with opposition, and irritated by the strong and energetic language of some of the members, he rose in a heat, and commanding them peremptorily to register his edict, abruptly left the assembly. Before the departure of his Majesty, the Duke de Chartres, now become Duke of Orleans by the death of his father, unexpectedly got up, to complain of the royal interposition, as an infringement of the privileges of parliament; and protested against the whole proceedings of the day, as being influenced and constrained, and therefore null and void. The parliament confirmed the protest of the Duke; to whom a letter was the next morning delivered, by the Baron de Breteuil, ordering him to retire during the King's pleasure, to one of his country seats. Two of the members, the Abbé Sabatier, and Mons. Fréteau, were at the same time conveyed to separate prisons: but the parliament approaching the throne with a remonstrance, and having agreed among themselves, in consideration of the public necessities, to register the loan, Lewis, more flexible in disposition than his grandfather, released the prisoners, and permitted the Duke of Orleans to return to court, and soon after, at his own request, to come over to England.

The returning spirit of manliness and liberality had now taught the parliament of Paris to inquire into, and to attempt a redress of, some further grievances, beside the late immediate violation of their own privileges in the persons of their members. In conjunction with the provincial assembly at Grenoble, they inveighed loudly against the execution of those abominable instruments of ministerial vengeance, *lettres de cachet*. The debates, which were warm and animated, gave great offence to the court; and Messrs. d'Espérenil and Montambert, who were distinguished above the rest for the bold and undaunted manner in which they delivered their sentiments, were seized by the King's order, and conducted, the former to the state prison of the island of St. Marguerite, and the latter to that of Pierre Encise. Roused by these repeated infringements of every principle of justice and decency, the parliament, incapable of repressing any longer the honest indignation of their hearts, or of veiling their sense of the monarch's conduct in the smooth

and courtly guise of flattery and dissimulation, presented themselves at the throne with a remonstrance couched in plain, but respectful terms, calmly and firmly declaring, "that the fundamental laws of the kingdom *must* not be trampled on; and that the royal authority could only be esteemed as long as it was tempered with justice."

Alarmed at the resolute and decided tone in which he was addressed, Lewis a second time convoked the *Notables*; proposed to them the establishment of a *cour plénier*, or supreme council, to be composed of the most distinguished persons in the kingdom, and to be invested with full powers to inquire into every grievance, and to consult on the most effectual way to settle and compose the distracted state of the country. This project was strenuously resisted by the parliament, and several peers of the realm; and the attempt to carry it into execution gave such general disgust, that, in many parts, the populace broke out into open acts of violence and outrage.

Defeated in his views, and destitute of every other expedient, the King, whose natural humanity and goodness sometimes triumphed over the prejudices of his rank and education, and taught him to reject the arbitrary suggestions of his despotic counsellors, resolved at last to comply with the united wishes of his subjects, and to call together the STATES-GENERAL: a measure which had been repeatedly and ardently demanded from every quarter of the kingdom. That august assembly, which never met since the year 1614, was composed of above a thousand deputies, selected from all that was great, wise, and good, in the nation; and was opened, for the dispatch of business, in the month of May, 1789.

Some jealousies and contentions between the different orders of the States, conspiring with a scarcity of corn, which prevailed throughout the country, produced great discontent, accompanied with loud murmurs. The want of harmony in the assembly was attributed to the intrigues of the court; and the King, foreseeing, from the temper and complexion of the meeting, that he should certainly not increase his own influence and authority, and apparently give but little satisfaction to his subjects, repented of what he had granted to the entreaties of his people; and yielding to the advice of the Queen and the aristocratical faction, determined to make a last effort to prop his falling prerogative. He dismissed from his councils the celebrated Montieur Necker, whose wisdom and abilities had pleased and digested the mode of convoking the National Assembly.

The removal of this popular minister threw the city of Paris into the most violent and alarming commotion. The flames of

of discord and insurrection spread rapidly, in every direction, from the capital to the remotest provinces. The military were called forth to quell the insurgents: but, to their eternal honour, they magnanimously and gallantly refused to embue their hands in the blood of their fellow-citizens. The Count d'Artois, and the most obnoxious of the aristocracy, perceiving that all was over, sought their own safety by flight, and prudently retreated from the indignation of an injured and enraged multitude, who, in the first transports of their fury, might perhaps have called on them to answer with their lives for having advised a dismissal, which, instead of retarding and defeating, only hastened and secured, a REVOLUTION that restored the French nation to the long-lost exercise of their dearest rights; and which raised to the honourable rank of freemen, to the immediate present possession of liberty, and, we hope and trust, to the certain future prospect of settled, lasting, and peaceful virtue and happiness, more than twenty-six millions of people*.

The history of these interesting proceedings is detailed more at length in the author's third volume, which, though it is said to be drawn up by a different hand, appears to us to be executed with equal ability, if not with equal care, with the preceding. The style of this last is not, indeed, so much laboured and polished as that of the two former. To many readers, this circumstance will be no objection; as they may possibly think the language of those rather too *fine*. It must be confessed, that they partake much of the fashion of the day, which we fear is rather in danger of vitiating, than improving, our historical taste, by diverting our attention from the facts and incidents, to the sentiments and expressions of the writer; by which means, the narrative is frequently more overwhelmed; than adorned, by the splendor of the diction; and though the reader's fancy may be more dazzled and amused during the perusal of such compositions, his mind is less informed, and his memory is less impressed, at the conclusion of them.

Some things, also, in this last volume, might, we think, have been omitted, as belonging more properly to a history of Europe, than to a history of France: but notwithstanding these small drawbacks, we do not scruple to recommend the work as a useful and judicious compendium of French history, which, to the natives of this island, must become every day

* Some writers estimate the inhabitants of France at twenty-four millions, while others, and among them Dr. Price, make them amount to above thirty millions. We have chosen an intermediate number.

more and more interesting. We consider it, in particular, as excellently calculated to be put into the hands of young persons of both sexes; and we think it might be introduced, with great benefit, into the higher classes of the numerous schools throughout the kingdom; in very many of which, history now properly constitutes an important part of education: but we do not mean to say that it is a mere school-book: it is capable of answering a much higher purpose; and will be found eminently serviceable to persons of every age and description, who are desirous of acquiring, in a short time and compass, a general and comprehensive acquaintance with a subject, which they may not happen to know already, or which they may chance to have forgotten.

ART. XII. *Arthur; or, the Northern Enchantment. A poetical Romance, in Seven Books.* By Richard Hole, LL.B. 8vo. pp. 253. 4s. Boards. Robinsons.

POETRY may be said to delight in fiction. Creation, as the word implies, is its chief object. Soaring on the wings of fancy and imagination, new worlds and new Beings present themselves to the poet's view. To the *realities*, he adds all the *possibilities*, of existence; and unsatisfied *pedestribus historiis*, with plain narrations in which only human actors and human exploits are exhibited, he enriches his scene, and interests the reader, by the introduction of preternatural beings. Homer could not sing of the contentions between the Grecian and the Dardan hosts, at the siege of Troy, without elevating his subject by associating divinities with heroes, and forcing the gods themselves to bear a part in the mighty conflict. He employed the popular superstitions to give a grandeur and solemnity to his subject, selecting, from the mythology which then prevailed, the machinery of his immortal poem.

The divinities of Greece having been transported to, and worshipped at, Rome, the Latin epic poets were forced to adopt the machinery, as well as to follow the plans, of Homer. They had little left, excepting to be servile copyists of this great original: but when the Muses began to be courted by our northern ancestors, poetry was obliged to have recourse, for its machinery, to new superstitions, and to substitute Gothic demons in the place of Grecian deities. In this we are of opinion, that poetry sustained no loss. Nothing is, perhaps, more truly adapted to its genius, than the Gothic fictions and manners. The military institutions and customs of chivalry, united with the gloomy theology and fables of the North,

which included a system of magic, enchantment, and prodigy, opened a spacious field to the epic adventurer. The old romancers, though they wanted powers to cultivate it to perfection, serve to demonstrate to the discerning critic, its extensive *capabilities*. Ariosto, Tasso, and our Spencer, have employed them to singular advantage; and had Homer flourished in the Gothic age, the supposition is not extravagant, that he might have produced a work superior to the *Iliad* itself, as he would certainly have found greater scope for his genius. In the refined gallantry and military fanaticism of this period, there was more of the tender as well as of the terrific; and more to engage the softer affections of the heart, as well as to harrow up the soul, than the civil and religious state of ancient Greece presented to his observation or to his fancy.

Milton's fondness for the old romance, is demonstrated by his poems. That he even had it in contemplation to employ his Muse on that part of our fabulous history which includes the exploits of King Arthur, he expressly tells us in his *Epitaphium Damonis*. It were useless now to inquire what diverted him from the execution of a work, the plan of which he seems to have projected: our business is rather to inquire how far Mr. Hole may be considered as compensating for the loss.

Mr. H. carries us back to those Gothic times of which our immortal bard purposed to have sung; and we have no doubt, had his object been to have delineated the Arthur of the old histories and romances, that he would have been found equal to the task: but it must be observed that the *Arthur* of Mr. Hole's poem is an ideal personage, and that his achievements are groundless and imaginary; they are not, therefore, to be examined at the bar of historic truth, but of poetic credibility. Mr. Hole further adds, at the conclusion of his preface, 'his performance is chiefly referred to the tribunal of fancy, and if there condemned, it makes no farther appeal.'

Of its condemnation, there is no fear. If not intitled to the first praise, it has, however, considerable merit; in the appreciation of which, it is requisite to advert to the author's intention.

'His poem, then, is designed as an imitation of the old metrical Romance, with some of its harsher features softened and modified, the incidents in this poem are extravagant, and its heroes rather those of Ariosto than of Homer; not because the desultory wildness of the one, is preferred to the correct fancy of the other, for nothing new, probably, can be added to improve the plan of the regular epic as conceived by the latter, and every imitation must fall short of the original.—To follow his steps closely, would, however, show but little genius; and to deviate widely from the path chalked out by him, as little judgment.—But the old Gothic fables exhibit
a pe-

a peculiarity of manners and situation, which, if not from their intrinsic excellence, may, from their being less hackneyed, afford more materials for the writer's imagination, and contribute more to the reader's entertainment. Some passages in these tales are, indeed, evidently derived from the classics, but most probably through the medium of Arabian authors; who, when Europe was sunk in ignorance, cultivated literature, and were no less remarkable for invention and fancy, than the Greeks and Romans for taste and judgment.*

The Weird Sisters, or the Northern *Parcæ*, occupy a conspicuous place in Mr. Hole's poem, and, indeed, cause the hero *double, dabble, tail and trouble*: but it is observed, that the idea given of them is neither consistent with the Scandinavian mythology, in which they are represented as beautiful virgins, dwelling in Asgard, the city of the gods; nor with the witches in Macbeth; of whom they are evidently the prototypes: it is rather formed out of both, and adapted, as well as the author could adapt it, to the genius of his poem.

The action of the poem might be said to arise from the enmity which these potent dames bore to Arthur, and from their partiality to his opponent, Hengist, the Saxon King. 'This Tale of other days,' commences with a description of these *Weird Sisters** in mystic dance on the mountain Conagra, in the Western Isles, raising a storm:

'Three female forms appear'd; in mystic rite
Engag'd, they traced the mountain's dizzy height
In circling course; whilst wide behind them flew
Their sable locks, and robes of russet hue,
As with demeanor wild, and outstretch'd arms
They rous'd th' infernal powers:—their direful charms
At length prevail. Th' increasing shades of night
Close dark around, and veil them from his sight.

'Now, by the potency of magic sound,
Th' aspiring mountain to its base profound
Convulsive shook: the birds that used to sweep
In crowded flight around the dizzy steep,
(As grey-robed vapors, driven before the storm,
Float on the winds in many a varied form,)
Rous'd from their secret clefts, with piercing cry,
Thro' the dun air in countless myriads fly.
From ev'ry point of heav'n red meteors glide
In streaming radiance to the mountain's side,
Thick and more thick; then to its height aspire,
And form a rampart of encircling fire.'

Ivar, son of Melaschlen, chief of the Ebudæ, or Western Isles, as he was walking, toward night, by the sea-shore, be-

* Their names are *Urda, Valdandi, and Skulda*. The Scandinavian resembles the Grecian mythology in the number of the *Parcæ*, but, in their names, there is no similarity,

holds these Parcæ; and, at the same time, views a fleet at a distance:—a tempest, in consequence of their incantations, ensues:—on a warrior's being cast on shore, the tempest subsides:—Ivar approaches him in a friendly manner; invites him to the hall of Melaschlen, where he was then feasting with his chiefs:—Melaschlen endeavours to console his guest, who informs him that he is Arthur, heir to the throne of Britain, persecuted by the enmity of men and demons:—he repines at Providence:—a dark cloud involves the room:—Merlin appears, rebukes him for his rashness and credulity, in giving way to magic illusions, against which he had been forewarned; assures him that his fleet was in safety; and recommends resignation and fortitude:—the prince, in obedience to him, retires to rest.

Such is the opening of this poetical romance, by which it might be perceived, that Merlin is to assist prince Arthur against the demons and Weird Sisters, who oppose his happiness.

The following portrait of Merlin is too well drawn to be passed over in silence:

* ——— For lo! in sudden gloom
A rushing cloud involves the spacious room;
And, quick-dispersing, by his side is seen
A reverend sage of awe-commanding mien.
Robes, whose pure whiteness match'd the new-fall'n snow,
Invest his form, and on the pavement flow:
The purple girdle that around his waist,
Studded with sparkling gems the vesture braced,
Shot mingled beams of light: his head was bare;
His brow imprinted with the tracks of care:
A few grey locks his temples crown'd; *the wreath*
Of honoured age: his ample chest beneath,
White as the thistle's silv'ry down, that plays
On zephyr's wing amid the summer rays,
His flowing beard descended: in his hand
Appear'd, with mystic figures grav'd, a wand
Of wond'rous power.—Whilst in his breast the sighs
Of pity rose, wrath sparkled in his eyes:
Full on the prince he turn'd their piercing light,
Who shrunk abash'd, astonish'd at the sight.'

The poet is happy in styling *grey hairs*, the *wreath of honoured age*; and also in the line, p. 72, which describes the introduction of Christianity into the North:

' And Sion's sacred song burst from the Celtic lyre.'

Arthur, in consequence of having broken his promise, by deserting the troops collected to oppose Hengist, is informed by Merlin, that he must traverse Britain, if he preferred glory to safety, unattended, and exposed to the wiles and the force of men

and demons. Arthur accepts the offer; and hence the hero, in the progress of the poem, is thrown into some perilous and alarming situations. Like the knights of Ariosto and Tasso, he attacks a castle defended by demons, and shews his prowess in war. At last, after having been persecuted by the Weird Sisters, he is informed by Merlin, that their malice, which was designed to retard, has, in fact, advanced, his happiness; that they were doomed to the caverns of Hecla; and that he was secure of possessing his mistress Inogen.

All epic writers make a point of trying their skill in the exhibition of a battle. Mr. Hole has imitated their example:—the following lines, extracted from Book V. will evince with what degree of success:

‘ Norwegia’s leader thundering thro’ the field,
Against the warrior’s breast the lance impell’d.
Unwounded he sustain’d the mighty shock;
The pointed lance on his strong corslet broke.
Hacon again, his courser check’d, prepares
T’ assail the chief; his flaming falchion bares,
Then forward spurs the steed: his mace on high
Fiacha lifts—As hissing thro’ the sky
Th’ impetuous bolt descends, the blow he sped
Full on th’ advancing courser’s mail clad head:
Breathless he sunk, and headlong on the plain
The monarch hurl’d: Emania’s lord again
Lifts the dread mace,—What now, O king! avail
Thy numerous warriors, and thy temper’d mail.
No temper’d mail resists Fiacha’s might;
Thy warriors distant tremble at the sight.

‘ But generous Sweno marks thee lowly laid,
And haltes with pious valour to thy aid.
Beneath the lifted arm he swift address
The levell’d spear: thro’ great Fiacha’s chest
Its furious way the vengeful weapon tore,
And issued far beyond, embath’d in gore.
Thundering he falls, the ponderous mace forgoes,
And o’er his eyes the shades of darkness close.

‘ Ierne’s bands in terror quit the field:
Maronan, Adamar, reluctant yield.
Oft lion-like they turn, and, in the strife,
Gore the proud hunters that pursue their life.

‘ Lo! darting thro’ the plain, in arms whose blaze
Rivall’d the summer’s sun’s meridian rays,
A stately knight, on his hot courser borne,
That champ’d the golden bit he seem’d to scorn,
Appear’d, and loudly thus: “ To pale affright
Shall Arthur’s friends submit in Arthur’s fight?
The dastard meets the fate he shuns; the brave
By generous contest triumph o’er the grave.”

‘ Enraptur’d

' Enraptur'd they behold, enraptur'd hear.
The hero's voice, and scorn their former fear.
Again they turn, they form the deepning line,
And close-wedg'd shields a glittering rampart shine.

' Chill, watry vapours thus that float on high,
Their grey robes waving thro' the wintry sky,
From ice-clad realms when bursts the polar blast,
Condense, then gathering shade on shade, o'ercast
The front of heaven; and on the ravag'd vale
Pour the sharp sleet, and loud-resounding hail.

' Meanwhile the prince darts furious on his foes;
A grove of spears the dauntless prince inclose:
He braves, he meets the shock; and whirls around
His dreadful sword that gives no second wound:
Bursts unresisted thro' the black array;
His course is mark'd with death, and terror points his way!
An eagle thus, when o'er Plinlimmon's head
Descending clouds a robe of darkness spread,
Wings thro' th' encircling gloom his rapid flight,
Then soars exulting mid the fields of light.

' Can words his actions paint, when valor's flame
Glow'd in his eyes, and lighten'd in his frame?
Where'er he rush'd, more fierce the tumult roar'd,
Around his course the blood of thousands pour'd.
Beneath th' ethereal fire's resistless stroke,
'As sinks the lofty pine, the knotted oak,
Heroes and kings beneath his matchless might
Bestrew the plain: the crowded ranks of fight
Like sun-drawn mists dissolve. The pitying muse
Death's wasteful course reluctantly pursues.'

The description of a cave in Lapland, belonging to the
Weird Sisters, must conclude our extracts:

' There, a vast cave, unknown to mortal eyes,
Deep-buried in a pathless forest lies:
Huge icicles, impending from the height
Of beetling cliffs, ting'd with transparent light,
Like polish'd spears revers'd, its jaws surround,
And shoot their many-colour'd rays around.
But darkness reign'd within; save when retir'd,
With quenchless hatred to mankind inspir'd,
The sisters meet; then mix'd with vap'rous gloom
Flames bursting thro' the central point, illumine
The dismal cavern; while from realms profound
Spirits unblest arise, and wheel around
In mystic dance.'

Mr. Hole appears to have made northern antiquities his
study; and by his researches into them, he has been enabled to
delineate the customs and manners of the ~~era~~ in which he has
placed his hero. The notes with which the poem is enriched,
are amusing and instructive. After what he has observed in
his

his preface, it would be invidious to point out his frequent imitations of the Italian epic poets; instead of doing this, we will take the liberty of suggesting it as our opinion, that the plan of the poem, in which Arthur is represented as traversing the whole kingdom of Britain, requires his being placed in more situations, and exercised with a greater variety of adventures. Had Ariosto executed Mr. Hole's plan, he would, probably, have extended the poem to a much greater length, and have exhibited the hero to our view in all his perilous rambles. This would certainly have made it more interesting, and have led on the reader with more earnestness and pleasure than he always feels in perusing the Arthur now before us.

In respect of the poetry, we may observe that Mr. Hole, though generally, is not uniformly, nice in his rhimes; and that some of his lines are feeble and prosaic; as,

————— 'alas! too sure a sign
He cried, that Inogen's no longer mine.' P. 231.

————— 'the fleeting scene
Shall change, and be as thou badst never been.' P. 244.

It certainly tires the ear to have the sense and the period always finishing at the end of a line, and poets should endeavour to avoid that uniformity and monotony: but they should, at the same time, remember what Horace says,

"*In vitium ducit culpæ fuga, si caret arte;*"

and not, by attempting to avoid a uniformity of cadence, too often interrupt the harmonious flow of the verse. Mr. Hole makes his periods frequently run over the couplet into the third line. This constant endeavour to avoid a fault, creates one.

These blemishes, however, will not be thought materially to affect the merit of the poem, which does great credit to Mr. Hole's imagination and fancy; and though it must be allowed, to adopt the words of Dr. Johnson, that all epic writers, subsequent to Homer, have done "*little more than transpose his incidents, new-name his characters, and paraphrase his sentiments,*" yet, when they succeed in any tolerable degree, they are at least entitled to the praise of having well copied that which the experience of ages has proved it impossible to surpass.

ART. XIII. *As History of the Christian Church*, from the earliest Periods to the Present Time. 12mo. 2 Vols. pp. 430 in each. 8s. Boards. Kearsley. 1790.

A MORE valuable service can scarcely be rendered to the public, than to exhibit useful knowledge in so convenient a form, and comprise important information in so narrow a compass,

pals, that they may become accessible to the generality of readers. Ample stores of every kind have long since been provided for the benefit of the learned; and it now becomes the great object of attention, with those who honestly wish to see the world further enlightened, and mankind more perfectly emancipated from civil and religious tyranny, to disperse among that numerous body of people, whose secular engagements leave them little leisure for study, such books as may enable them, with no material expence of time, to form a tolerable acquaintance with the great events in the history of the world, and to judge for themselves, on the leading points on which personal and social happiness depend. It is chiefly by this method, that the great mass of the people may be made acquainted with their own interests, and sensible of their rights; and that the way may be prepared for important improvements in the state of society.

The study of ecclesiastical history, and of many other branches of knowledge, have been, hitherto, commonly confined to the clergy, or to men who have enjoyed the benefit of what is usually called a learned education; and it has been thought presumption, or, at best, folly, for persons who are busily occupied in the affairs of the world, to turn their attention to subjects, which the learned themselves have found sufficiently embarrassing. It is now, however, pretty generally perceived, that mankind at large are interested in the knowledge of events, which have so largely contributed toward forming the present state of religious opinions and customs; and that one of the first steps toward correcting errors, and reforming abuses, is to be made sensible that they are such, by observing the manner in which they were introduced. In this view, a general acquaintance with the history of the Christian church, in which we are so emphatically taught the absurdity as well as the cruelty of persecution, the mischievous effects of superstition and enthusiasm, the danger of a tame acquiescence in the claims of priestly domination, and many other important lessons, becomes exceedingly desirable.

We therefore entirely approve the design which Dr. GREGORY (the author of this work) has here undertaken, to bring the history of the great events of the Christian church within a moderate compass, and to present them to the reader in a clear and methodical form. The plan of the work is this: the history is divided into centuries; in each of which are considered, in distinct chapters, the general state of the church; its doctrines, government, discipline, and ceremonies; the different sects which have appeared; and the state of learning, with some account of the principal learned men. By this arrangement,

arrangement, the several objects of attention are kept distinct; and it becomes easy for the reader, either to follow the chronological order, or to trace the progress of events, of sects, or of learning, in one continued view. The work concludes with an account of the present state of religious sects, chiefly in Great Britain.

From a publication of this nature, which admits so little novelty, large extracts are unnecessary. We shall content ourselves with the author's relation of the Council of Nice, and his account of the modern enthusiast Swedenborg, and his sect.

* The Trinitarian controversy was a deluge which overflowed the whole Christian world. Arius, a presbyter of the Church of Alexandria, acute, eloquent, and subtil, contended, in opposition to his bishop, Alexander, in an assembly of the presbyters, "that the Son was essentially distinct from the Father: that he was a dependent spontaneous production, created by the will of the Father from nothing: that he had been begotten before all worlds; but that there had been a time when he was not: that the Father had impressed upon him the effulgence of his glory, and transfused into him his ample spirit. That he was the framer of the world, and governed the universe, in obedience to the will of his Father and Monarch." As every innovation will find some favourers, especially if supported by ingenuity, the party of Arius soon became very considerable, and was countenanced by two bishops, and by numbers distinguished both by rank and abilities. Alexander, together with the inferior ministers of the Alexandrian Church, exhorted the apostate presbyter to renounce his errors, and return to the church; but finding this ineffectual, the zealous bishop assembled a council of his brethren, composed of an hundred, who, after hearing Arius persist in his opinions, publicly condemned them. Not discouraged, however, by this act of authority, Arius retired into Palestine, where he was received into communion, and made considerable accessions to his cause, notwithstanding the excommunications which were fulminated by Alexander against both him and his schismatic followers *.

* "It does not appear that in all respects the faith of Alexander himself reached the standard of orthodoxy. His opinions indeed seem to have been not very different from those of the Semi-Arians. But a charge of a still heavier nature has been exhibited against this prelate, by Philostorgius—that he was indebted for his bishopric to Arius, who, when he might himself have obtained the see, declined the honour, and preferred Alexander. Were this charge substantiated, however we might be inclined to think the good bishop's zeal was according to knowledge, we should still not conceive it according to gratitude. But we must remember, that though this tale was related at a time when the event was recent, and by one who openly blames Arius where he conceived him wrong, yet it was written by a professed Arian, and, as such, an enemy to Alexander."

• These

These disputes, in which many wise and good men were engaged on both sides, and in which the angry combatants assailed each other with the utmost opprobrium and contumely, attracted the attention of Constantine, who, in order to quiet a disturbance so disgraceful to the Church, wrote both to the bishop and the presbyter, reprimanding them for their intemperance, and exhorting them to peace. But the words of the Emperor were not sufficiently powerful to extinguish a flame which had been too long permitted, and which, at that period, raged with the utmost violence. In the year 325, therefore, he convened a general council of the eastern and western bishops, to meet at Nice in Bithinia. Before this council Arius appeared, declared his opinions, and, with his friends the bishops of Ptolemais and Marmorica, who refused to subscribe to the Nicene faith, was condemned. The apostate presbyter was banished; his writings were committed to the flames, and capital punishments were denounced against all in whose possession they might be found. A party of the bishops, who had assisted at the Nicene council, and subscribed to its creed, secretly favoured the cause of Arius; and Eusebius, bishop of Nicomedia, and Theognis, bishop of Nice, afforded protection to the persecuted Arius, for which they were banished into Gaul. The faith of Constantine appears, in this instance, to have been rather uncertain and wavering; he understood not this perplexed controversy, and acted, at different times, as he was influenced by the ecclesiastics of each party, who accused one another not only of heterodoxy, but of disaffection to the Emperor. One of the followers of Arius, who, by the dying words of his sister Constantia had been recommended to the Emperor, had the address to persuade him that the sentence of Arius was unjust. The Emperor on this, after an exile of three years, recalled the presbyter, who presented his confession of faith (which appeared orthodox to Constantine), and sought to be received into communion in the Alexandrian Church. Athanasius, who had succeeded Alexander in that see, rejected his application; but this resistance was so little agreeable to the Emperor, that the Arian bishops easily procured from him a decree for the banishment of the Alexandrian bishop. Arius and his adherents were received into the communion of the Church at Jerusalem; but were still rejected by that of Alexandria. The Emperor, however, sent for him to Constantinople, and issued an absolute command for his admission into the Constantinopolitan Church. This honour was prevented by the unexpected death of Arius, which his enemies ascribed to the judgments of God against him for his impieties: his friends, however, had but too much reason for believing, that he had fallen the miserable victim of his implacable enemies.

The Arians found in the successor of Constantine a protector and a friend. Their great patron, the bishop of Nicomedia, was promoted to the Constantinopolitan see: and while the western emperors, steadily attached to the Nicene faith, were advancing its progress by all possible means, Constantius was no less zealous in his opposition to that, and his attachment to the Arian cause.

During

During the remainder of this century, except in the reign of Julian, the Nicene and the Arian parties were at different times protected by the different emperors, and the successful party invariably and brutally triumphed in the commission of every act of unkindness and severity that could disturb and distress their adversaries.

The learned reader will easily perceive that this account is much too slight for an affair which was so important in itself, and pregnant with such serious consequences. The historian neither states, (in this place,) the fact concerning the number of bishops convened at this council; nor mentions the influence which the Emperor's opinion appears to have had in its decisions; nor takes notice of the different proposals which were made by Eusebius, Athanasius, and others, in the course of the deliberations. The leading events of this early period should certainly have been given more at large; since it is impossible for the reader to form any idea of the manner in which various opinions arose in the Church, unless he sees the facts in a connected and circumstantial series.

At the close of the work, Dr. G. gives the following account of Baron Swedenborg:

'The Hon. Emanuel Swedenborg, was the son of Jesper Swedenborg, bishop of West Gothia. He appears to have had an uncommonly good education, for his learning was extensive in almost every branch; and at a very early period of life he became remarkable for his abilities at the court of Sweden. His first and favourite pursuit was natural knowledge, on which he published several excellent treatises. He was intimate with the celebrated Charles XII. who appointed him to the office of assessor to the metallic college; and in 1719, he was ennobled by Queen Ulrica Eleonora, and named Baron Swedenborg.

'In the year 1743, he professed to have been favoured with a particular revelation, and a sight of the invisible world. From that period he devoted himself to theological studies, and composed an incredible number of books upon those subjects, in good Latin (but without any ornaments of style), which he wrote with the utmost facility, and seldom blotted or corrected a line. He lived and died in the Lutheran communion, but always professed the highest respect and veneration for the Church of England.

'The theology of Baron Swedenborg is in many instances abstruse and mystical. He carried his respect for the person and divinity of Jesus Christ to the highest point of veneration, considering him altogether as "God manifested in the flesh, and as the fulness of the Godhead united to the man Christ Jesus." With respect therefore to the sacred Trinity, though he rejected the idea of three distinct persons, as destructive of the unity of the Godhead, he admitted three distinct essences, principles, or characters, as existing in it, namely the divine essence, or character, in virtue of which he

is called the *Father*, or *Creator*; the human essence, principle, or character, united to the divine in the person of Christ Jesus, in virtue of which he is called the *Son* and Redeemer; and lastly, the proceeding essence or principle, in virtue of which he is called the *Holy Ghost*. The virtue and efficacy of the atonement by the death and passion of the man Christ Jesus, is considered by Baron Swedenborg not as consisting in "the change of disposition in God towards man from wrath to love and mercy, because that ever must be unchangeably the same; but in changing the state of man by removing from him the powers of hell and darkness, wherewith he was infested in consequence of transgression, and by bringing near to him the divine and heavenly powers of goodness and truth, in the person and spirit of the blessed Jesus, the manifested God and Saviour, whereby the infirmities and corruptions of human nature might be approached, reached, and wrought upon, and every penitent believer might be thus placed in a state and capacity of arising out of all the evils which sin had given birth to, and of becoming thus again a child of God, through a real renewal and regeneration of all the parts, powers, and principles of his life, both in soul and body."

'Baron Swedenborg, as well as Mr. Hutchinson, asserted that the Holy Scriptures contained an internal and spiritual sense, to which the outward and literal sense serves as a basis or receptacle; and of consequence many of his treatises consist of his illustrations of this figurative or internal sense.

'He was a strong assertor of the free agency of man; and it must be confessed, that the practical morals recommended by Baron Swedenborg, are of the purest and most unexceptionable kind, with which from the best authorities we have reason to believe, his own life perfectly corresponded.

'But the most extraordinary circumstance respecting this singular character, is the correspondence which he asserted he maintained with the world of spirits. Several parts of his writings are replete with narratives respecting scenes to which he professes to have been a witness in the invisible regions; these he describes by expressions borrowed from the things of this world, which he asserts, however, are only to be understood in a figurative sense, and as corresponding in some degree with those which he describes.

'The disciples of Baron Swedenborg are very numerous in Sweden and Germany; and have increased considerably in England within the course of a few years. One attempt only has been made to form them into a distinct society, but this attempt has been disapproved by many of the most zealous admirers of the Baron, whom they assert to have been an enemy to all separation, desirous only of establishing an invisible church, or the dominion of faith and virtue in the hearts of men, which they contend is the true interpretation of all that he has said concerning the new Jerusalem, or new church of Christ.'

In a work which, on the whole, bears marks of an enlightened understanding, we are surprized to meet with expressions

pressions of credulity, scarcely to have been expected from a learned writer of the eighteenth century. After all that has been advanced to the contrary, by Dr. Middleton and others, Dr. Gregory thinks there is much reason to believe that miracles existed in the second century *. Though he allows, concerning the luminous Cross in the heavens, which is said to have been seen by Constantine and his whole army, that † ‘*perhaps*, as a miracle, the fact is *scarcely* to be contended for,’ yet he is of opinion, that, ‘had the conversion of Constantine immediately followed, there would have been no reason to doubt of the miracle.’ He relates, without any intimation of doubt, ‘as a testimony to the truth of the gospel predictions ‡,’ that ‘when Julian attempted to rebuild Jerusalem, considerable balls of fire repeatedly issued from the foundations, and destroyed the artificers, who after several attempts were compelled to desist from their purpose.’

We also remark some degree of inconsistency between the liberal sentiments frequently expressed in the course of this work, and the respect which the writer pays to the decisions of councils. While, in one place, he remarks, with apparent regret §, that ‘the doctrines concerning the nature of the Trinity, which in preceding ages had escaped the *vain curiosity* of men, and had been left *undefined by words*, and *undetermined by any particular set of ideas*, excited considerable contests during *the whole* || of the fourth century :’ he speaks, in another, of the public decrees of councils in the same century, as a happy circumstance which contributed to settle the faith of the Christian world :

‘Christianity,’ says he ¶, ‘became the established religion of the empire ; and in consequence of the contests between the Orthodox and Arian parties, the primitive faith of the church was nicely ascertained, and delivered to posterity in precise and determinate terms. No longer abandoned to the suggestions of fancy, the Christian professor was expected to conform to that rule of faith prescribed by the great leaders of the church, or *compelled* to relinquish his title of an orthodox believer in Christ.’

Dr. G. professes, on the present occasion, to appear only in the humble character of an Editor. For a considerable part of the materials of the first volume, he acknowledges himself indebted to a learned and ingenious friend ; and with respect to

* Vol. i. p. 60. † P. 114. ‡ P. 117. § P. 130.

|| The Nicene rule of faith was issued in 325. ¶ Vol. i. p. 109.

the second, he confesses still greater obligations to contemporary writers, and to his literary acquaintance. We own ourselves inclined to wish that he had relied more on his own talents and industry. The subject would have repaid a more diligent investigation; and long extracts from Robertson, Gibbon, and others, do not well incorporate with the main body of the work. It is, however, valuable as a concise and popular view of the leading facts in ecclesiastical history; and, in this light, it may very properly be recommended to those readers, who have not leisure to attend to more elaborate researches.

MONTHLY CATALOGUE,

For SEPTEMBER, 1790.

EAST INDIES.

Art. 14. *A Letter addressed to the Honourable Court of Directors of the East India Company*, containing Proposals for printing a History of the Revolutions of the Empire of Indostan, from the earliest Ages to the present: with a Sketch of the Plan on which the Work will be conducted; a concise Account of the Authors who will principally be consulted; and a short Retrospect of its general History. 8vo. pp. 51. 1s. Richardson. 1790.

THAT there are individuals among the East India Directors, who may, as literary men, and in their private capacities, be willing to encourage the work now proposed to them, is far from being unlikely: but it is not equally probable, that such an undertaking will receive the sanction of their patronage as a public body. Strict impartiality, which we will suppose to be honestly intended, promises rather too much: there are secrets in all cabinets, which will not be disclosed; nor must the outward and visible signs of them be scanned and interpreted without prudent reserve: for this commercial company has taken too active a part in the political affairs of Indostan, to authorize a free relation of all their views and schemes; or to give their sanction to avowed freedom without claiming, at least, a previous revision.

The author, though his name does not appear in the above title, is declared, in the annexed proposals, to be the Rev. Thomas Maurice, A. M. late of University College, Oxford, and who dates from Woodford, appears to have an extensive knowledge of writers on Eastern history, as well ancient as modern; and of travellers who give authentic descriptions of Eastern government and manners: so that if the work is compiled with that judgment which dictates this proposal, his labours will be most interesting to those who, either from a general love of knowledge, or from particular

cular motives, seek for information concerning an ancient empire, a considerable portion of which, by odd turns of fortune, now looks to Great Britain for its future political administration and internal regulation.

In treating of Eastern affairs, we cannot avoid repeating our regret that we have no settled vocabulary of proper names of persons and places; and that they should remain subject to arbitrary caprice, and mistaken choice of letters to express loose pronunciations. Even in Turkish affairs, we have *basbarw*, *bassa*, and *pacba* for the same office; we have *jemmaudaur* and *jemmadar*; we have *alcoran*, *koran*, and *coran*; *ayen akbery*, and *ayenee acbaree*, *Mahomet*, and *Mohammed*; *Tamerlane*, and *Timur Bec*; *Kouli Khan*, and *Cooli Carun*; and so through the whole catalogue of Oriental names. In a work of this extent, that must be taken from a multiplicity of writers, we hope to see all these varieties brought to one standard, that may serve as future authorities for those who may deem propriety worthy of their attention; as we now scarcely know the same persons, ranks, and places, under all their fanciful transformations.

The history is proposed to be comprized in three volumes 8vo, at the price of one guinea.

BIOGRAPHY.

Art. 15. *A Sketch of the Lives and Writings of Dante and Petrarch.*

With some Account of Italian and Latin Literature in the Fourteenth Century. 12mo. pp. 114. 2s. 6d. Boards. Stockdale. 1790.

The names of Dante and Petrarch powerfully excite the curiosity of every mind, that has paid even the smallest attention to polite literature: but the events and incidents of their lives are so few and uninteresting, that a bare recital of them can afford nothing to gratify a curiosity so excited. In the biographer, therefore, of these celebrated poets, it requires more than a common share of skill and address, to engage and keep alive the reader's attention; especially if he confines himself to the narrow limits of a mere sketch. The circumscribed nature of an abridgement cuts off all opportunity of pleasing by digression. Even of those circumstances which are more intimately connected with the subject, it excludes all but such as, in the common acceptation, are deemed primary and important, merely because they are principally concerned in determining the fate and the fortunes!—but in the case of Dante and Petrarch, these more prominent parts of their lives, being such as are common, and of ordinary occurrence, contain nothing characteristic, or descriptive of their genius and abilities;—nothing that contributes to place them in that point of view, in which every reader must wish to behold them, whose fancy has been fired by the rude sublimity of the first-named poet; whose heart has been touched by the tender passion and pathetic complaints of the other; or whose ideas have been raised and expanded by the fame and reputation of both.

In a meagre sketch of such lives, therefore, it becomes extremely difficult to keep clear of that dryness and insipidity, in the writer,

which is so generally complained of in abridgements; and to obviate that disgust in the reader, which is the certain consequence of disappointed expectations. We are sorry that we cannot honestly compliment the present author, by saying that he has shewn any considerable dexterity in surmounting the difficulties of his situation; nor in avoiding the defects which are incident to his undertaking. His book, though short, is dull and tiresome. The events are unimportant; the narrative is heavy; the praise is indiscriminate; and the criticism, (of which, however, there is but little,) is unexemplified. Toward the conclusion, he evokes the shades of several departed writers, who, together with their works, have long been quietly inurned, and endeavours to confer on them a short-lived celebrity: but in spite of his efforts, their memories, and even their names, sink back into oblivion as soon as we turn the page. He has, indeed, enlivened what he says of Petrarch, by inserting one of his most beautiful sonnets; and, in his account of the literature of the fourteenth century, he has interspersed some amusing anecdotes, to shew the great value and scarcity of libraries, (a title given, in those days, to a dozen or a score of manuscripts in divinity or law,) to prove the difficulty of procuring materials for composition; and to evince the ignorance of the best scholars, even of Petrarch himself, respecting classical authors, the subjects on which they wrote, and the times in which they lived: but these things are not sufficient to counteract the languor and weariness produced by a perusal of the whole work.—The paper and print of this little volume are neat and good, but the latter is not very correct.

REVOLUTION IN FRANCE.

Art. 16. *Translation of a Letter from Mons. de Tracy, Member of the French National Assembly, to Mr. Burke, in answer to his Remarks on the French Revolution.* 8vo. pp. 23. 6d. Johnson. 1790.

Monsieur de Tracy considers Mr. Burke's famous invective against the national revolution in France, as 'indecent in the august assembly of the representatives of a free nation;' that 'it shewed great ignorance of the operations and principles of the French National Assembly;' and he is persuaded, 'that the Hon. Member [of the British Parliament] who pronounced it, could only have drawn such false ideas from very impure sources.'

M. de Tracy is, no doubt, generally, right in his strictures on Mr. Burke's hasty censure of the great enterprise, hitherto, so ably conducted by our spirited and well-informed neighbours on the Continent. It was, indeed, with equal astonishment and concern, that we first beheld Mr. B. whom we always considered as the staunch friend of liberty, acting so unaccountable a part:—but, by this time, perhaps, as M. de Tracy seems charitably to predict, and we hope, he is convinced that he had too rashly ventured to decide on a subject which, possibly, he had not considered with that calmness, and freedom from prejudice, which the great occasion required.

The

The language used by M. de Tracy, in addressing himself to Mr. B. is respectful, candid, and perfectly in the style of a gentleman.

Art. 17. *Le Livre Rouge*, &c. 8vo. pp. 172. 4 Livres. Paris. 1790. Kearsley, London.

The Red Book: being a List of secret Pensions paid out of the public Treasures of France, and containing Characters of the Persons pensioned, Anecdotes of their Lives, an Account of their Services, and Observations tending to shew the Reasons for which the Pensions were granted. 8vo. pp. 163. 3s. 6d. sewed. Kearsley.

A black history of the French court. If we may credit the observations subjoined to each article, corruption had reached its summit at Versailles, and vice became the only recommendation to favour. Shocking is the picture here exhibited of some great personages. For the credit of human nature, we wish to believe it overcharged; and it is probable that a nation, smarting under oppressions of an arbitrary and profligate court, might, in the hour of emancipation, employ their newly-acquired liberty in stigmatizing both its real and supposed enemies, with a freedom and severity which rigid truth and dispassionate justice would refuse to authorize.

The translator of these annals of infamy, seems to have executed his task with accuracy and fidelity.

L A W.

Art. 18. *Trial for a Breach of Promise of Marriage*, Miss Elizabeth Chapman, against William Shaw, Esq. Attorney at Law. Before Lord Kenyon, in the Court of King's Bench, Westminster Hall, May 22, 1790. 4to. 1s. 6d. Riebau.

A capricious desertion of a young female, after a promise of marriage, is such conduct as certainly merits punishment, in proportion to the circumstances of the case.—On reasonable grounds, such breach of contract, or promise, may, no doubt, be legally justified: but in the present instance, no reasons are assigned*; and the jury, therefore, very properly, found for the plaintiff.

M E D I C A L.

Art. 19. *Speculations on the Mode and Appearances of Impregnation in the Human Female*; with an Examination of the present Theories of Generation. By a Physician. 8vo. pp. 149. 2s. 6d. sewed. Elliot, Edinburgh; and Elliot and Kay, London. 1789.

The nature of these *speculations* will not permit us to examine minutely into their contents. We can only say, that the author has been more successful in overthrowing the theories of others, than in establishing his own: which is founded on *absorption*, &c. Indeed he is aware of the unsatisfactory end of speculations like the present, where every candid reasoner must finish as he began, by avowing his ignorance.—To those, who wish to enquire into the subject,

* The defendant had married another lady.

this treatise will be acceptable: though, like ourselves, they may wish that the author had not dealt so much in general assertions, and unqualified censure: which latter is also unfairly applied, as when directed, at pages fifteen and sixteen, against anatomists; to whose researches, indeed, it would have been well, if more attention had been paid. In a work, too, of a scientific nature, we could have dispensed with a few brilliant passages and fine expressions, for the sake of precision and perspicuity.

Art. 20. *An Essay on the Erysipelatous Sore Throat*. To which is subjoined, an account of a Case of Hemiplegia. By Thomas Reeve, Surgeon, Botesdale. 8vo. pp. 55. 1s. 6d. Richardson. 1789.

This pamphlet contains a concise and faithful account of the disease concerning which it treats, and of the method generally employed in its cure. We meet, however, with no information, but such as is already, we believe, commonly known. Indeed, above one fifth part of the essay is copied, *verbatim*, from a late publication by Dr. Johnstone, of Worcester.

Perhaps, by some, Mr. Reeve may be thought fanciful in his nice distinctions between the *quick* and the *frequent* pulse; and, certainly, others will call him inaccurate, when he remarks that 'on his first entrance into the patient's room, he has found the pulsations of the artery at the wrist so frequent, that it has been out of his power to number them; but, after sitting a short time by the bed-side, they have become less frequent *by one half*.' The doctrine, also, advanced in page 43, 'that the mineral acids increase the putrescent tendency of the blood and fluids,' will not, we suppose, be implicitly credited.

NATURAL HISTORY.

Art. 21. *The Sexes of Plants vindicated*; in a Letter to Mr. William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh; containing a Refutation of his Arguments against the Sexes of Plants; and Remarks on certain Passages of his *Philosophy of Natural History* *. By John Rotheram, M. D. Fellow of the Linnæan Society, London. 8vo. pp. 43. 1s. 6d. Cadell. 1790.

The doctrine of the Sexes of Plants seems so well established, and the experiments adduced by Linné himself, and by his disciples, have wrought such conviction on the minds of the generality of men, that a persuasion to the contrary will not readily prevail. However, we do not discountenance the questioning any theory, for every attack produces some fresh proof of the truth.

Dr. Rotheram enters the lists on this occasion with great propriety, first as a Fellow of the Linnæan Society of London, and, in the next place, as a zealous disciple of his great master. The doctor writes very shrewdly, and evinces that he has viewed the subject with accurate attention. His language is every where free from personal reflection, and it is such as a liberal opponent cannot dislike to receive.

* An account of this work will soon be given.

This subject has been so often discussed, that it is needless to make any particular quotation. The botanist may be pleased to read the particulars of Mr. Smellie's objections, and to observe the adroit manner in which Dr. Rotheram turns many of them to the confirmation of the doctrine which they were intended to subvert.

The migration of swallows has been maintained by Mr. Smellie: Dr. Rotheram disputes the point, and is rather inclined to think that they pass the winter in a torpid state; not that any *facts are*, or, *perhaps, can be*, yet brought, sufficiently satisfactory to *ascertain* the truth.

Art. 22. *The Natural History of East Tartary*; traced through the three Kingdoms of Nature. Published at Petersburg by the Academy of Sciences, and rendered into English from the French Translation. By William Radcliffe, A. B. of Oriel College, Oxford. 8vo. pp. 200. 3s. 6d. sewed. Richardson. 1790.

An account of this work was given in our 79th vol. p. 638. to which we now refer our readers; only adding that Mr. Radcliffe seems to have executed his part with ease and precision.

NOVELS.

Art. 23. *Euphemia*. By Mrs. Charlotte Lennox: in 4 Vols. 12mo. About 240 Pages in each. 12s. sewed. Cadell. 1790.

We have been better pleased with Mrs. Lennox's Novel, than with many others of the same class, which have lately passed under our review; though indeed there is no prodigality of commendation in this sentence, as most of them have excited our displeasure. The language of *Euphemia* is easy, though not always accurate; the sentiments are, generally, just, though they may not entirely possess the recommendation of novelty; the incidents are frequently natural, though in some instances they are carried beyond the bounds of probability; and the characters are well preserved, though they are not drawn with any appearance of bold design or nice discrimination.—Of the personages to whom we are introduced, *Euphemia* deserves the chief praise, as her manners approach nearest to what is seen in common life, and her conduct is marked by fortitude and judgement. If we could admit of any agreement between the terms, *utility* and a *Novel*, it should be admitted where such characters as *Euphemia* are described. Indeed, the chief merit of Mrs. Lennox's book is, that it will amuse those who read it, without depressing their minds with unnecessary apprehensions, and rendering them unable to perform with cheerfulness their duties in life. To this testimony of its merit, there may, however, be found exceptions; particularly in the story of Mrs. Freeman, in which our feelings are preposterously harrassed with accumulated and improbable distress.

Whatever may be deemed imperfections in this work, it must, on the whole, be allowed a considerable degree of merit.—We always imagined, with respect to the literary abilities of this Lady, (whose productions are nearly coeval with the existence of our Review,) that it was impossible for a writer endowed with so much genius, to offer any performance to the public, that would prove unworthy

unworthy the perusal of readers who have any pretensions to the praise of discernment and taste;—and we are still of the same opinion.

Art. 24. *The Maid of Kent.* 12mo. 3 Vols. 9s. sewed. Hookham.

Without any pretension to the merit of fine writing, this is an agreeable novel. Several of the characters are not destitute of humour; and the story, in which there is a pleasing variety of incidents, is told with spirit.

Art. 25. *The History of Miss Meradith*; Dedicated, by Permission, to the most noble the Marchioness of Salisbury. By Mrs. Parsons. 12mo. 2 Vols. 6s. sewed. Hookham.

A widow, reduced from a state of affluence to the hard necessity of *writing*, to provide for a numerous family, may justly hope to be screened by humanity from the shafts of criticism. In the present case, however, this shelter is unnecessary: for beside the respectable patronage under which Mrs. Parsons's subscription places her work, it appears guarded by modesty and simplicity. A natural and interesting tale is related in neat and unaffected language; and the moral which it inculcates, is the reverse of those romantic notions, which most novels have a tendency to inspire: it is this; That violent attachment in the outset is not requisite to make the married state a happy one: well-founded esteem, softness of manners, and a reciprocal wish to please, lay the foundation of a more tender and permanent regard, than the passion generally called love: 'that passion paints the object of adoration in colours far beyond nature; and when the person who was thought an angel, is found to be nothing more than a mere mortal, the disappointment but too frequently produces indifference or disgust.'

Art. 26. *The Man of Failing*: A Tale. 12mo. 2 Vols. 5s. sewed. Lane.

Vulgar amours, vulgarly related; and fit only to lie in the corner of the powdering room, for the hair-dresser's amusement, while he is waiting for his master.

Art. 27. *The Recluse*: or, History of Lady Gertrude Lesby. Dedicated, by Permission, to her Grace the Duchess of Rutland. By Miss Esther Finglass. 12mo. 2 Vols. 5s. sewed. Barker.

A series of incidents arising from a clandestine marriage, contrived with some ingenuity, and told in the usual impassioned style, may give these volumes some title to a place in the list of interesting Novels.

Art. 28. *Frederic, or the Libertine*; including Memoirs of the Family of Montague. By Mr. Potter. 12mo. 2 Vols. 5s. sewed. Lane.

Under the stale pretence of exposing the deformity of vice, in order to recommend the practice of virtue, this novellist conducts his reader through a succession of profligate amours. We cannot express our idea of the work better than in the terms of one of the *witty* titles prefixed to the chapters, with the addition of a single word—

word—Not ' proper to be read by masters and misses just entered into their Teens.'

Art. 29. *Louisa Ferrester*; or, Characters drawn from Real Life. 12mo. 3 Vols. 7s. 6d. sewed. Lane. 1789.

The tales of benevolence and tenderness, which are crowded together in these three busy volumes, are, on the whole, pleasing: but there is too little unity of plan, and the characters pass before the reader's fancy in too rapid a succession, to produce any great effect. The gentle fluctuations of sentiment, which are excited by the various incidents of the piece, all terminate, as usual, in joy on the happy union of a worthy pair.

Art. 30. *A Sicilian Romance*. By the Authoress of the Castles of Athlin and Dunbayne. 12mo. 2 Vols. 5s. sewed. Hookham.

In this tale, we meet with something more than the alternate tears and rapture of tender lovers. The writer possesses a happy vein of invention, and a correctness of taste, which enable her to rise above the level of mediocrity. Romantic scenes, and surprising events, are exhibited in elegant and animated language.

POETRY and DRAMATIC.

Art. 31. *Verses on the benevolent Institution of the Philanthropic Society*, for protecting and educating the Children of Vagrants and Criminals. By the Rev. W. Lisle Bowles. 4to. pp. 27. 2s. Dilly. 1790.

In these verses, Mr. Bowles confirms our opinion of his merit as a pleasing writer. There are, however, some trifling defects, which we notice, only because we wish them to be avoided in future. The sense is too frequently carried on through two or more lines, and is closed in the middle of the following one; thus admitting no pause, where pauses are naturally sought—at the end of the line,

- ' Yet much I fear me, lest that cherub look
May soon forsake thee, doom'd ere while to brook
Mockery, and cruel wrong;'
- ' That for life's blooming hopes, remorse and care
Should harrow his young heart, till fell despair
Came like a fiend, and ruthless closed the gate
Of mercy, on the sorrows of his fate.'

We say that this mode of writing too frequently prevails in this poem; for its occasional use may be unavoidable, and is, indeed, beautiful.—Another defect, which, however, does not often occur, is that the sense is sometimes obscured by superabundance of words; particularly by useless epithets. We will just remark also, that it is not necessary to the character of a good poet, that he should employ words, which are not in common use. Such are the following:

- ' Deform and lost,—his noblest boast destroy'd.'
- ' Who silent mourn around this wassy ball.'

' Lorn'

'Lorn' too, which, in our opinion, is at best but a disagreeable word, is here so often repeated as to disgust us.

In his rhymes, Mr. Bowles is sometimes defective :

'Fair Friendship! hail, and all those sacred ties
That bind the world in mutual charities!'

'To join the gleamy battle's proud array,
Where flash'd the long file to the orient ray.'

These are not rhymes.—It has been observed, if our recollection is right, by Dr. Johnson, that when the words rhyme imperfectly, the imperfection is less perceived, when the defect is in the close of the last line, than when it arises from the weakness in the first.

Thus, to give an instance from the poem before us ;

'They look for comfort—but behold the cry
Of fainting age, and orphan'd infancy.'

The weakness of this rhyme does not shock us : it is different with respect to the following :

'When want long bowed with hopeless misery,
Retires forsaken to her cell to die ;'

The reason of this difference appears to be this : in each of these rhymes, there is one word which admits a change in its pronunciation, and one which does not admit a change : Now, when the *fixed* word is in the first line, we can vary the sound of the changeable word in the second, so as to produce a rhyme : but when we have already pronounced the changeable word according to the common method, we have then no power of varying the *fixed* word in order to cause a similarity of sound.

One other remark, and we have done.—It may sometimes appear graceful to introduce imitations of the standard poets : but it is very possible that these imitations may be too frequent ; and we are not certain whether this is not the case in the poem under consideration. We are for ever reminded of Shakespeare, Milton, and Gray.—We will finish our review by extracting a short passage, which, while it proves our assertion, will give the reader a specimen of Mr. Bowles's poetry :

'Oh CHARITY! my very heart has sigh'd
To think how many thus have helpless cried!—
To earn their bread in peace, with skill to ply
The unwearied loom of patient industry;
'Mid merry villagers, at morning's gleam
Jocund to drive afield their plodding team;
To join the gleamy battle's proud array,
Where flash'd the long file to the orient ray;
High on the giddy mast to watch the clouds,
And carol their quaint ditty in the shrouds,
Their lot forbad :—and thus the struggling fire
Of many a latent virtue might expire,
And many an opening grace, its fragrance lost,
Might shrink and die before the untimely frost!
'Blow, blow, thou bitter wind! and dark along
The cheerless desert howl thy dreary song;

Or

Or when some prospect, flattering as the spring
 Hope has pourtray'd, as with despair's dark wing
 Sweep her poor baseless fabrick, and destroy
 Each short-liv'd image of ideal joy;
 I blame thee not, though doom'd in youth to mourn
 From me my sweetest hopes thy blast has torn:
 But thee, O POVERTY! I call unkind,
 Whose iron grasp bends low the aspiring mind;
 I call thee pitiless, whose ruthless doom
 Forbids the poor unshelter'd flower to bloom!
 'Thou, like a wizard, wavest thy pale wand,
 And straight the Good, the Bad, a mingled band,
 Appear like spectres on the blasted heath,
 The troop of Pain, the family of Death!
 They look for pity—but no hand is found
 To lead them from that desert's cheerless bound;
 They look for comfort—but behold the cry
 Of fainting age, and orphan'd infancy.'

Art. 32. *The Blunders of Loyalty*, and other Miscellaneous Poems; being a selection of certain ancient Poems, partly on Subjects of local History. Together with the original Notes and Illustrations, &c. The Poems modernized by Ferdinando Fungus, Gent. 4to. pp. 44. 2s. Murray. 1790.

Ferdinando Fungus has contrived to hide his wit under a heap of antiquated phrases and obsolete words; and so cleverly has the cunning rogue done it, that we cannot possibly find it out.—However, *omne ignotum pro magnifico est*—and, therefore, we dare say that, to others who have sharper eyes than we can boast, these pages may exhibit many good things!

Art. 33. *Suicide*; inscribed, by Permission, to Richard Cosway, Esq; R. A. By Mary Dawes Blackett. 4to. pp. 18. 1s. 6d. Robinsons. 1789.

Mrs. Blackett enumerates several melancholy instances of suicide, which have happened to persons, with whom she had some degree of connexion; and she contrasts their unhappy fate with the mild resignations of a young lady, whom she calls Eliza. The design is good; and the verses, though very unequal, occasionally deserve some praise.

Art. 34. *Sonnets to Eliza*, by her Friend. 4to. pp. 63. 2s. Murray. 1790.

'I know thy soul was form'd in classic mould'—says the sonneteer to his mistress; and, perhaps, this may be true of *Eliza*, but we fear it is not applicable to her friend:

Art. 35. *Poetical Essays*, by a young Gentleman of Hertford College, Oxford. 4to. pp. 45. 2s. 6d. Rivingtons. 1789.

We see no reason why these trifles should have been published, but we could give many which should have caused them to be withheld. As a palliative for their puerilities, the author offers the consideration of his youth; and this, to his private tutor, might

might have been a sufficient apology; but it is not a sufficient excuse to the public.

Art. 36. *An Appeal to England, on Behalf of the abused Africans.* A Poem. By T. Wilkinson. 4to. pp. 34. 1s. Phillips.

We have often been called hard-hearted and unfeeling Reviewers: but be assured, gentle reader, that it is with no little reluctance and pain that we notice the defects of those writers who, in assuming the pen, are actuated by the pure motives of pity and benevolence. Such a writer we conceive Mr. Wilkinson to be. *Bribed by the sufferings of the Africans*, he appeals to his country in their behalf. He speaks with great modesty of his performance, professes himself a stranger to the walks of literature, and pleads haste as an apology for the defects of his poem. If the public will allow this apology, we shall certainly make no objection: but we must not pass it through our critical court, without observing that *scul* and *call*, *drawn* and *known*, *age* and *awe*, are not rhimes; and that *thou lies*, *thou authorize*, and *thou came*, are not grammatical expressions.

We give the following four lines from p. 17, as a specimen of the poetry:

‘ Would it not spoil the flavour of the tea
Mingled with tears and blood the cup to see?
From blood and tears thy sweeten’d cups are drawn;
Still drink they sweet, these circumstances known?’

Art. 37. *Jack and Martin*; a poetical Dialogue, on the proposed Repeal of the Test Act. To which is added, (by the same Author) a pastoral Song, on his Majesty’s late happy Recovery. 4to. pp. 39. 1s. 3d. Evans.

Argument and wit, prose and poetry, are employed on this prolific subject. One writer attacks the adversary with the heavy horse of grave discussion, another skirmishes with the light troops of pleasantry and humour. The author of this poetical dialogue belongs to the latter *squad*. He splashes the Dissenters, but in a good humoured way.

The account of the speakers in this dialogue, is as follows:

MARTIN, a grocer of renown
Had serv’d as Bailiff of the town;
While JACK, a man of equal hope,
For candles largely fam’d, and soap.

Jack and Martin meeting in the morning, before breakfast, in the street, enter into a discourse on the Test Act. Jack, the Dissenter, laments the hardship of being excluded from public offices; Martin, the Churchman, reasons with him. Jack is convinced; and instead of going to join the Dissenters in applying for the repeal of the obnoxious test, accepts his neighbour Martin’s invitation to breakfast with him on hot rolls. As this did not happen in July, we will not exclaim with Lord Ogilby, *vulgar dogs!*

Of the *pastoral*, we shall only observe that “Great George our king” is dwindled into *Good Paleman*.

Art.

Art. 38. *Poems*; consisting of Odes, Songs, Pastorals, Satyrs*, &c. and a Descriptive Poem, in four Books, called Prospects. By the Rev. George Sackville Cotter, A. M. of Trinity College, Cambridge. In 2 Vols. each Vol. pp. 224. Small 8vo. 7s. bound. Printed at Cork; and sold in London by Wallis.

The reader may reasonably expect, among such a variety as these volumes contain, to find something suited to his taste; nor will we presume to say that this may not be the case with some, whose mental appetites are not so nice, nor so often cloyed, as those of The Reviewers,—who cannot digest prosaic verse, nor even swallow doggrel rhimes. We have tasted all that is now set before us, odes, songs, pastorals, satires, &c. but we have not been able to distinguish that flavour, or that seasoning, so necessary to make poetry palatable and relishing. The Aonian maids are here, as we have frequently found them, extremely tenacious of their treasures. Mr. Cotter calls loudly on them to exalt his strains, but like the apparitions in Macbeth, “*They will not be intreated.*”

We should be happy to pay every compliment to the poets of our sister isle: but we should forfeit our reputation, and lessen the value of our praise, were we to allow to such poetry as the following, the sanction of our applause:

‘SONG.

I.

‘Thro’ my heart,
Pleasures steal,
Love, thy gladness
Copious deal.

II.

‘Give me bliss
Happiest known,
With my true love
Kinder grown.’

‘Together bear the weight of worldly hour
Crown’d with such joys, as ne’er to wish for more.’

Vol. I. p. 105.

‘Form’d for content, or love, or prattling talk,
At th’ end of yonder gravelly shining walk.’ p. 107.

‘But not that mansion solely sing the verses,
For thousands similar one Song rehearset.
Well then—let’s hasten—O ’tis tedious, tiring,
This reg’lar hedge-row for an hour admiring!
Boots, do your office—office foul, ’tis true!
Save me from dirt, my strength shall struggle through.’

p. 134.

Aye, do, struggle along,—splash away, Mr. Cotter: but you will excuse us if we decline the trouble of following you any farther through the mire.

* Mr. C. does not mean the dancing gentry with cloven feet, but *Satires*.

Art.

Art. 39. *Modern Breakfast; or, All asleep at Noon.* As performed at the Theatre Royal in the Haymarket*. 8vo. 1s. Debrett. 1790.

The first word in this little drama is "Zounds!"—The audience took care to supply a similar conclusion, and cry "Damn it!"

Art. 40. *The Theriad*, an Heroi-comic Poem: To which are sub-joined, some Miscellaneous Pieces, and Notes. By a young Gentleman. 8vo. pp. 135. 5s. sewed. Lowndes. 1790.

On our first inspection of this volume, we knew not whether to wonder most at the exorbitant price, or at the date of 1790, in a book which actually solicited our attention when 1789 had some months of its career to run. How cruel is it in the author thus to rob the year of its glory in ushering forth his publication; and how mortifying to us, to be obliged to break through our settled determination, and to give an opinion of a work which is not even yet published †!

The Theriad takes its name, we are told, 'from *θηριον*, Gr. a beast. In the year 1765, the papers were filled with accounts of the depredations of a wild beast in France, chiefly in the Pays de Gevaudan, in the province of Languedoc. This famous beast is the subject of the poem.'

We are sorry that we cannot say much either in praise of the beast, or of the poem in which he is here celebrated. We are tired with the flippant smartness of the verses, and disgusted with the pert attempts at wit in the notes.

Of the remaining pieces, none can claim any great share of our commendation; and the 'Ode to the Supreme Being,' though well intended, deserves censure.

POLITICAL.

Art. 41. *Observations on Mr. Paley's Theory of the Origin of Civil Government, and the Duty of Submission.* 8vo. pp. 50. 1s. Thornton. 1789.

This writer maintains, in opposition to Mr. Paley, that civil government did not originate in patriarchal, or military authority, but in that kind of convention which is called the social compact. The dispute appears to us wholly nugatory: for the important question is, not in what manner any civil constitution was formed, but whether it be *expedient*, (that is, for the good of the people,) that it should be continued. If it appear otherwise to the majority, there can be no doubt, that, in whatever manner it was originally established, the people, for whose benefit alone it subsists, have a right to dissolve it.—Politicians, in France, seem, now, to understand this subject better than many among us.

TEST ACT.

Art. 42. *Political Observations on the Test Act.* 8vo. pp. 61. 1s. Bladon. 1790.

If it can be proved that the Test Act is a wise political measure, the morality of statesmen will teach them to disregard all arguments

* The dedication, to Mrs. Piozzi, is signed *Henry Siddons*.

† This article was written in 1789.

against it, which are drawn from considerations purely religious; now, it is the object of the pamphlet before us to establish this proposition. The author endeavours to shew, 1st, That the Test Act is a part of the constitution, and that in the higher and stricter sense of the term; and consequently that the repeal of it will be a material change in the constitution; 2dly, It appears from such instances of history as are properly applicable to the subject, that when two religions are suffered to exist in a free state, it is expedient that the stronger of the two should have the exclusive possession of the executive powers of government. 3dly, That the repeal of the Test Act would increase the power of the popular part of the constitution, besides producing some bad effects; and therefore, that its continuance is necessary to preserve it in its present state.

Though the author has discussed these points with great ability and ingenuity, yet he has in several places laid himself open to objections, which may be stated by those who are more affected by the Test Act, than we reviewers.

This writer, in the last part of his pamphlet, strongly controverts the great principle of the Dissenters, on which their argument for the repeal of the Test Act chiefly depended, viz. their right of eligibility to civil offices.

Art. 43. *A Speech on the Repeal of such Parts of the Test and Corporation Acts, as affect conscientious Dissenters*: intended to have been delivered before the general Body of Dissenting Ministers, at the Library in Red Cross-street, December 22, 1789. By John Martin. 8vo. pp. 30. 6d. Stockdale.

Mr. Martin, though a conscientious Dissenter, professes himself unfriendly to the application of his brethren, for admission into civil offices. He tells them that a *natural* right to *civil* possessions may be disputed. He reminds Dr. Price that he had no previous right to the freedom of the city of London presented in a gold box. True, Dr. Price would say: he would however add, and which is to the point, "I should have thought it an hardship when my fellow citizens were disposed to confer on me this mark of their favour, to have been incapacitated by a decree of the state from receiving it, and that for no crime."

Mr. Martin asks, 'Is it consistent to unite subjects so distinct as "civil rights and matters of religion" in the same request? Is it consistent to talk in such strong terms of *right* and at the same time to adopt the language of *supplication*?'

These questions may be answered by two others: Is it consistent to say church and state? Is it consistent, when a person thinks himself kept out of his lawful inheritance, to petition Chancery for redress?

Mr. Martin may wish to keep the Dissenters poor that they may be pious: but on the question relative to the Test laws, he reasons wide of the mark.

In our Review for June last, p. 239, we gave an account of a letter to Mr. Martin, relative to this pamphlet, which we had not then seen.

Art. 44. *A Letter to the Author of the Review of the Case of the Protestant Dissenters**; with a short Address to the Right Reverend the Lord Bishop of St. David's. By Sir Henry Englefield, Bart. To which is added, an Abstract of, and some general Observations upon the Laws now in force against the English Protestant Catholic Dissenter. 8vo. pp. 66. 1s. 6d. Elmley.

Being decidedly of opinion that religion, as well as philosophy, is naturally independent of the civil magistrate, we could wish that every system of the one, as well as of the other, were left to stand upon its own merits, without being propped by exclusive privileges, or militated against by proscriptions. On this principle, we think the catholic have equal reason with the protestant dissenters to complain of the injustice of our laws. From their religion, the state cannot seriously apprehend any danger. Let the zealous protestant use all the weapons of reason and scripture against popery, but let him not derive the shadow of assistance from that most disgraceful of all auxiliaries—persecution. We would recommend to protestants, this address of Sir Henry Englefield, in behalf of the English catholics. He makes many just observations on the *Review of the Case of the Protestant Dissenters*. He thinks “the Review, &c.” to be defective both in its statement of facts and in its arguments, that he cannot believe it to be a work of the Bishop of St. David's, to whom some ascribe it; and he calls, therefore, on his lordship publicly to disavow it, that the credit of his abilities might not stamp a reputation on the pamphlet, to which it is not entitled.

Art. 45. *The Dissenters' Plea*, or the Appeal of the Dissenters to the Justice, the Honour, and the Religion, of the Kingdom, against the Test Laws. By George Walker. 8vo. pp. 44. 1s. Johnson.

Mr. Walker first mentions the principles on which the Dissenters proceeded in their application to the legislature, for the repeal of the test laws; he then states and examines the principles on which these laws have been defended. He must be allowed to be an able advocate for the Dissenters, since he thoroughly understands the question, writes well, and argues with great closeness and discrimination. On the principle maintained by the opposers of the repeal, “that government has a right to prescribe the terms on which she will extend her favours to any members of the society,” he thus comments: “There is a strange confusion of ideas in this argument, and it would be well, if our opponents would previously understand the nature of government, and what it is that Dissenters ask of the state. A government, that is founded on the principles of justice and common good, has not that discretionary power, which every individual claims in the management of a private estate. The estate of government, in whatever form this estate appears, is a trust committed to the governor by all, and to be returned to all, in the way of equal protection and equal favour, where equal services and equal merits support an equal claim. That in a civil view, and it is the discriminating character of government that it ought to know

* See Review for February last, p. 231.

no other view, the Protestant Dissenters have equal merits and render equal services, is a truth, which is admitted by all. As an individual man, in exercising the freedom of chusing his own religion, is not released from the obligation of justice to every fellow man; so neither is the state, when she adopts a state religion, at liberty to narrow the debt of equal justice to all the subjects of every description, who can answer the test of civil allegiance.'

Art. 46. *An arranged Catalogue of the several Publications which have appeared relating to the Enlargement of the Toleration of Protestant Dissenting Ministers; and the Repeal of the Corporation and Test Acts:* with reference to the Agitation of those Questions in Parliament, from the Year 1772 to 1790 inclusive. 8vo. pp. 70. 1s. Johnson.

The test pamphlets, *pro and con*, are become so numerous, that it was thought necessary, and with good reason, to make a catalogue of them, together with those published on the dissenting ministers' application to parliament for the relief of Protestant dissenting Ministers and School-masters, in the years 1772, 1773, and 1779. The intention of this before us, 'is to preserve a general and collected reference to what has been written on both sides of these questions; that whenever the studies of an individual, or the future measures of any body of men, shall lead them to renew and prosecute the inquiry, they may, the more readily, have recourse to the facts and arguments adduced on the late occasions.'

It appears, by the first part of this catalogue, that the dissenting ministers' application gave rise to 42 publications; and, by the second part, that the application for the repeal of the Corporation and Test Acts, had, when this catalogue was made, produced no less a number than 96. Since that time, others, as our readers will perceive, have been sent from the press; nor is it possible to say when the various test warriors, who have enlisted on this occasion, will be tired with skirmishing.

The preface contains a brief detail of the efforts made, during the period mentioned in the title, in favour of religious liberty.

The pamphlet also contains the address of the Dissenters' committee, after their late defeat, to the *People of England*.

EDUCATION, SCHOOL BOOKS, &c.

Art. 47. *The Female Reader;* or, Miscellaneous Pieces in Prose and Verse; selected from the best Writers, and disposed under proper Heads, for the Improvement of young Women. By Mr. Creswick, Teacher of Elocution. To which is prefixed a Preface, containing some Hints on Female Education. 12mo. pp. 400. 3s. sewed. Johnson.

This compilation is professedly formed on the model of Dr. Enfield's useful collection, "*The Speaker*." The pieces are arranged in a similar manner: but are, for the most part, such as are not contained in that work, nor in its sequel. A considerable part of the volume is particularly adapted to female readers, and is such as may be used with advantage in female schools. The editor has very properly introduced into the collection many religious pieces, and

among these, several extracts from the scriptures: but it may be doubted whether some of these, particularly the passages selected from the Jewish prophecies, will be commonly understood by those young persons for whom this collection is designed.

Art. 48. *A System of French Accidence and Syntax.* intended as an Illustration, Correction, and Improvement of the Principles laid down by Chambaud, on these Subjects, in his Grammar. By the Rev. Mr. Holder, of Barbadoes. Second Edition, greatly enlarged by the Author: with Notes by G. Satis. 8vo. pp. 414. 3s. 6d. bound. Dilly. 1790.

The former edition of this work received our hearty approbation*, and we have little more to add to what was then said, but that it now appears with farther advantage. Mr. Holder having been informed that it might prove more useful by having an accidence prefixed, has been induced to undertake a compilation from Chambaud, comprehending those rudiments of the language, which learners must acquire before the treatise on Syntax can be of any use. In doing this, he has made as few alterations as possible, having only aimed at greater perspicuity and brevity, and at a happier arrangement than, he conceives, is found in the original work.

Art. 49. *Geography and History.* Selected by a Lady, for the Use of her own Children. 12mo. pp. 370. 3s. sewed. Law. 1790.

Amid innumerable works of this kind, we have not found any thing in the performance before us, worthy of recommending it to very particular attention. To select from Guthrie's Grammar, is like abridging the Iliad: yet, as a performance which conveys instruction in a small compass, the work is worthy of recommendation.

MISCELLANEOUS.

Art. 50. *A Treatise on Theatres.* By George Saunders. 4to. pp. 94. and 13 Plates. 10s. 6d. Boards. Taylor. 1790.

The project of erecting two new theatres in London, renders this a very seasonable publication; and whoever happens to be employed in these undertakings, will receive many useful hints from Mr. Saunders's work. The form which he recommends as most proper for such edifices, is not materially different from that anciently adopted by the Greeks and Romans; whose theatres, he proves by experiments, were the best adapted for conveying sound, and for enabling the spectators to see the performance. The work is illustrated by thirteen plates, which are rather more elegant than the author's style.

The following observation concludes the work: ,

* I cannot help repeating that it is in our power to have a theatre superior to any existing; but I despair of seeing a magnificent one erected till undertaken by a company of persons of rank and fashion, whose influence and example would soon produce a sum

* See Rev. Vol. lxviii. p. 281.

more than equal to its charges. Late instances testify the avidity with which subscriptions are entered into, although the speculations of private individuals. Many schemes might be proposed for this purpose, but that which appears to me the readiest and most feasible, is to divide the property into a number of shares; each share to be entitled to a box in perpetuity. Suppose, for example, the theatre to contain 165 boxes, and 65 to be the number of proprietors; a subscription of 1500*l.* each would produce 97,500*l.* and each proprietor, by holding a box, would possess equal to an annual interest of 126*l.* for the 1500*l.* The proprietors would have it in their power to choose a fit person for the manager, to whom the theatre might be let for short terms at a pepper corn rent; the manager to keep it in repair, and produce a stated number of exhibitions, for which there would remain the receipts for 100 boxes to be let to yearly subscribers, and the receipts for admission into the pit and gallery, which at a moderate computation would amount to 40,000*l.* annually*, besides other contingent advantages; a sum that would command the most magnificent representations.'

Art. 51. *The Principles of Duelling*; with Rules to be observed in every Particular respecting it. By Lieutenant Samuel Stanton, of the 97th late Regiment. 8vo. pp. 80. 2*s.* 6*d.* Hookham. 1790.

Mr. Stanton is, in some degree, an advocate for duelling; and, as the court of chivalry exists no longer, he has favoured the world with this manual; which may, in some measure, supply its place. In treating of firing, the most essential point of all, he recommends, lastly, that a surgeon should be in attendance at a little distance; and this, we think, is not the worst observation in his well intended performance.

Art. 52. *Emblems of Mortality*; representing, in upwards of Fifty Cuts, Death seizing all Ranks and Degrees of People; imitated from a Painting in the Cemetery of the Dominican Church at Basil, in Switzerland: with an Apokrophe to each, translated from the Latin and French. Intended as well for the Information of the Curious as the Instruction and Entertainment of Youth. To which is prefixed a copious Preface, containing an historical Account of the above, and other Paintings on this Subject, now, or lately existing in divers Parts of Europe. 12mo. pp. 80. 2*s.* bound. Hodgson.

The editor, in his preface, gives an account of the famous painting at Basil called the Dance of Death; and proves, (if the fact be true,) that it could not be the work of Holbein, because he was not then born.

Some of the cuts, we think, are rather too ludicrous for so solemn a subject: but perhaps the editor might think this would induce young people to read the verses underneath, which contain good moral lessons in poetry that rivals the *sublimity* of Sternhold and Hopkins.

* 'The yearly expenditure has been usually confined to 18,000*l.*'

Art. 52. *Fugitive Pieces*, by M. de Montesquieu: consisting of *the Temple of Gnidus*, and *Arfaces and Ismena*. 12mo. 2s. 6d. sewed. pp. 225. Longman. 1789.

Montesquieu's *Temple of Gnidus* is a romantic love story, written somewhat in the style of Fenelon's *Telemachus*: we have had an unsuccessful English translation of it in verse; see Review, vol. xxix. p. 154. Another translation of it, in prose, appeared in 1768; see Review, vol. xxxvi. p. 239. The present publication is much to be preferred to those which preceded it.

The other romance contained in this little volume, entitled '*Arfaces and Ismena, an Eastern Story*,' is thus characterized by the editor of the original French edition; and, we think, with tolerable justice:

'M. de Montesquieu had been at great pains to ascertain the limits between despotism and a well-regulated monarchy, which seemed to him the true state of the French government. But as monarchy is always in danger of running into despotism, he wished, if possible, to render even despotism itself useful. With this view, he has delineated a most agreeable picture of a despot who makes his people happy. Perhaps he flattered himself that some king or queen, or minister, might read his book, and wish to resemble Arfaces, Ismena, &c. or to be themselves the models of a picture equally delightful.—Be this as it will, men may become despots in their own families, in society, in the common affairs of life: we may all reap instruction from the *Spirit of Laws*, and from this work.'—The translation is free from the stiffness and awkwardness which usually attend the rendering of one language into another.

Art. 54. *Commercial Tables*. Exhibiting a view of the Weights, Measures, Coins, and Monies of France, compared and equalized with those of Great Britain; containing Tables of French and English Weights, of English and French ditto, of French and English Cloth Measure, of English and French ditto, of English and French Dry and Liquid Measure, of Coins and of Money. Exchanges, comprehending 81 different Rates, being all the Variations which occur in the Practice of Exchange, from 27 to 32 inclusive, from 1 Livre to 30,000; and a general Table from 40,000 to 1,000,000. A ready Reckoner in French Money. A general Table of Duties payable on Goods and Merchandize imported from France. Forms of Bills of Exchange, French and English. To which is added, an ample Extract from the Commercial Treaty concluded with France, September 26, 1786, in the French and English Languages. By a British Merchant, formerly resident in France. Small 4to. 4s. 6d. Boards. Wilkies, &c. 1790.

To a title so ample, of a book of such a nature, consisting more of figures than of letters, what can a reviewer be expected to add? It certainly must be acknowledged that he has little to do beside transcribing the title; and of this circumstance, the calculator of the publication seems aware: for he says, in his introduction, 'it is not likely that a work of this nature can undergo more than a general

general review, from those gentlemen whose particular business it is, to point out the merits, or defects, of literary performances.' Under this conviction, the author has given the following information, which will enable the reader to judge what confidence he may place in these tables, 'without which, they could be of no material utility in business.'

Having devoted a large portion of time, together with a considerable expence, in pursuit of the necessary information, he now flatters himself that the book will be found free from any material mistake. The 66 different rates of exchange, including the general tables, are the subject of 190 pages, which, exclusive of the necessary corrections and comparisons, could not be composed by the operation of less than 20,000 lines of figures; and the author respectfully assures the public, that he does not believe there is any error to the amount of 1d. British in these exchanges.*

The utility of the work is sufficiently obvious; and the excessive labour attending its compilation is, also, very evident. With respect to its correctness, which is the *sine quâ non*, the author's word must be taken as *proof positive*.

THEOLOGY and POLEMICS.

Art. 55. *An Address to the Right Reverend Dr. Samuel Horsley, Bishop of St. David's, on the Subject of an Apology for the Liturgy and Clergy of the Church of England.* By Gilbert Wakefield, B. A. and late Fellow of Jesus College, Cambridge. 8vo. pp. 41. 6d. Deighton. 1790.

Never did we meet with any one, who called more loudly for liberality in others, nor with one who set a worse example of it in his own writings, than Mr. Wakefield. He does well to say that, he is a *beadle* in the court of controversy; for no poor, inoffensive, imaginary culprit can ever come in his way, without being dragged, with savage fury, to the house of correction; nor ever get out of it, without a most severe and unmerciful flogging.

Of the torrent of scurrility and abuse which he has here poured forth against Bishop Horsley, as the supposed author of the "Apology," he affirms, that no part is to be ascribed to personal vexation. *Alas!* then, *what need be he so boisterous-rough**? Why weaken the effect of powerful arguments; why hurt a good cause; by rude and indecent language? Such modes of controversy disgust and revolt a civilized mind; and instead of conciliating, only tend to prejudice, those whose opinions are yet unformed on the subject. If Mr. W. be thus when he is calm and unvexed, we hope never to see him in a rage.

To do justice, however, to his mortification and self-denial, (exotics, which are not the natural and ordinary produce of the soil, should never pass unheeded,) we must declare that our beadle does, *now and then*, forbear to indulge the 'luxury of his ideas,' in the exercise of his 'critical whip;' that, while he offends us by his *severe personalities*, he excites our approbation by his spirit and his

* Shakespeare.

scutenefs; and that he entertains us, occasionally, with pleasantry and good humour: witness the following scraps of a country clerk, which we select as no bad supplement to those of a country curate, given us by the noble author of the "*Hints, &c.*"

From the many little particulars attending it, the story seems to be more authentic than most things of the kind. It is scarcely necessary to say, that Mr. W. is speaking of the creed of that '*punished mortal*', as he aptly terms him, whoever he was, that made the canonized bones of Athanasius, many centuries after they had been heard in death, burst their cearments, in order to obtain the sanction of another's name, to his own incomprehensibility and intolerance:

'Here at Nottingham we had a bookseller (lately deceased) engaged with a portion of charitableness and tender feeling, worthy to be remembered. He occasionally officiated for the clerk of *St. Mary's*; and, to the great scandal of some, uniformly softened the rigour of this *creed* by a qualifying interpolation. *This is the catholic faith: (said honest Sam) which, except a man believe faithfully, he can hardly be saved.*'

Art. 56. *A Treatise of Civil Power in Ecclesiastical Causes*: shewing that it is not lawful for any Power on Earth to compel in Matters of Religion. The Author John Milton. First printed in the Year 1659, and now reprinted. 8vo. pp. 47. 1s. Johnson. 1790.

When those, who contend against the repeal of laws subjecting persons to civil incapacities and disabilities, on account of their religious sentiments, profess themselves, at the same time, friends to a perfect and complete toleration; it is a pretty clear proof that the true nature and principles of toleration are either misunderstood, or misrepresented. Under such circumstances, therefore, it seems not improper, unseasonable, nor useless, to republish whatever may tend to elucidate the subject, and set it in its proper light. At the same time we must observe, that however excellent Milton's treatise might be for the time when it was written,—and, this being considered, it is certainly admirable, and worthy of its great author—yet, many superior pieces have been given to the world since his days.

Not only that legislature, which inflicts pains and penalties, but that also, which with-holds privileges and emoluments, on account of religious opinions; nay that, which even, by a prospect of superior advantages, tempts a man to violate his conscience, and act the hypocrite; can never be said to allow a *full, free, and complete* toleration.

We object to the sentiments of Milton; who, though he would tolerate all other Christians, yet grants no indulgence to the catholics; who, we really think, have now been kept in purgatory long enough to expiate the foul crimes of former days, and to burn out those impure stains which, with more prejudice perhaps than truth, have been supposed to be of so much deeper and blacker dye in them than in any other men. As they have demeaned themselves so well for some time past, we rather incline to the opinion that

they are sufficiently purged and purified; and that they might be safely let out, and put on the footing of other good subjects, without any great danger of their cutting our throats, burning us in Smithfield, or making us all papists.

Art. 57. *A Protestant Catechism for the Use of young Persons; originally published in French, and translated by G. Catlow.* 12mo. pp. 57. 6d. Johnson. 1789.

This little piece gives a plain account of some principal facts in the Old and New Testament, and may draw the attention of children to those subjects of religion and duty which are of acknowledged importance among all parties. Disputable points are wholly avoided; inasmuch that some may possibly think that some *essentials* are omitted. There is, however, room for a catechist to supply what remarks he may judge proper. The author confines himself to such truths as are simple, clear, and weighty. He may perhaps be of the Socinian cast: but concerning that we enquire not:—If his catechism tends to form the young minds to that religious and virtuous conduct which, according to the discoveries of Christianity, will fit them for a better and happier life, it answers the necessary and the noblest purpose; and whatever falls short here, though extolled for *orthodoxy*, is indeed of no worth.

Art. 58. *Four Sermons on Conformity to the World; addressed principally to Protestant Dissenters.* By B. Carpenter. 8vo. pp. 71. 1s. 6d. bound. Baldwin.

The first of these sermons is against a conformity to the principles, language, and practice of the men of this world. The second is against that conformity to the present age, which is in itself sinful, or which has such a tendency. The third represents the danger and bad effects of carrying a spirit of conformity and compliance too far;—and, the fourth contains a brief view of the primitive Christians and the Puritans, with an address to dissenters of the present age.

The discourses are well adapted to the present times; and the subjects are treated with judgment, propriety, and candour. It would give us pleasure to gratify our Readers with extracts from each discourse: but this our present limits will not admit. We shall therefore confine ourselves to the last sermon, which, the Author, in a note, informs us, was delivered at a lecture intended to commemorate that day, on which 2000 ministers of the church of England, refused to comply with the act of uniformity; which required them to declare their unfeigned assent and consent to every thing contained in a composition merely human. On this occasion, the author breaks out in the following apostrophe.

‘Venerable shades! whose noble sacrifice to the cause of liberty, and to the dictates of conscience, this religious service was instituted to commemorate; we revere your characters, we regard you as a part of that illustrious cloud of witnesses with which we are encompassed; we would emulate your piety and zeal, and imitate your courage in withstanding the enticements of the world.’

Mr.

Mr. Carpenter takes a brief view of the principles and conduct of our ancestors, the Puritans, and the change which a gradual conformity to the world has produced in their descendants, *not much to the honour of the latter*; he gives us three instances: ceremonious visits on the Lord's day:—a light and irrelevant use of God's holy name—and a frequent attendance on public places of amusement.

We think these sermons calculated to promote general reformation, and therefore we recommend them to the serious perusal of our readers, especially the youth of both sexes, who are in great danger from a dissipated age;—or, as the author expresses it, in an advertisement, though they should not be able to stem the torrent, they may prevent some individuals from being carried away by it, and possibly rescue a few who are not yet in the most rapid part of the current.

Art. 59. *Theological Tracts*, in Verse and Prose. In some of which it is tried to shew, that the Kingdom of Heaven is governed by Men, who are among us, and alive like ourselves. 8vo. pp. 52 1s. Printed at Cambridge, and sold by Deighton in London. 1789.

If the writer of this pamphlet meant to deal openly with his readers, and to give them an idea, from his title-page, of what they were to expect in his work, he ought rather to have called it *anti-theological tracts*: but it is no part of the character of the adversaries of revelation, to deal openly. There is always a masked battery. Of this kind, is the attack before us: for, an attack is evidently is; though not an avowed one. The author, if we will take him at his word, has no intention 'to undermine and overturn the whole Christian church; whatever harm there might be in such an undertaking. He is only trying to find the true pillars of it.' Indeed! and pray, good Sir! what may be your motive for seeking these pillars? You would *lean* on them, we presume; like Sampson. Yes; and with the outward pretence of Sampson, if we are not much mistaken, you also inwardly entertain his secret views; and, possibly, you flatter yourself with no small portion of his success: but, be assured, Sir! you resemble the Israelite much more in his blindness, than in his strength; and, moreover, the pillars, for which you are groping, are not quite so easily shaken down as those of a Phœnician banqueting house.

One half of this pamphlet is made up of doubts and difficulties, brought forward with all the affectation of modest inquiry. The other half seems to be an awkward attempt at ridicule. We say seems; because the author has here acquitted himself in so very bungling a manner, that we hardly know at what he is aiming. Indeed the whole work is obscure, and confused; in many parts, unintelligible; and by much too impotent to shake the faith of such as have at all inquired into the solid and satisfactory evidence, by which the truth of Christianity has been demonstrated. The author's verse bears no proportion to his prose,

in point of quantity ; consisting only of three small pieces : but it is superior to it, we think, in quality ; and is free from the poison of scepticism or infidelity. Some of the lines, in the address to *Thyrsis*, prefixed to the book, are far from bad.

Art. 60. *A New System of Religion.* 12mo, pp. 50. 2s. 6d. Amsterdam. Kerby. London. 1790.

Not more new than true. The design is to revive an exploded species of polytheism. Any single globe, and especially our earth, 'which may, perhaps, be but a toad, or a viper, in the creation,' says this system-builder, is so mean and insignificant, amid the immensity of the universe, that it is the height of pride and arrogance to suppose it the original work, or subsequent care, of the Supreme Deity. There are, doubtless, 'infinite scales of beings between the fountain of existence and man.' 'The highest order, in this spiritual gradation, is that of the gods ; the lowest that of the genii or dæmons.' 'The gods cannot be evil.' 'Each god presides over a world of his own creation ; and has ministering spirits to manage different departments.' Of the 'dæmons some may be bad, because they may even partake of matter, and yet be what men may call spiritual.' 'They often intermix in human affairs, and produce those singular events which are by some imputed to fortune, and by others to a special providence.'

Other parts of this system, if we except what is affirmed of matter, are not quite so curious. 'Matter is coeternal with the Deity ;' 'is the source of all evil ; and its imperfections cannot be corrected even by Supreme power.' 'Man forms the medium between material and spiritual existence.' His duty is 'to be useful and beneficial to others. His happiness consists in moral and intellectual improvement. A future state cannot be proved ; but probability is in favour of it,' because man as the 'connecting chain between spiritual and material, must have something spiritual in him ; and what is spiritual cannot die.' 'In this state, vice must minister its own torments, and virtue its own happiness.'

As our author rejects the commonly received systems because they are not *humble* enough for him ; one would suppose he had never read, or never understood, the plainest parts of the Old, and more particularly of the New Testament. Be this as it may ; we shall leave his wisdom at full liberty to enjoy unmolested his own opinion, which, in his *humility*, he has set up in opposition to the *haughty* doctrine of prophets and apostles. All that we ask in return is, that he would grant a like toleration to our weakness, who are too *proud* to take up with any thing short of our Bible ; to which we have been used from our infancy ; and which the more we read and follow, the more we are convinced that *all its ways are ways of pleasantness, and all its paths are peace.*

As a *proof* of this writer's *humility*, he modestly charges half a crown for what, if it were plain Christianity, might be honestly worth sixpence or a shilling.

Art. 61. *A Vindication of speaking openly in favour of important Truths*, especially those respecting the Divine Unity. 12mo. pp. 17. 2d. Johnson. 1790.

Truth is always important; though some truths, it must be granted, are of greater consequence than others. There are those, which relate to the very being of virtue and piety, and as such, are necessary to the comfort and happiness of man: to support these with watchfulness and care, is every man's duty. That there is one God, and one only, is a primary article in the Christian faith; at the same time, concerning the divine essence, or what is termed the doctrine of the Trinity, there have been constant debates. The present writer supposes that some who cannot concur in the latter opinion, do not oppose it so freely as they ought: he, therefore, calmly argues the point with them, and combats what he apprehends may be their arguments or objections. He conjectures, that they may use the *libertine's* plea, *viz.* of being more free and open in some future period: to which it is replied, that those who were perfectly open in the earliest part of life, have been known to become reserved as they have advanced in years.—Query, Whether the reverse may not also be true,—that those who, in youth, were cautious and silent, have been known to become loquacious and unreserved in the progress of their days.—However, where essential and momentous truth is concerned, a resolute attachment is certainly necessary,—yet there are many cases, every one must allow, in which caution and prudence are absolutely requisite. It is thus in affairs of common life;—and may it not be so in regard to speculative opinions, or, what appears to many, religious truth?—The Author of the Christian faith taught men, we are assured, as they were able to bear it, and instructed his followers to unite the wisdom of the serpent with the innocence of the dove: but we have only to add, that this writer, while he suggests considerations to those who, not approving commonly-received opinions, judge it best to say nothing on the subject, at the same time addresses a few words to others who are angry with persons who oppose their sentiments, and wish to have them punished.—These latter, let them say and think what they please, are assuredly condemned both by reason and religion.

Art. 62. *Free Thoughts on the Death threatened against Adam*, in case of Disobedience, &c. &c. By John Gollodge. 12mo. 47 Pages. 6d. Johnson, &c. 1789.

Mr. Gollodge informs us, in the advertisement prefixed to this little work, that he was educated in the principles of Calvinism: but that when he came to think for himself, he was constrained to renounce them, as highly erroneous. His *Free Thoughts*, the consequence of this change of sentiment, attack original sin and predestination; doctrines which he exhibits as repugnant to the tenor of scripture, and abhorrent to reason. Mr. G. argues against them in a plain sensible manner, citing those texts of scripture which justify his blotting them from his creed; and which cannot be quoted without exciting a wonder how such tenets could ever, among those who receive the bible as a rule of faith, be stamped with the seal of orthodoxy:

orthodoxy:—nor does the author content himself with endeavouring to convince the judgment: he also represents the enormity of the doctrine of original sin, by a forcible appeal to the heart of every parent.

How awful for it to be represented, that the Parent of all men takes the sweet infant, by death, from the affectionate mother's breast, and, almost as soon as it becomes capable of casting its innocent smiles in her face, and the more advanced dear little prattler from the father's knee, and casts them into hell, to suffer conscious misery without end, for they know not what! I shall only add, that to me this doctrine appears horrid in itself, shocking to humanity, and highly dishonourable to the Deity! P. 10.

On the doctrine of reprobation he urges another similar appeal.—It is certain that this tenet of Calvinism *appears* to make the Deity far less amiable than most of his creatures: a strong presumption that it cannot be true.

Art. 63. *The Christian's Pocket Companion*; or, the Life of Christ proposed for Imitation. 16mo. pp. 34. 3d. Marshall.

We are here called on to imitate Jesus—*In his early piety—In his obedience to his earthly parents—In doing good—In humility—In his inoffensive behaviour—Self-denial—Contentment—The performance of private prayer and fasting—Duty of praise and thanksgiving—Compassion to the distressed—Holy Discourse—Free Conversation—Patience under sufferings—Forgiving injuries—Laying to heart the sins and sufferings of others—Zeal for the public worship of God—Glorifying his Father in all he did—Impartially reproofing sin—Universal obedience to his Father's Will—Love and Practice of holiness.*

We particularly recommend this little manual to young persons; and think it may be very useful in Sunday-schools.—The instruction which it contains is extracted from Barker's Exposition of the New Testament.

Art. 64. *Observations on the Homilies of the Church of England*; in a series of Letters. 8vo. pp. 60. 1s. 6d. Johnson. 1790.

From the preface to these observations, we learn that they were originally drawn up in the year 1773. What prevented their publication at that time, we are not told: but we are informed, that the attention already drawn, and the still greater attention likely to be drawn, to the examination, of the declared protestant principle of the established church, and of the doctrines maintained in her liturgy and articles, by the noble Layman's "Hints," and in some pamphlets of a similar nature, is the cause of their present appearance.

Much "delectable doctrine sometime set forth in verie pleasant and godlie sort for the erudycyon of a christen man" is here revived, by one of those plain, old fashioned, persons, who seem to suppose it necessary that men should read and understand what they subscribe: but these honest men ought to be told that this is not the way of doing business. If all were so scrupulous and particular, matters would soon be brought to a stand. Suppose, for instance, every man at the customhouse were to read the contents of every oath that he swears; what would be the consequence? They would never be able to get through one third of the business that is now transacted

transacted there; and then, who knows but such qualms might be stirred up in tender consciences, as might give rise to some *innovation*? Just so it is with subscription to the articles of the church. If all were required to read and comprehend what they are to subscribe, possibly two thirds of the present number would never subscribe at all; and business would be stopped. To declare, as all clergymen, and many laymen, of the established church, by their signatures, now declare, their unfeigned assent and consent, that the two books of Homilies, for instance, "contain godly and wholesome doctrine, and are necessary for these times," is a very easy thing, and, in the common routine of business, soon settled: but to search the scriptures, and to examine, like the squeamish Bereans, whether these things are really so, would be a work of time and trouble. Beside, no one knows where this inquisitive spirit would end. Men might be led, in time, to think with bishop Latimer, 'that the reformation was but a mingle-mangle, and a hutch-potch; partly popery, partly true religion, mingled together.'

The present *simple* author would persuade us that the homilies abound with contradictions and improprieties, not only unnecessary, but unsuitable to these times. Suppose they do; what then? Nobody ever reads them. They only subscribe them. They therefore know nothing of all this. If it were not for the 'undue arts' of such wrong headed men, as this writer, 'to perplex the understandings of subscribers, the bulk of them would submit with complacency to the religion of the state; and never trouble themselves, or their neighbours, with these theological niceties;' but suppose here and there one, *after* he has subscribed, be so officiously curious as to read the homilies, and stumble on these contradictions; let such an one reflect that there is nothing, in this respect, singularly hard in his subscription to the 35th article, above every other. Let him also be told, that 'for these times' when so many daring 'attempts have been made to bring down matters to the level of our comprehension, under pretence of forming what some are pleased to call a rational system of religion,' 'for these times,' when, as the poet says, 'in pride, in reasoning pride, our error lies;' it is particularly 'wholesome, and necessary' to subscribe a few contradictions, *pour humilier la superbe de l'esprit.*

SINGLE SERMONS.

Art. 65. *Reflections on Death.* On occasion of the Death of the Rev. Robert Robinson of Cambridge, delivered at the new Meeting in Birmingham, June 13, 1790. By Joseph Priestley, L.L.D. F.R.S. 8vo. pp. 34. 1s. Johnson.

That the proper preparation for death does not at all depend on our continually thinking of it;—that if men pursued the business of this life properly, without particularly thinking of another, they would be always ready for it;—that the place, manner, and circumstances, of our death, are of little moment;—that death, strictly speaking, ought not to be regarded as an evil;—that to the *Christian*, it is very improperly called *Death*, as it is the passage to a new and better life;—that it is a death not to *him*, but to his pains,

pains, infirmities, and imperfections, bodily and mental;—are the rational and comfortable positions maintained by Dr. Priestley in this funeral discourse. To these, he subjoins an intimation 'that the change of our condition by death may not be so great as we are apt to imagine.' He thinks the *future world* will not be materially different from *this*. The ancients thought the same, and therefore Virgil gives the following account of the departed :

*que gratia curram
 Armorumque fuit vivis, quæ cura nitentes
 Poscere equos; eadem sequitur telure repostos.* Æn. Lib. 6. l. 653.

The New Testament, however, does not represent it as a state in which pursuits and pleasures similar to those in the present life, are to be carried on and enjoyed. It is expressly asserted that there will be no connubial delights*; and if different in this material point, it may be essentially different in others. Be this, however, as it may; we were surprised at finding this philosophical Christian indulging conjectures on the particular nature of the future state, after Revelation has declared that *we know not what we shall be*.

In his account of Mr. Robinson, Dr. P. notices the suddenness of his death; mentions, with no little degree of pleasure, we may suppose, the deceased's conversion from Calvinism to Socinianism, by the perusal of his (the doctor's) writings, as he acknowledged in a letter addressed to him; offers a just tribute of commendation to Mr. Robinson, as a distinguished writer, and useful preacher; and concludes with recommending to the imitation of his hearers and readers, the conduct of Mr. R. in the education which he gave to his numerous family, not only in religion but in all branches of useful science, by no means neglecting his daughters, whom he taught the learned and modern languages, and instructed in mathematics and philosophy. The observation that Dr. P. makes on this conduct, especially the latter part of it, is just and important. 'Certainly the minds of women are capable of the same improvement and the same turniture, as those of men; and it is of importance that, when they have leisure, they should have the same resource in reading, and the same power of instructing the world by writing, that men have; and that, if they be mothers, they be capable of assisting in the instruction of their children, to which they have generally more opportunity to attend than fathers.'

Art. 66. *Christian Vigilance*: preached at the Baptist Chapel, in Taunton, after the sudden Removal of the learned and reverend Robert Robinson. By Joshua Toulmin, M. A. To which is added, some Account of Mr. Robinson, and his Writings. 8vo. pp. 57. 1s. Johnson.

Mr. Robinson has not fallen unlamented, nor unhonoured. Behold a fourth funeral sermon to his memory†. It is plain and serious; and though not equal, in point of composition, to those published on this occasion by Dr. Rees and Priestley, the memoir

* Mark xii. 25. Luke xx. 35.

† See our account of Dr. Rees's two sermons on this subject, Rev. for August.

subjoined is well drawn up; and as it contains some particulars, not mentioned in the discourses already noticed, it will probably be acceptable to many readers. Mr. R. corresponded with Mr. T. and several extracts are given from his letters.

Mr. Robinson had been long and laboriously employed on a work, which is now published, entitled *An History of Baptism and the Baptists*. After mentioning this history in a letter to his friend and brother Baptist, dated May 29, 1787, as designed to serve, not the views of his own sect, but the *common cause* of Christian truth and liberty, he thus proceeds, 'The common cause, I say, for the primitive gospel was nothing but the doctrine and precepts of Jesus. The bond of union was virtue and not faith. Piety and virtue were essential. The understanding was left open and unawed by any human standards, and improvement went on at a great rate. Every thing was tried in the fire of criticism. The Manichean gospel was reasoned against the Greek gospel. The nature of Jesus was investigated, and no harm was done; till the Alexandrian school personified the logos, and dreamt John the fisherman used the word in their sense: which sense they set up as a standard, and set it rolling down to posterity in the tears and the blood of pious and virtuous believers in Christ. Church History seems to me one long lie, and no branch of history needs so much a reform.'

Art. 67. *The State of the Nation*, with respect to Religion and Manners: preached at Uxbridge Chapel, Middlesex, on the 25th of October, 1789; being the Anniversary of his Majesty's Accession to the Throne. By the Rev. Walter Harper, Assistant Lecturer. 4to. pp. 29. 1s. Evans.

There may be much justice in the unfavourable account which Mr. Harper gives of our national spirit and manners: great public blessings are, we fear, not acknowledged, considered, and improved, as they ought to be: yet we are willing to hope that they are not *entirely* forgotten; and we congratulate the man, whoever he be, that can contribute to awaken us to a more just sense and practice of our duty. Mr. Harper has probably such a desire, yet he appears to us, in some respects, to be mistaken in making the attempt: he connects religious and moral conduct more necessarily with a certain set of principles, and regard to the national church, than truth and fact, perhaps, will justify. He reflects, with severity, on a *considerable body* of the Dissenters, as he terms them; of whom he says, that regarding reason as their oracle, and their judgment as an infallible test, they expunge from their creed all the *radical doctrines* of Christianity—that they sacrilegiously spoil the gospel of its most essential ornaments, and precipitately destroy what they pretend to reform, the *reformation* itself, &c.—Is not this a heavy charge? A man ought surely to be *well* acquainted with the subject, and very certain of his ground, before he ventures to bring forward so dreadful an exhibition! It appears somewhat singular that an author, pleading for reformation, should thus intrench on the law of charity, by indulging in any thing like illiberal reflections on a part of his Christian brethren. This has more the appearance of uninformed bigotry than

than of wisdom or candour. He speaks, too, with some asperity of the French nation, and views their present state as a calamity and a judgment; while others seem inclined to hope, that if our newly emancipated neighbours have moderation and fortitude enough to persevere, it is a happy deliverance from slavery, and will prove the establishment of that liberty and enjoyment to which every human being has a claim, and which government, (that ought to secure these reasonable blessings,) is often perverted to weaken, and even to destroy. These are our objections to a discourse, that, in other respects, is fitted to answer the purpose, which we presume the author had in view, viz. the advancement of practical religion.

Art. 68. *A farewell Sermon*, preached in the Parish Church of St. Martin, Birmingham, December 13, 1789. By John Clutton, M. A. 8vo. pp. 25. 1s. Baldwin.

A plain and well intended discourse: but we think that the author's zeal for what he calls the honour of God and the cause of his religion, carries him too far, when he asserts, page 13, that the word of God charges them who have the oversight, to reprove and rebuke all such as, in *belief* or practice, resist the truth and turn away their ears from sound doctrine. Can the assent of the mind be forced? or who has ability and power to declare which and which only is the truth, and sound doctrine, and "you shall believe it to be so?"

Art. 69. *A farewell Sermon*, preached at Christian Malford, November 29, 1789. By the Rev. William Jay. 8vo. pp. 44. 6d. Matthews.

The text, Acts, xviii. 20. 21. This plain serious discourse breathes a truly Christian Spirit.

Art. 70. *A Token of Respect to the Memory of the Rev. Thomas Tupper*, who died at Bath, February 22, 1790. By the Rev. William Jay. 8vo. pp. 34. 6d. Matthews.

Of the same character with the above; though some will think it rather too much tinged with methodism.

Art. 71. *The Necessity and Duty of the early Instruction of Children in the Christian Religion, evinced and enforced*: preached in the Parish Church of Great Yarmouth, June 20th, 1790; for the Benefit of the Charity and Sunday Schools. By Samuel Cooper, D. D. 4to. pp. 23. 1s. Becket, &c.

The vicious propensities discoverable in children are very justly considered by Dr. Cooper, as evincing the importance of early instruction. He opposes those enemies to human virtue, who would discountenance what is called religious education, and leave the untutored mind to pursue unrestrained the bent of its own inclinations. He appeals to experience as a sufficient confutation of so absurd an idea. If it be asked how the infant mind is to be inclined to virtue, Dr. Cooper will answer, not by severity and rigour, but by mild and persevering instruction; for he observes "the power of the one must terminate when the season of parental authority ex-

pires, and even during its continuance; can then only operate, whilst the children remain within the reach and under the observation of their parents;—but the other will influence the conduct of a child, whether he be placed within the view of his parent, or be removed from it; and even, if perchance through the prevalence of passion, he should at any time deviate from rectitude, contrition will probably succeed.’—

It was with good reason, and propriety, that the gentlemen to whom this discourse was delivered, requested its publication.

Art. 72. Preached at Maze Pond, Southwark, 27th September 1789, for the Benefit of the Society established in London, for the Support and Encouragement of Sunday Schools in the different Counties of England. By James Dore. 8vo. pp. 33. 6d. Buckland.

If London is the seat and centre of commerce, it seems to be also that of public spirit and beneficence: every thing of the kind there, obtains countenance and assistance. Witness the occasion of the discourse, before us. Mr. Dore pleads the cause of Christian liberty, and of the Poor; and affectionately recommends the institution in question to the liberality of all who are able to afford it support. His text is Isaiah xxix. 12. *The book is delivered to him that is not learned, &c.*

Art. 73. *The Importance of religious Instruction illustrated.* Preached at St. Thomas's, Jan. 1, 1790: for the Benefit of the Charity School in Gravel-lane, Southwark. By Sayer Walker. 8vo. pp. 24. 6d. Buckland. 1790.

By several pertinent and important arguments, the above useful charity is here recommended to attention. It may very truly be said of those who exert themselves for diffusing knowledge of a beneficial kind, and especially that which is virtuous and religious, that they are *eyes to the blind*; and this is particularly applicable to the charitable information and guidance of poor children, &c.

Art. 74. Preached before the University of Cambridge, June 28, 1789, with some Strictures on the licentious Notions, avowed or insinuated in the three last Volumes of Mr. Gibbon's Roman History. By W. Disney, D. D. late Fellow of Trinity College, and Hebrew Professor in the University; now Rector of Pluckley in Kent. 4to. pp. 22. 1s. Cadell.

Dr. Disney's discourse presents us with many pertinent reflections and useful sentiments, clothed in proper language, from 1 Cor. i. 25. Animadversions on the celebrated work of Mr. Gibbon form a considerable part of it; and it must be acknowledged that the Divine has, on the whole, the advantage of the Historian. *Establishments* indeed, with which Christianity has little to do, will ever afford some plausible matter of triumph to its adversaries; and the ill conduct of professed Christians too often administers to their aid: but to reason against it from these circumstances is surely very unfair, and wholly unworthy of a true philosopher.—When Mr. Gibbon impeaches the Christian doctrine,

as implying a *plurality of gods*, and lavishes his praises on the Koran for asserting the Divine unity,—Dr. Disney can, with truth and justice, reply, that the latter borrowed the sentiments from the Scriptures of the Old and New Testament, and that the existence of *One God* is a fundamental article of Christianity:—but when he applies to the *Catholic creed*, which the Historian might perhaps have principally in his eye, it may not be quite so easy to return an answer;—although even here, it is properly said *,—‘it is surely very hard and unreasonable that others should interpret their articles for them, in a different sense from what they themselves mean, and then charge them with opinions, which they disclaim and abhor.’—When Mr. Gibbon says † “that the triumph of the Koran is more pure and meritorious, as it was not assisted by any visible splendor of worship:”—Dr. Disney very naturally remarks,—‘whatever splendor of worship has been at any time affected by Christians, it is certainly no part of the doctrine of Christ; was not used in the purer times of Christianity, and has nothing to do with the argument by which the truth of the Gospel is proved from its quick propagation. But the corruptions of Popery, and some kindred practices of the Greek church, (to which, no doubt, Mr. Gibbon will, without being singular, think other establishments might be added,) have furnished our historian with an occasion, which he eagerly seizes, of considering Christians in general as idolaters.’—The charge arising from the vices of the clergy, our author very frankly acknowledges to be too well founded, from the fourth century to the time of the Reformation: but when the historian asserts concerning the modern clergy ‡, that “they subscribe the articles of faith with a sigh or a smile,” Dr. Disney only adds: ‘It will be then time to answer such abuse, when he can prove himself possessed of the divine prerogative of searching the hearts of men.’—We agree with this writer, that mankind ought to be cautious and candid in judging of each other’s motives; yet sufficient is known on the subject, to assure us that the requisitions alluded to ought to be entirely taken out of the way, or very considerably altered.

Dr. D. takes further notice of insinuations scattered in the volumes of the Roman history, which attack natural religion as well as revealed. What has induced Mr. Gibbon thus to deform his otherwise valuable work, we cannot pronounce: we have hazarded a few observations concerning it on another occasion ||; and must still remark, that he seldom loses an opportunity of extolling the amiable system of morality inculcated in the gospel: but we can only farther add, that it is worthy of any person, whether clergy or laity, to employ wise and proper measures, and improve seasonable opportunities, in order to guard readers against the baneful and artful insinuations of those writers with whom Mr. Gibbon has chosen to class himself.

* Page 7.

† Page 8.

‡ Page 13.

|| See Review for September 1788. vol. lxxix. p. 232, 3.

FOREIGN LITERATURE*.

ART. LXXV. *La Franciade*, &c. i. e. The Franciad, or Ancient France: a Poem, in Sixteen Cantos. By M. VERNES the Younger, Citizen of Geneva. 8vo. 2 Vols. pp. 320 in each. Lausanne. 1789.

M. VERNES, as we learn from the introduction, is a very young man; and like other young men, he looks back with tender regret on the better days which have gone by. Seated on the banks of the Lake of Geneva, he sees, in visionary perspective, the long-lost delights of the golden age; and, while his tongue repeats the love-fraught strains of the admiring shepherd and languishing shepherdess, he, arrived at the *winter* of twenty years, sighs for the spring of fifteen? ‘*O mes quinze ans, ou êtes vous!*’ Abandoning himself to his delirium, he beholds, in the ecstatic wanderings of his imagination, cities and villages turned into men and women: he talks of old Lutece, and his son Paris: Aldee, Lyons, and Tours, are in love with Mademoiselle Geneve: they all engage in a boat race, but Love whispered Aldee to convert the veil of his mistress into a sail; the signal for starting is given; Aldee suffers his competitors to strive among themselves; Lyons is sure of victory; ‘the sail is unfurled: the vessel shoots through the water, like lightning. Does Aldee fly? does he touch the waters? he has scarcely started . . . he has reached the goal!’ Aldee, in consequence, receives the hand of Geneve as the reward of his victory: he had long possessed her heart, for they were constant lovers, and inseparable in the dance; one of which, of their own composition, has been handed down to us under the name of Allemand!—Lyons, however, conceiving that the victory was unfairly snatched from him, absented himself from the games, till accidentally meeting with a horse, the use of which animal was not then known, he returns, just as the Franks were about to celebrate the sport of the race, and subjects his competitors to the same mortifying defeat, which he had before undergone. The victor proudly demands Geneve for his prize, which being refused, he seizes her, and, placing her on the horse, gallops away. The consequence is a war, which, when it is considered that this was in the golden age, proves a very bloody one. At length, it is decided by single combat between the two lovers. Aldee, having thrown his enemy to the ground, is on the point of killing him, when he is disarmed by an arrow shot from the hand of the lovely Aloïse, the charming but neglected mistress of Lyons. The conclusion is obvious: Aldee and Lyons become friends;

* This article was intended for our *Appendix*, but was omitted for want of room.

Aldee possesses Geneva, and Lyons once more vows fidelity to the injured Aloise. Such is the outline of this epic-pastoral allegory; which, by the helps of the episodes and *exclamations*, is swelled to an enormous size. Of the episodes, which are, indeed, the most considerable part of the book, a judgment may be formed from the following specimens of the history of the creation: for M. VERNES is not satisfied with the common account of this occurrence, though, perhaps, some old-fashioned readers may think that it was quite as well related by Moses.

After the Deity had created the earth, (which, however, was left in a mere rude state,) he created man. The name of the first man was *Omen*, not Adam. As man was to live for the purpose of loving, so all his enjoyments were to be derived from love. Omen lived by himself in a tolerable state of comfort, till going by chance to the sea, he there saw the representation of himself in the waves: he thought it another being: 'Oh! if that charming figure could leave the water, and dwell with me on the earth, my existence would be doubled!' Love formed the wish, and it was heard. A light vapour rose from the water, and condensing, presented to Omen a majestic figure, which to the noble proportions of man, united numberless delicacies of its own: but alas! it was without animation, without colour!—Omen, enraptured, called it *Ali*, or delight of life.

Omen pressed Ali to his bosom. Her cheeks were white as alabaster: still they invited Omen's kisses, and each kiss tinged them with the glow of the queen of flowers. The ardent lover next impressed his kisses on her bosom: but multiplying them too fast, the roses had not time to blow, but remained there in the beautiful form of opening buds!

Ali had not yet shewn any signs of life, though Omen, 'by the warmth of his caresses, endeavoured to transfuse his soul into her breast:' at length a sigh escapes from her, and Omen determines that, ever afterward, a sigh should be the first token of love: 'a sigh,' observes the author, 'penetrates into the soul of the lover deeper than a smile; it more immediately belongs to it; it comes more directly from the heart.' Omen's tear, (for he cries with joy and with sadness,) falling on the chin of Ali, leaves a dimple there.—'Enfin, Ali s'anima, au feu des transports d'Omen!' At first, she returns his caresses, till, after a time, she starts up, and runs away: (the poet has not informed us of the motives of her flight:) Omen follows, and endeavours, with all his power, to stop her—*de peur d'une chute!* but finding the attempt to be vain, and being fearful lest the hard stones should hurt Ali's feet, he desires that the earth

earth may receive a softer covering; and, behold, it was clothed with grass! still, however, Omen had not stopped the course of his better half; he therefore orders parts of the earth to elevate themselves among the clouds, and mountains were formed; and then, by way of diversion to Ali, (*croyant plaire a Ali,*) he asks for a little thunder: but this unfortunately frightening the lady, Omen ordains that it shall come seldom, and always be preceded by a flash of light... *afin d'y preparer la femme;—de-la, l'eclair!* Omen next forms flowers, and dreams, and trees to shade Ali, and the air, that it might gently agitate Ali's flowing locks, which covered a thousand beauties from his eyes; and so on, to the end of this long list of metamorphoses, in the management of which, the author evinces all the quibbling powers of Ovid, without any of his occasional elegances of fancy, or graces of composition.

When it is added, that there are sixteen cantos of a similar complexion, filled with insipid details of pastoral amours in the *golden age*; and these, too, described in bombast language, which is neither verse nor prose; we think that our readers, though they might, for a short time, smile at the conceits of the writer, will not regret that they are not required, with us, to read the whole of the volumes.

CORRESPONDENCE.

. The great length of the letter which we have received from *Medicus*, relative to our account of Mr. Adams's Essay on Vision, prevents our complying with his request, and our wish, to print it entire.

Having no other view in our remarks than the promotion of truth, we are always as ready to acknowledge our errors, when convinced of them, as to point out those of others: but, in the present case, as we do not sufficiently comprehend the force of our Correspondent's reasoning, either to acquiesce in it, or to dissent from it; all we can do is, to give what we take to be the substance of his observations, and leave it to others to form their own opinions on them.

The interior rays of every pencil, says *Medicus*, are refracted to a point within the eye, more remote from the cornea, than that to which the exterior rays of the same pencil are refracted. A small pupil receives only these interior rays. Rays, therefore, which proceed from an external point, placed beyond the ordinary bounds of distinct vision, may form a distinct image when they pass through such a pupil: whereas, if the pupil had been larger, the image would have been confused by the more numerous exterior rays forming a more vivid image which alone would be attended to. In this way, says *Medicus*, a small pupil may occasion long-sightedness; though, adds he, in a degree only cognizable by theory.

When

When we affirmed that a small pupil was more likely to contribute to short, than to long sight, *Medicus* conceives we must have forgotten, that if the pupil be small, the surface on which the rays fall, will be nearly plane with respect to the point from which they proceed; and when the pupil is large, the greater divergency of the rays will be more than compensated by the increased obliquity of the surface on which they fall.

As a proof from fact, that large pupils are of disservice to short-sighted people, he remarks, as Mr. Adams had done before him, that when such persons wish to view accurately any object beyond their sphere of distinct vision, they nearly close their eyelids: but do they ever close them so much as to cover any part of the pupil? Do they not merely surround, without encroaching on, or diminishing, the aperture of the pupil? May not the design, and effect, of such conduct be, to exclude, by the projecting prominence of the eyelid, such rays from adjacent objects, as would be apt to enter a large pupil so abundantly, as to weaken and disturb distinct vision? And may not the closing of the eye-lids, by lessening the quantity of admitted light, become the means of dilating the pupil?

Perhaps, both the long and the short sighted may be benefited by looking through small holes in pasteboard, or any other substance: but the question is, are they both benefited, as the logicians say, *quoad hoc*? The very circumstance of the hole being serviceable to both, seems to say not: for the same thing can hardly act as a remedy for opposite evils. From a common cause, they may both, in particular cases, reap benefit from using the hole; and so also may those who are neither long nor short sighted: but in addition to this common benefit, which they all receive, long-sighted persons may derive still further advantage from looking through a small hole, inasmuch as it may tend to counteract the particular defect under which they labour.

Medicus says he has ground for believing that proper spectacles not only relieve, but *preserve* the eyes, by resisting and retarding the increase of both short and long sight, in a way different from any he has seen remarked by authors: though he acknowledges that this tendency may be equalled, or even overpowered, by the contrary tendencies of which we have spoken. As to the strong facts in confirmation of his opinion, which he found in Mr. A.'s book, is it certain, supposing the facts to be indisputably ascertained, that they are to be attributed to the causes assigned? Did the persons, who delayed the use of spectacles, and whose eyes were more impaired than those who used them sooner, never play tricks, nor tamper, with their eyes? Did they never overstrain and weaken the organs of sight, by some violent and ill-judged effort to oppose the growing evil? And in those very few cases where persons may have regained their former state of sight after using spectacles, is it certain that this was not caused by a casual recovery from some disease, or defect, in the optical organs, in the removal of which the spectacles had no share nor concern?

We are sorry that our still scanty limits, notwithstanding the enlargement of our Work, oblige us to decline the proffered communication

munication of *Medicus's* reasons for his opinion on the effect of spectacles: but our regret is much diminished by his declaration, that he means, at some future time, to publish his thoughts on this and other subjects relating to the theory of vision.

† In a letter which we have received from Mr. Wollaston, that Gentleman observes that, in our remark, beginning at the first line of page 315 of our Review for July last, we did not sufficiently attend 'to the top of the third column in the index; which, by the usual mark, shews the zone to which reference is made, to be distinguished by its respective *degree* of North Polar distance; and not, as we seem to have understood it, by the *number* of the zone as it stands in the general catalogue.' On re-consulting Mr. W.'s book, we perceive that he is right.

††† We shall attend to P. L.'s request.

‡‡‡ *Codrus* must excuse our non-compliance with his wish, for our judgment on his '*sample*.'

§§§ Mr. Franks's letter is received.

¶¶¶ To *Anonymous*, who expresses himself hurt at our saying, in our Review of De Laune's Plan, (see page 475 of our last No.) that *there is no regular plan of a church in the N. T.* we must reply that we cannot find any thing like a *plan* in any of the passages to which he has referred us: but let him not suppose we mean, by our assertion, to derogate from the sufficiency of Scripture. All that is necessary to the real improvement of the mind and heart, is revealed; and what is not necessary, as for instance, the *particular* plan on which Christians shall form themselves into an holy society for the purposes of piety and edification, is left to human prudence to be accommodated to the views and convenience of the society. General hints and ideas are suggested in the N. T. respecting church order and church government: but we affirm that there is no *detailed* and *regular plan* indispensably enjoined. Every thing, even to a pin and a ring, was laid down with regard to the Jewish tabernacle: but Christ has shewn no scrupulous exactness as to modes and external circumstances; he has not descended to mention any of the *minutiae* in the construction of religious societies; nor has he any where said, after this *exact pattern shall my churches be formed*.

||||| Mr. Gr—v—le's letters from Bath are all received: but this gentleman forgets to frank them.

. Mr. Palmer's and X. Y.'s communications remain for consideration in our next Number.



T H E
MONTHLY REVIEW,
For OCTOBER, 1790.

ART. I. BRUCE's *Travels into Abyssinia.*

[Article concluded from our last Number, p. 47.]

INSTEAD of imitating Tournefort, who has intermixed his botany with his travels, Mr. Bruce has judiciously thrown, into a separate volume, whatever concerns natural history. Volume V. therefore, includes his descriptions and delineations of animals and vegetables. In the vegetable kingdom, the principal articles are the Papyrus, the Balm of Gilead, the Opo-balsamum, the Enfete, Koll-qual, Teff, Kuara, and Wooginoos, or *Brucea Antidysenterica*. His account of this valuable medicine deserves to be inserted:

‘ This shrub is a production of the greatest part of Abyssinia, especially the sides of the valleys in the low country, or Kolla. It is indeed on the north side of Debra Tzai, where you first descend into the Kolla. This drawing was made at Hor-Cacamoot, in Ras el Feel, where the Wooginoos grows abundantly, and where dysenteries reign continually, Heaven having put the antidote in the same place where grows the poison.

‘ Some weeks before I left Gondar I had been very much tormented with this disease, and I had tried both ways of treating it, the one by hot medicines and astringents, the other by the contrary method of diluting. Small doses of ipecacuanha under the bark had for several times procured me temporary relief, but relapses always followed. My strength began to fail, and, after a severe return of this disease, I had, at my ominous mansion, Hor-cacamoot, the valley of the shadow of death, a very unpromising prospect, for I was now going to pass through the kingdom of Sennaar in the time of year when that disease most rages.

‘ Sheba, chief of the Shangalla, called Ganjar, on the frontiers of Kuara, had at this time a kind of embassy or message to Ras el Feel. He wanted to burn some villages in Atbara belonging to the Arabs Jeheina, and wished Yafine might not protect them: they often came and sat with me, and one of them hearing of my complaint,

plaint, and the apprehensions I annexed to it, seemed to make very light of both, and the reason was, he found at the very door this shrub, the strong and ligneous root of which, nearly as thick as a parinip, was covered with a clean, clear, wrinkled bark, of a light-brown colour, and which peeled easily off the root. The bark was without fibres to the very end, where it split like a fork into two thin divisions. After having cleared the inside of it of a whitish membrane, he laid it to dry in the sun, and then would have bruised it between two stones, had we not shewn him the easier and more expeditious way of powdering it in a mortar.

‘ The first dose I took was about a heaped tea-spoonful in a cup of camel’s milk; I took two of these in a day, and then in the morning a tea-cup of the infusion in camel’s milk warm. It was attended the first day with a violent drought, but I was prohibited from drinking either water or bouza. I made privately a drink of my own; I took a little boiled water which had stood to cool, and in it a small quantity of spirits. I after used some ripe tamarinds in water, which I thought did me harm. I cannot say I found any alteration for the first day, unless a kind of hope that I was growing better, but the second day I found myself sensibly recovered. I left off laudanum and ipecacuanha, and resolved to trust only to my medicine. In looking at my journal, I think it was the 6th or 7th day that I pronounced myself well, and, though I had returns afterwards, I never was reduced to the necessity of taking one drop of laudanum, although before I had been very free with it. I did not perceive it occasioned any extraordinary evacuation, nor any remarkable symptom but that continued thirst, which abated after it had been taken some time.

‘ In the course of my journey through Sennaar, I saw that all the inhabitants were well acquainted with the virtues of this plant. I had prepared a quantity pounded into powder, and used it successfully everywhere. I thought that the mixing of a third of bark with it produced the effect more speedily, and, as we had now little opportunity of getting milk, we made an infusion in water. I tried a spirituous tincture, which I do believe would succeed well. I made some for myself and servants, a spoonful of which we used to take when we found symptoms of our disease returning, or when it was raging in the place in which we chanced to reside. It is a plain, simple bitter, without any aromatic or resinous taste. It leaves in your throat and pallet something of roughness resembling ipecacuanha.

‘ This shrub was not before known to botanists. I brought the seeds to Europe, and it has grown in every garden, but has produced only flowers, and never came to fruit. Sir Joseph Banks, President of the Royal Society, employed Mr. Millar to make a large drawing from this shrub as it had grown at Kew. The drawing was as elegant as could be wished, and did the original great justice. To this piece of politeness Sir Joseph added another, of calling it after its discoverer’s name, *Brucea Antidysenterica*: the present figure is from a drawing of my own on the spot at Ras el Keel.

• The

' The leaf is oblong and pointed, smooth, and without collateral ribs that are visible. The right side of the leaf is a deep green, the reverse very little lighter. The leaves are placed two and two upon the branch, with a single one at the end. The flowers come chiefly from the point of the stalk from each side of a long branch. The cup is a perianthium divided into four segments. The flower has four petals, with a strong rib down the center of each. In place of a pistil there is a small cup, round which, between the segments of the perianthium and the petals of the flower, four feeble stamens arise, with a large stigma of a crimson colour, of the shape of a coffee-bean, and divided in the middle.'

The quadrupeds described by Mr. B. are the rhinoceros, hyæna, jerboa, fennec, ashkoko, and the booted lynx. In speaking of the rhinoceros, Mr. B. makes a very proper distinction between the two species of this animal, the first having two horns, and the second but one. The different species, indeed, as exhibited on ancient coins, may be verified in modern museums. The figure of the singled-horned rhinoceros is common enough, and may be seen in M. de Buffon's natural history. It exactly agrees with Mr. Bruce's drawing of the rhinoceros with two horns; though an animal of the latter species, and differing in form and appearance from that delineated by Mr. B. may be seen in the museum of the late Dr. William Hunter, in Windmill-street. Hence there is room for suspecting, that, though he has not joined a horse's neck to a human head, "*humano capiti cervicem pictor equinam*," our traveller has fixed the head of a rhinoceros with two horns, to the body of a one-horned rhinoceros.

In speaking of the Ceraastes, or horned viper, Mr. B. makes the following observations on the curious subject of the incantation of serpents:

' I forbear to fatigue the reader by longer insisting upon this subject. A long dissertation would remain upon the incantation of serpents. There is no doubt of its reality. The scriptures are full of it. All that have been in Egypt have seen as many different instances as they chose. Some have doubted that it was a trick, and that the animals so handled had been first trained, and then disarmed of their power of hurting; and fond of the discovery, they have rested themselves upon it, without experiment, in the face of all antiquity. But I will not hesitate to aver, that I have seen at Cairo (and this may be seen daily without trouble or expence) a man who came from above the catacombs, where the pits of the mummy birds are kept, who has taken a Ceraastes with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taken it out, put it in his breast, and tied it about his neck like a necklace; after which it has been applied to a hen, and bit it, which has died in a few minutes; and, to complete the experiment,

experiment, the man has taken it by the neck, and beginning at his tail, has ate it as one would do a carrot or a flock of celery, without any seeming repugnance.

' We know from history, that where any country has been remarkably infested with serpents, there the people have been screened by this secret. The Psylli and Marmarides of old undoubtedly were defended in this manner,

" *Ad Quorum cantus mites Jacuere Ceraſtæ.*" SIL. ITAL. lib.iii.

' To leave ancient history, I can myself vouch, that all the black people in the kingdom of Sennaar, whether Funge or Nuba, are perfectly armed against the bite of either scorpion or viper. They take the Ceraſtes in their hands at all times, put them in their bosoms, and throw them to one another as children do apples or balls, without having irritated them, by this usage, so much as to bite. The Arabs have not this secret naturally, but from their infancy they acquire an exemption from the mortal consequences attending the bite of these animals, by chewing a certain root, and washing themselves (it is not anointing) with an infusion of certain plants in water.

' One day when I was with the brother of Shekh Adelan, prime minister of Sennaar, a slave of his brought a Ceraſtes which he had just taken out of a hole, and was using it with every sort of familiarity. I told him my suspicion that the teeth had been drawn, but he assured me they were not, as did his master Kittou, who took it from him, wound it round his arm, and at my desire ordered the servant to carry it home with me. I took a chicken by the neck, and made it flutter before him; his seeming indifference left him, and he bit it with great signs of anger, the chicken died almost immediately; I say his seeming indifference, for I constantly observed, that however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, frequently shut his eyes, and never turned his mouth towards the arm of the person that held him. I asked Kittou how they came to be exempted from this mischief? he said, they were born so, and so said the grave and respectable men among them. Many of the lighter and lower sort talked of enchantments by words and by writing, but they all knew how to prepare any person by medicine, which were decoctions of herbs and roots.

' I have seen many thus armed for a season do pretty much the same feats as those that possessed the exemption naturally; the drugs were given me, and I several times armed myself, as I thought, resolved to try the experiment, but my heart always failed me when I came to the trial; because among these wretched people it was a pretence they might very probably have sheltered themselves under, that I was a Christian, that therefore it had no effect upon me. I have still remaining by me a small quantity of this root, but never had an opportunity of trying the experiment.'

Mr. Bruce's figure of the horned viper is a very good one, but it exactly agrees with one given in the 56th volume of the Philosophical

Philosophical Transactions, and is not therefore original, as he would intimate.

His account of birds and fishes is not copious, and contains nothing very remarkable: but there is one creature, an insect, small in size, but of the utmost consequence in the history of Abyssinia and the neighbouring countries, of which, as far as we know, Mr. B. is the first person who has given the description. This insect is called the Zimb, or Tzalsalya; it is little larger than a bee, with wings of pure gauze; the head is large, the upper jaw sharp, and furnished with a sharp-pointed hair about a quarter of an inch long; the lower jaw has two of these pointed hairs, and the three, joined into one pencil, make a resistance to the finger nearly equal to that of a hog's bristle. As soon as this winged assasin appears, and his buzzing is heard, the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, affright, and pain. The inhabitants of Melinda, down to Cape Gardafan, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand in the beginning of the rainy season. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are, once in a year, obliged to change their abode, and seek protection in the sands of Beja. The elephant and rhinoceros, which, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places, are obliged, in order to resist the zimb, to roll themselves in mud and mire, which, when dry, coats them over like armour. Of all those who have written of these countries, the prophet Isaiah alone has given an account of the zimb or fly, and described the mode of its operation, Isaiah, vii. 18, 19. Providence, from the beginning, it would appear, had fixed its habitation to one species of soil, which is a black fat earth, extremely fruitful; and contemptible as it seems, this insect has invariably given law to the settlement of the country. It prohibited absolutely those inhabitants of the black earth called Mazaga, housed in caves and mountains, from enjoying the help or labour of any beasts of burden. It deprived them of their flesh and milk for food, and gave rise to another nation, leading a wandering life, and preserving immense herds, by conducting them into the sands beyond the limits of the black earth, and bringing them back when the danger from this insect was over. In the plagues brought on Pharaoh, it was by means of this insect, that God said, he would separate his people from the Egyptians. The land of Goshen, the possession of the Israelites, was a land of pasture,

pasture, not tilled nor sown, because not overflowed by the Nile: but the land overflowed by the Nile, was the black earth of the valley of Egypt, and it was here that God confined the zimb; for he says, it shall be a sign of this separation of the people, which he had then made, that not one fly should be seen in the sand or pasture ground, the land of Goshen; and this kind of soil has ever since been the refuge of all the cattle emigrating from the black earth to the lower part of Atbara. So powerful is the weakest instrument in the hands of the Almighty! These are the most remarkable particulars concerning this insect, collected from vol. i. p. 388, et seq. and vol. v. p. 188, et seq.

We do not subjoin the author's long and circumstantial description of the zimb, because, without a very accurate plate, such a description would afford neither instruction nor entertainment. It must be regretted, that the author has not been equally careful in describing and delineating the other objects of natural history contained in this volume. In many of them, some of those parts by which naturalists name, and know, them, are omitted: an omission which will prevent his successors from deriving such advantage from his labours, as they might otherwise have afforded. Mr. B. seems to be imperfectly acquainted with the systems of natural history, which M. de Buffon depreciates under the appellation of *Nomenclatures*, and even affects to despise them. This, surely, is not well judged; for there is no branch of knowledge that may not, occasionally, prove highly useful to a traveller.

Having considered Mr. B. under the various characters of an artist, a traveller, a philosopher, an historian, and a naturalist, it might be expected that we should here conclude this long article: but there still remains one point of view in which these celebrated travels merit to be more particularly examined. The ancient arts of the Ethiopians have perished; their present ignorance, slavery, and barbarities, render their transactions incapable and unworthy of connected narration; the trade of the East is now carried on by a different channel; the gold mines of Sofala, wherever they were situated, must be nearly exhausted; and the principal articles of commerce, and even most of the objects of curiosity, which those parts of Africa once afforded, are now supplied in greater abundance from the new world:—but the countries round the Red Sea are scenes highly interesting in ancient history; and the opinions of a traveller, who has himself explored those countries, the condition of which is supposed to have undergone, in the course of three thousand years, but little alteration, must have great weight in settling difficulties, that have long perplexed the

the learned of all nations. Mr. Bruce boldly enters on this subject, and beginning with the dispersion of mankind after the universal deluge, investigates the ancient history of Egypt and Ethiopia; traces the origin of idolatry; explains the invention of arts and sciences; and reveals the nature and use of hieroglyphics. After carefully considering his observations on all these matters, we acknowledge that our reading inclined us to differ from him in almost every particular; and which is more remarkable, that the principal circumstances mentioned by Mr. B. himself concerning the present state of those parts of Africa, appeared strongly to warrant our dissent, and to justify our incredulity. Voltaire and his followers, who use the privilege of saying every thing, because they have not the patience to consider any thing, treat with contempt the notion of the children and grand-children of Noah peopling the earth: but their arguments recoil on themselves, and prove them as destitute of erudition, as they are incapable of calculation. It is not with their frivolous objections that we would encounter Mr. B. It is our duty to meet him on the firm and elevated ground on which he has chosen to stand, taking the sacred scriptures for our text, and considering the records and monuments of Pagan antiquity as their strongest confirmation and best commentary.

We shall begin this inquiry by stating Mr. Bruce's opinions, as clearly as we can, and as much in his own words as brevity will permit. It is an immemorial tradition among the Abyssinians, (vol. i. p. 376, et seq.) that almost immediately after the flood, Cush, the grandson of Noah, passing with his family from the low country of Egypt, came to the ridge of mountains which separates the flat country of Atbara from the high lands of Abyssinia. Terrified with the late dreadful event, (the flood,) still recent in their minds, and apprehensive of being again involved in a similar calamity, this wandering family chose for their habitation, caves in the sides of the mountains; where, with unparalleled industry, and with instruments utterly unknown to us, they formed commodious dwellings in rocks of granite and marble, which remain entire, in great numbers, to this day, and promise to do so till the consummation of all things. As the Cushites grew populous, they occupied the heights contiguous to their first dwellings, spreading their arts and industry to the eastern, as well as to the western, ocean. Mr. Bruce here finds fault with St. Jerome and Bochart, for perplexing this subject of the Cushites, and blames the latter for industriously involving it in more than Egyptian darkness.

The Cushites founded the city of Axum, some time early in the days of Abraham. Soon after this, they pushed their colony down to Atbara, where we know, from Herodotus, they successfully pursued their studies; from which Josephus says they were called Meroetes, or inhabitants of the isle of Meroe. The prodigious fragments of colossal statues of the dog-star, still to be seen at Axum, shew what a material object of their attention they considered him to be; and Scir, which, in the language of the Troglodytes, or inhabitants of caves, signifies a dog, instructs us in the reason why this province was called Siré, and the river bounding it, Siris.

The province of Siré, being within the limits of the tropical rains, was not favourably situated for observing the heavenly bodies. The Cushites therefore went to Meroe in 16° N. L. where Mr. B. imagines that he saw the ruins of that ancient city, and caves in the mountains, which, he doubts not, formed the temporary habitations of the builders of that first seminary of learning. From Meroe, the Cushites soon extended themselves to Thebes, which is known to be a colony of Ethiopians; and above Thebes, as well as above Meroe, there are a great many caves, which the colony made provisionally on their first arrival, and which are all inhabited to this day.

While the descendants of Cush thus extended their settlements to the north, their southern brethren gradually occupied the mountains that run parallel to the Arabian gulph, and took possession of Saba or Azabo, both which denote the *South*, because that tract lies on the southern coast of the gulph, and, from Arabia and Egypt, was the first land to the southward, which bounded the African continent, then richer, more important, and better known, than the rest of the world. The Troglodyte extended himself still further South, and advancing beyond the line, found solid and high mountains in a fine climate, and gold and silver in large quantities; which determined his occupations, and made the riches and consequence of his country. In these mountains, called the *mountains of Sofala*, large quantities of both metals were discovered in their pure unmixed state.

Meanwhile, the northern colonies advanced from Meroe to Thebes, busy and intent on the improvement of architecture, and building of towns, which they began to substitute for their caves. They became traders, farmers, artificers of all kinds, and even practical astronomers, from having a meridian night and day free from clouds, for such was that of the Thebaid. Their brethren in the middle parts, being confined to their caves during six months, by perpetual rain, employed their leisure

leisure in reducing the many observations daily made by those of their countrymen who lived under a purer sky. Letters too, and arithmetical characters, were invented by this middle part of the Cushites; while trade and astronomy, the natural history of the winds and seasons, employed the part of the colony established at Sofala most to the southward.

'A carrier was absolutely necessary to the Cushite, and Providence had provided him one in a nation which were his neighbours. These were in most respects different, as they had long hair, European features, very dusky and dark complexion, but nothing like the black-moor or negro; they lived in plains, having moveable huts or habitations, attended their numerous cattle, and wandered from the necessities and particular circumstances of their country. These people were in the Hebrew called *Phut*, and, in all other languages, *Shepherds*; they are so still, for they still exist; they subsist by the same occupation, never had another, and therefore cannot be mistaken; they are called Balous, Bagla, Belowee, Berberi, Barabra, Zilla, and Habab, which all signify but one thing, namely that of *Shepherd*. From their place of habitation, the territory has been called *Barbaria* by the Greeks and Romans, from Berber, in the original signifying *shepherd*. The authors that speak of the Shepherds seem to know little of those of the *Thebaid*, and still less of those of *Ethiopia*, whilst they fall immediately upon the Shepherds of the Delta, that they may get the sooner rid of them, and thrust them into Assyria, Palestine, and Arabia. They never say what their origin was; how they came to be so powerful; what was their occupation; or, properly, the land they inhabited; or what is become of them now, though they seem inclined to think the race extinct.'

The principal seat of the residence and power of the shepherds was that flat part of Africa between the northern tropic and the mountains of Abyssinia. They occupied likewise the two stripes of land along the Red Sea and the Indian ocean, because they carried their merchandize to the ports there, and thence to Thebes and Memphis on the Nile. The mountainous country of Abyssinia on the other hand is inhabited by the woolly-headed Cushite or Shangalla,

'Living as formerly in caves, who from having been the most cultivated and instructed people in the world, have, by a strange reverse of fortune, relapsed into brutal ignorance, and are hunted by their neighbours like wild beasts in those forests, where they used to reign in the utmost liberty, luxury, and splendour.'

Both the Cushites and the shepherds were affected by the zimb or fly, above described; and the former were compelled, by this irresistible insect, to remain, for six months, shut up in their caves; while the latter were reduced to the necessity of changing their habitation twice in every year. Pp. 388 and 390, & seq. vol. i. The shepherds, for the most part friends and allies

allies of the Egyptians or Cushites, at times were enemies to them. Thebes was destroyed by Salatis, who overturned the first Dynasty of Cushite kings. Salatis and his successors behaving very unjustly and cruelly, their dominion was overturned by Sesostris, whom the Egyptians considered as their greatest benefactor, for having abolished the tyranny of the shepherd kings, for having laid open to Egypt the trade of India and Arabia, and for having restored to each individual his own lands which had been wrested from him by the violent usurpation of the Ethiopian Shepherds. Vol. i. p. 369.

The second conquest of Egypt by the shepherds, was that under Sabaco, who destroyed Thebes in the reign of Hezekiah king of Judah. Their third invasion was after the building of Memphis, where a king of Egypt inclosed 240,000 of them in a city called Abaris, and afterward banished them to Canaan. Mr. B. thinks this number improbable; and observes that the total expulsion of the shepherds at any one time by any king of Egypt, or at any one place, must be fabulous, as they have remained in their ancient seats, and do remain to this day, perhaps in not so great a number as when the trade was carried on by the Arabian gulph, yet still in greater numbers than any other nation of the continent. Ib. p. 397. At this day, the people, who call themselves Agaazi, are a race of shepherds inhabiting the mountains of the Habab, and have by degrees extended themselves through the whole province of Tigré, whose capital is called Axum, which signifies the principal city of the shepherds that wore arms. Ib. p. 387. The shepherds were Sabeans, worshipping the host of heaven, the sun, moon, and stars: but immediately on the building of Thebes and the perfection of sculpture, idolatry and the grossest materialism greatly corrupted the more pure and speculative religion of the Sabeans. P. 395. With idolatry, hieroglyphics are very intimately connected, and the invention of both is referred by Mr. B. to the Cushites and shepherds comprehended under the general name of Ethiopians above Egypt.

Thebes was built by a colony of Ethiopians from Sive, the city of Sier, or the Dog Star. Diodorus Siculus says, that the Greeks, by putting O before Siris, had made the word unintelligible to the Egyptians: Siris, then, was Osiris; but he was not the Sun, no more than he was Abraham, nor was he a real personage. He was Syrius, or the dog-star, designed under the figure of a dog, because of the warning he gave to Athara, where the first observations were made at his heliacal rising, or his disengaging himself from the rays of the sun, so as to be visible to the naked eye. He was the Lrator Anubis, and his first appearance was figuratively compared to the barking of a dog, by the warning it gave to prepare for the approaching inundation. I believe, therefore, this was the first hieroglyphic.

hieroglyphic; and that Isis, Ophis, and Tot, were all after inventions relating to it; and, in saying this, I am so far warranted, because there is not in Axum (once a large city) any other hieroglyphic but of the dog-star, as far as I can judge from the huge fragments of figures of this animal, remains of which, in different postures, are still distinctly to be seen upon the pedestals everywhere among the ruins.

It is not to be doubted, that hieroglyphics then, but not astronomy, were invented at Thebes, where the theory of the dog-star was particularly investigated, because connected with their rural year. Ptolemy has preserved us an observation of an heliacal rising of Sirius on the 4th day after the summer solstice, which answers to the 2250 year before Christ; and there are great reasons to believe the Thebans were good practical astronomers long before that period; early, as it may be thought, this gives to Thebes a much greater antiquity than does the chronicle of Axum just cited.

As such observations were to be of service for ever, they became more valuable and useful in proportion to their priority. The most ancient of them would be of use to the astronomers of this day, for Sir Isaac Newton appeals to those of Chiron the Centaur. Equations may indeed be discovered in a number of centuries, which, by reason of the smallness of their quantities, may very probably have escaped the most attentive and scrupulous care of two or three generations; and many alterations in the starry firmament, old stars being nearly extinguished, and new emerging, would appear from a comparative state of the heavens made for a series of ages. And a Theban *Herschel* would have given us the history of planets he then observed, which, after appearing for ages, are now visible no more, or have taken a different form.

The dial, or gold circle of Ofimandyas, shews what an immense progress they had made in astronomy in so little time. This, too, is a proof of an early form and revival of the arts in Egypt, for the knowledge and use of Armillæ had been lost with the destruction of Thebes, and were not again discovered, that is, revived, till the reign of Ptolemy Soter, 300 years before the Christian æra. I consider that immense quantity of hieroglyphics, with which the walls of the temples, and faces of the obelisks, are covered, as containing so many astronomical observations.

I look upon these as the ephemerides of some thousand years, and that sufficiently accounts for their number. Their date and accuracy were indisputable; they were exhibited in the most public places, to be consulted as occasion required; and, by the deepness of the engraving, and hardness of the materials, and the thickness and solidity of the block itself upon which they were carved, they bade defiance at once to violence and time.

I know that most of the learned writers are of sentiments very different from mine in these respects. They look for mysteries and hidden meanings, moral and philosophical treatises, as the subjects of these hieroglyphics. A sceptre, they say, is the hieroglyphic of a king. But where do we meet a sceptre upon an antique Egyptian monument? or who told us this was an emblem of royalty among the Egyptians.

Egyptians at the time of the first invention of this figurative writing? Again, the serpent with the tail in its mouth denotes the eternity of God, that he is without beginning and without end. This is a Christian truth, and a Christian belief, but no where to be found in the polytheism of the inventors of hieroglyphics. Was Cronos or Ouranus without beginning and without end? Was this the case with Osiris and Tot, whose fathers and mothers, births and marriages are known? If this was a truth, independent of revelation, and imprinted from the beginning in the minds of men; if it was destined to be an eternal truth, which must have appeared by every man finding it in his own breast from the beginning, how unnecessary must the trouble have been to write a common known truth like this, at the expence of six weeks labour, upon a table of porphyry or granite?

It is not with philosophy as with astronomy; the older the observations, the more use they are of to posterity. A lecture of an Egyptian priest upon divinity, morality, or natural history, would not pay the trouble, at this day, of engraving it upon stone; and one of the reasons that I think no such subjects were ever treated in hieroglyphics is, that in all those I ever had an opportunity of seeing, and very few people have seen more, I have constantly found the same figures repeated, which obviously, and without dispute, allude to the history of the Nile, and its different periods of increase, the mode of measuring it, the Etesian winds; in short, such observations as we every day see in an almanack, in which we cannot suppose, that forsaking the obvious import, where the good they did was evident, they should ascribe different meanings to the hieroglyphic, to which no key has been left, and therefore their future inutility must have been foreseen.

I shall content myself in this wide field, to fix upon one famous hieroglyphical personage, which is *Tot*, the secretary of Osiris, whose function I shall endeavour to explain; if I fail, I am in good company; I give it only as my opinion, and submit it cheerfully to the correction of others. The word *Tot* is Ethiopic, and there can be little doubt it means the dog-star. It was the name given to the first month of the Egyptian year. The meaning of the name, in the language of the province of Siré, is an *idol*, composed of different heterogeneous pieces; it is found having this signification in many of their books. Thus a naked man is not a *Tot*, but the body of a naked man, with a dog's head, an ass's head, or a serpent instead of a head, is a *Tot*. According to the import of that word, it is, I suppose, an almanack, or section of the phenomena in the heavens which are to happen in the limited time it is made to comprehend, when exposed for the information of the public; and the more extensive its use is intended to be, the greater number of emblems, or signs of observation, it is charged with.

Besides many other emblems or figures, the common Tot, I think, has in his hand a cross with a handle, as it is called *Cruz Ankata*, which has occasioned great speculation among the decyphers. This cross, fixed to a circle, is supposed to denote the *four elements*, and to be the symbol of the influence the sun has over them.

them. Jamblichus records, that this cross, in the hand of Tot, is the name of the *divine Being* that travels through the world. Sozomen thinks it means the *life* to come, the same with the ineffable image of eternity. Others, strange difference! say it is the *phallus*, or human genitals, while a later writer maintains it to be the mariner's compass. My opinion on the contrary is, that, as this figure was exposed to the public for the reason I have mentioned, the Crux Anfata in his hand was nothing else but a monogram of

his own name TO, and T^OT signifying TOT, or as we write Almanack upon a collection published for the same purpose.

'The changing of these emblems, and the multitude of them, produced the necessity of contracting their size, and this again a consequential alteration in the original forms; and a stile, or small portable instrument, became all that was necessary for finishing these small Tot's, instead of a large graver or carving tool, employed in making the large ones. But men, at last, were so much used to the alteration, as to know it better than under its primitive form, and the engraving became what we may call the first elements, or root, in preference to the original.'

'Thus have we endeavoured to collect, within as narrow a compass as possible, Mr. Bruce's opinion concerning the origin of arts, letters, idolatry, and hieroglyphics; all of which he refers to the Ethiopians above Egypt; an assertion, which, if well ascertained, would doubtless render the Abyssinians the most interesting nation of all Pagan antiquity. In matters so ancient and so obscure, the observations of a writer, who has enjoyed the peculiar advantage of accurately examining the ground, and observing the wants and resources of the country and climate, are entitled to much attention: but if his system be ill-founded, the respect which it naturally claims, will only serve to render that which was before obscure, altogether unintelligible, to perplex with intricacy, and to multiply error. Considering Mr. Bruce's opinions, it appeared very extraordinary to us, that the first and third books of Diodorus Siculus, and the second book of Herodotus, which have hitherto furnished materials for describing the antiquities of Egypt and Ethiopia, should not afford the slightest foundation for any of his assertions. Instead of saying that Egypt was colonized and civilized by the neighbouring Ethiopians, Herodotus (l. ii. c. 31.) says the express contrary, τῶν δὲ εὐσεβισθεντων εἰσι καὶ Αἰθιοπίας, ἡμετέρας γεγενῆσσι Αἰθιοπες ἦσαν μαθόντες Αἰγυπτίαν. "This colony of Egyptians being planted among the Ethiopians, the latter became more civilized, learning Egyptian manners." The sacred scriptures speak of the wisdom of Egypt, not of that of Ethiopia: but even the Egyptians themselves are represented by the most learned of the prophets, as founding their claim to knowledge on their eastern descent, and thereby admitting the superiority

134 Bruce's Travels to discover the Source of the Nile.

superiority of their oriental matters. Isaiah, xix. 11. "I am a son of the wise, a son of the *kings of the east*;"—for so the word hitherto translated *ancient*, as it has often been observed, should be rendered. The Chronicle of Axum, which Mr. Bruce tells us, is a book esteemed the first in authority after the sacred scriptures, says, that Abyssinia had never been inhabited till 3808 years before Christ; and 200 years after that, which is 1600 A. C. it was laid waste by a flood, the face of the country much changed and deformed, so that it was denominated at that time *Oure Midre*, or the country laid waste, or, as it is called in scripture itself, a land which the waters and floods had spoiled.' Vol. i. p. 398.

Beside this occasional calamity, the hand of nature seems to have fixed an indelible impression on *Ethiopia above Egypt*, which must have rendered that country nearly as barbarous in all ages as Mr. B. found it to be in the present; a nation compelled, by the inclemencies of the sky, to burrow under ground in caves; for we cannot believe with Mr. Bruce that the caves of the Troglodytes are *artificial dwellings*, any more than that the Pyramids are *natural rocks*. Vol. i. p. 42. A nation, compelled by the zimb or fly to change their habitation twice in every year; a people deluged by rains, tormented by insects, and always in danger of being devoured by wild beasts; such a nation, we say, is not the most likely to have invented arts and sciences, much less to have carried them to the highest perfection that they ever attained; nor is it probable that a people, once so ingenious and refined, should degenerate into such gross ignorance as to become incapable of making a fishing net.

Mr. Bruce, however, may ask, what does Homer mean when he speaks of ἀμύμονας Αἰθιοπίας the well initiated Ethiopians: (Iliad i. v. 423; or Diodorus Siculus, iii. 2.) when he says the Ethiopians pretended to be the most ancient of men, and that the Egyptians were their colony?—Homer will best explain himself—Αἰθιοπίας, τοὶ διχθὰ δὲ δαῖταί τε σῶχ' αὖτ' ἀνδρῶν. Odyss. i. v. 25. *Extremos hominum Aethiopopas, geminisque diremto partibus*; and Diodorus will be best explained by Strabo, of whom we may say, with Casaubon, that, in a question of this kind, one Strabo is worth many Sicilians. Both explanations agree in this, that there were two Ethiopias, which the great geographer (l. i. p. 35.) tells us were divided from each other by the Arabian gulph. The natives of both, we are told by Herodotus, (v. 69.) followed the standard of Xerxes. They spoke different languages; both were of dark complexions: but the western Ethiopians were woolly-headed, the eastern had long hair. Herodot. *ibid.* Now, we think it more

more than probable that Mr. B. has confounded the history of those two nations, and ascribed to the former the transactions and inventions which belong to the latter.

In this inquiry, our bounds will not permit us to launch into the wide ocean of erudition. The celebrated Bochart, in the 4th book of his *Geographia Sacra*, proves that the countries to the east of the Arabian gulph formed the portion of Cush, whose son Nimrod founded the Assyrian monarchy. Genesis, x. 8, 9, & 10. This opinion which, Mr. B. says, involves the subject in more than Egyptian darkness, is not, at the bottom, inconsistent, as Bochart himself believed it to be, with that of other commentators on the 10th chapter of Genesis, who assign Ethiopia for the land of Cush; because we learn from Strabo and from Ephorus, that eastern Ethiopia comprehended the countries in which Bochart has placed the Cushites. (Strabo, p. 34. edit. Par.) In those countries, the Babylonians and Chaldeans are known to have early cultivated astronomy; and, together with that science, to have introduced astrology and idolatry, particularly the worship of the Sun. The astronomical observations of the Chaldeans were sent to Aristotle by the philosopher Callisthenes, who had accompanied Alexander to Babylon. They remount to the year 2134 before Christ, and are continually referred to by Ptolomy the geographer, though himself an Egyptian, in preference to the pillars of Hermes, and other records and monuments of his own country. This his patriotism would never have allowed him to do if he had not regarded them as more ancient and more authentic.

At Nisa in Arabia, a country contiguous to Chaldæa, (Strabo, xvi. p. 739.) obelisks had been erected to Osiris and Isis, the sun and the moon, before those luminaries were transformed into the gods or kings of Egypt. (Diodor. i. 27.) It was in the East that this species of idolatry began, which extended to Egypt and to many other countries; and it was in the East that Euhemerus unveiled the majesty of ancient superstition. Lactantius, i. 11.

After the conquest of Egypt by Augustus, the obelisk, sent by that emperor to Rome, was inscribed, not to Sirius, as Mr. B.'s system requires, but to the Sun. The inscription is still legible on the base: *Im. Augustus Ægypto in potestatem populi Romani redacta Soli donum dedit.* The testimony of Herodotus, Pliny, and Cassiodorus, is expressly to the same purpose; and as the worship itself came from the East, so did the signs or emblems by which it was explained or indicated. They are called Signa Chaldaica, and seem to have been introduced into Egypt before the Trojan war, in consequence of the invasion

vasion of that country by the Eastern Ethiopians, from whom, and not from the barbarous Abyssinians and Shangalla, the Egyptians appear to have derived their early civilization. Notwithstanding the difficulties occasioned in ancient history by the fables of Berosus and Manetho, which seem to have been invented and propagated by men who preferred the honour of their respective countries to the love of truth, and notwithstanding the interested lies told by Egyptian priests to Herodotus and Diodorus Siculus, yet the writings of these ingenious and well-informed historians, of whom the former spent his whole life, and the latter thirty years, in exploring the countries which they describe, afford us many useful landmarks for directing our course through this barren and extensive wilderness. Before the time of Psammeticus, who reigned in the beginning of the eighth century before Christ, both Herodotus and Diodorus acknowledge that the history of Egypt was little known to the Greeks. Proteus, both historians say, reigned at the time of the Trojan war; and the princes who erected the pyramids lived, according to Herodotus, between these two periods. Concerning the age of Sesostris, Herodotus and Diodorus received, indeed, very different accounts: but both writers agree that he reigned before the war of Troy; and Diodorus tells us, that he erected two obelisks of hard stone, 120 cubits high, on which he caused to be inscribed the greatness of his power, and amount of his revenues, and the names and number of the nations whom he had subdued. Diodor. i. 56. This exactly corresponds with the words of Tacitus, in describing the travels of Germanicus: *Mox visit veterum Thebarum magna vestigia; & manebant structis molibus literæ Egyptiæ, legebantur et indicta gentibus tributa*, &c. Annal. ii. 60. A very different account of the obelisks from that given by Mr. B.

That this Rhamses, or Ramastes, whose great obelisk, Pliny says, then stood at Thebes, was the same with Sesostris, appears from the exploits ascribed to him, *eo cum exercitu*, (viz. 700,000 men of the military age) *Rhamsem Lybia, Æthiopia, Mediisque, &c. potitum*. Tacit. *ibid.* Herodotus insinuates that he came originally from the East, though the vanity of the Egyptians made them claim him for their countryman; and his name is said by the learned Bianchini *, to signify the Illustrious Shepherd. Instead of an Egyptian king, therefore, 'who conquered the Ethiopian shepherds,' (as Mr. B. describes Sesostris,) 'and laid open to Egypt the trade of India and Arabia,' we have here an Ethiopian shepherd who subdued

* *Istoria Universale*, p. 441.

the Egyptians; and who, having acquired immense wealth by conquest, disdained the slow profits of commerce.

According to Herodotus and Diodorus, various Ethiopian kings reigned in Egypt before the Trojan war, and introduced into that country their arts, idolatry, obelisks, and hieroglyphics. In their splendid courts, they displayed all the magnificence of the East, from which they had originally come: but the destruction of Pharaoh's army in the Red Sea, and the growth of the Assyrian empire, rendered Egypt a prey to new and barbarous invaders. These were the African Ethiopians from the South, who made war on the arts and superstition of Egypt, who shut or demolished the temples, and who having reduced the people to a cruel slavery, compelled them to build the pyramids with stones brought from their native country, (Ethiopia above Egypt;) a circumstance mentioned by Strabo, and strongly confirmed by the report of a great geographer*, who says, there are buildings existing in that country to this day, which exactly resemble the masonry of the pyramids: but that the *obelisks*, on the contrary, are Asiatic, and not African inventions, is evident from the symbols which they contain. The hooded snake, which is engraved with great precision on the obelisk of Rameses, now lying in ruins at Rome, is a reptile not found in any part of Africa, but peculiar to the south-eastern parts of Asia†. It is distinguishable among the sculptures in the sacred caverns of the island of Elephanta‡, and appears frequently added as a characteristic symbol to many of the idols of the modern Hindoos§.

The memory of Sesostris was cherished, but that of the Abyssinian conquerors was held in abhorrence, by the Egyptians. They wished, if possible, to have abolished it for ever, and were so far successful, that the history of those conquerors, and their pyramids, is involved in great obscurity. (Herodot. & Diodor. *ibid.*) Yet these are the princes to whom Mr. B. ascribes the institutions and wisdom of Egypt; an opinion totally inconsistent with the testimony of ancient writers, who describe the African Ethiopians as barbarians, who chose their kings from their strength and stature, who were branded as atheists by other nations, and who, in particular, instead of worshipping the sun, reproached that luminary with scorching them, and cursed him as their enemy. Diodor. & Strabo.

* Mr. Pierre D'Avity. *Afrique*, p. 485.

† Norden, Sonnerat, and D'Hankerville.

‡ Niebuhr.

§ Sonnerat, and Mr. Knight's learned discourse on the connection between the worship of Priapus and the mystic theology of the ancients, p. 90.

It is natural for Mr. B. to be partial to the countries which he has made it the great business of his life to explore and describe: but if the preceding observations prove that Asia, and not Africa, was the cradle of arts and idolatry, nothing will appear more fanciful than deducing the Egyptian rites from the local circumstances of Abyssinia, and considering the obelisks erected in honour of Eastern gods and kings, as almanacs or diaries of the weather of Egypt, and the inundations of the Nile.

There is something very ingenious in Mr. B.'s account of the *Crux Ansata* in the tots, or portable almanacs, which he considers as obelisks in miniature: yet before he had hastily adopted that explanation, he should have considered whether the Egyptian letters, fourteen centuries before Christ, corresponded so exactly with those of our English alphabet.

Another word, and we have done.—Prepossessed in favour of his own theory, Mr. B. is extremely provoked with Herodotus, and all who have followed that writer, in believing the Delta of Egypt to be the gift of the Nile. In answer to his elaborate reasonings on this subject, vol. iii. p. 672, we shall oppose a well-attested fact. In the history of the Peloponnesian war, Thucydides (l. ii. § 102.) observes, “that the islands called Echinades were situated opposite to the city of Cœniades, at a small distance from the mouth of the river Achelous. The current of this river accumulates sand and slime, which has already joined some of these islands to the continent; and it is probable that, in time, they will all form part of the main land: yet in the age of Pausanias, nearly six centuries afterward, the Echinades remained as remote from the coast as they had been during the Peloponnesian war; at least the difference was not perceptible. (Pausanias, Arcad. l. viii. c. 25. p. 647.) Had Pausanias inferred, like Mr. B. that Thucydides' information was false, and his prediction absurd, he would assuredly have reasoned wrong; for Mr. Wood * tells us, that the Archelous, by the slime which it throws up, still continues to contract the distance between the Echinades and the continent; so that the prediction of Thucydides must at length be fulfilled.

We shall now conclude our criticism on this extraordinary work, which will doubtless procure its author a very conspicuous rank in the republic of letters; though, from the various nature of the work itself, we cannot easily ascertain what that rank will be. To the learned reader, the historical and geo-

* Original Genius of Homer, p. 9.

graphical travels of Mr. Bruce will naturally recal the work of Herodotus, part of which is written concerning the same countries, and which is divided into nearly the same number of books: but a writer who disdains, as much as Mr. B., the graces of elegant composition, (which, perhaps, he would not have found it a very easy matter to attain,) forms an unworthy parallel with the ancient historian, whose harmonious and captivating diction deserved and perpetuated, for his nine books, the names of the nine Muses. Instead of confusion, exaggeration, inconsistency, and sometimes contradiction, had Mr. B. set an example of perspicuity, accuracy, and energy of description, his literary and military talents, his discoveries and his battles, his philosophy and his horsemanship, his piety and his railery, and above all, his relating to his countrymen a long series of transactions in a distant land, in which he himself bore so considerable a part, would bring to mind the celebrated Athenian, who travelled through nearly the same extent of barbarous and unknown country, fighting and discoursing alternately; who entered, like Mr. B. into the service of an unfortunate prince; and who, in his return home, was exposed to the same dangers, and delivered by similar address:—the composition of Xenophon, so interesting and so persuasive, insures credit to his report, perhaps, when it is false; and the narration of Mr. B. so harsh, so exaggerated, and so repulsive, makes us doubt the reality of his adventures, even perhaps when they are true. Beside these lines of discrimination between the ancient and the modern traveller, the latter often appears in the character of a physician, which, as far as we know, the former never once assumed; and this circumstance, there is reason to suspect, may suggest to the malignity of criticism, that Mr. B. is not the Xenophon, but the Ctesias* of his age. Yet Ctesias, lying physician as he was called, had his partizans and his admirers. We too admire the boldness, the perseverance, the dexterity, and the sagacity, of the historian of Abyssinia; we lament that, with all his variety of accomplishments, he possessed not the talent of writing a more agreeable book: but the man, we fancy, is greatly superior to the work; his faults are faults of carelessness, not of incapacity; nor does he appear deficient in learning, but wanting in diligence. Speaking his sentiments so freely, and, in general, so contemptuously, of men and books, he might expect that his

* A physician of Cnidus, who travelled to the court of Artaxerxes Mnemon, and wrote a fabulous account of the Assyrians and Persians, &c. See his *Extracts* in Photius Cod. 62. and his character in Vossius de Hist. Græc.

own opinions should be canvassed, and his own errors detected. We have taken on ourselves this disagreeable task—the more disagreeable, because from the undistinguishing contempt in which the author holds literary journalists*, we have little reason to hope that our difficulties will be removed, and our doubts satisfied. Mr. Bruce, who does not know Reviewers, treats them with disdain: but we, who know ourselves, disdain his imputations.

ART. II. *Dramatic Sketches of the Ancient Northern Mythology*. By F. Sayers, M.D. 4to. pp. 112. 3s. 6d. Johnson. 1790.

AMONG the various forms to which the poet has recourse, in order to impress his favourite ideas with vivacity, and embody, to the vulgar eye, the *airy nothings* that float in his own imagination, none seems adapted to produce so strong an effect as the dramatic; whether assisted by the other fine arts, at the theatre; or intended, as in the Sketches before us, for the solitude of the closet. Its difficulties are, however, proportioned to its excellencies; and the experience of all ages has demonstrated how rarely he, who attempts to tread this stage, can bring his story into action, without stepping himself from behind the scene; and how seldom he accomplishes his purpose, without occasionally sinking into epic, or digressing into didactic poetry. Shakespeare is inviolably cautious in this respect, and has therefore excelled all authors, ancient or modern. The former, indeed, seem never to have imagined the possibility of supporting the dramatic form through a whole piece: but regularly entrust, to the prologue, all the requisite preliminary matter; and, to a messenger, the detail of the catastrophe. To the ancients, however, Dr. Sayers has looked up for models; and inclined, as we may be, to question the propriety of his choice, it were unfair to try the merits of his performance on any but the rules of ancient criticism.

These poems are the production of no common intellect; and, though not free from faults, they will probably excite, in some degree, the attention of the public. As they also contain several attempts at innovation, we shall be more diffuse in our critique, than their bulk may seem to require. The errors of genius merit the severest investigation.

The author is not without distinguished competitors in this line of ancient criticism. The Sampson of Milton, the Medea of Glover, the Elfrida and Caractacus of Mason, all retain a considerable share of public approbation. The masque of

* See his Introduction, pp. 67 and 75.

Telemachus,

Telemachus, an unequal, and somewhat tedious piece, also enjoyed, in its day, a degree of popularity. Among these works, *Samson* and *Medea* approach nearest to the ancient models; *Caractacus* has most of the beauties of the modern stage. The pieces which we are now to notice, distinguish themselves by a much greater simplicity of language; by a studied rejection of all supernumerary interlocutors; and by a loftier lyric tone in the odes of the chorus. On the other hand, the want of intricacy diminishes the interest of the plot; and the paucity of personages leaves little room for the nice discriminations of character, or the evolution of complex passions.

These plays are three in number, *Frea*, *Moina*, and *Starno*. The first approximates most to the efforts of modern art: the style is more laboured, the decorations are more abundant, and the odes rhyme. *Moina* verges nearest to the chastity of the Greek theatre: its chorusses want the ornament of rhyme, and even the anxious metrical precision of those in *Glover*. They possess, however, that arrangement of syllables, which irresistably disposes to the use of the *cantilena* in reading; and it is difficult to ascertain what other charm is requisite to distinguish verse from prose. Indeed, notwithstanding the laboured attempts of modern critics to detect the laws of Greek prosody, and the industry with which they have invented a nomenclature for every length of line, it hardly seems probable that *Sophocles*, or *Pindar*, were bound by any other rule than the influence of an habituated ear; or that they were, in fact, more strict in the shaping of their stanzas, than the German, *Stollberg*, or the Italian, *Chiabrera*. Rhyme certainly draws the attention from the thought to the sound; and, though it may be prudent in an inferior, it can hardly be necessary in a good poet. If verses of ten syllables are allowed not to want it, why should it be necessary in lines of eight or six? and, essential as it is universally considered in ludicrous poetry, why may it not be spared in the sublime? Indeed the practice of English writers seems to coincide with this idea; as, in their more laboured lyric efforts, all our ode-makers, from *Dryden* to *Gray*, are fond of placing their rhymes so remotely and irregularly, as almost effectually to conceal their existence.

With the *Edda*, of which a copious account is to be found in *Percy's Northern Antiquities*, the reader of the work before us should be familiar, in order to relish the incessant allusions to the 'splendid and sublime religion of our northern ancestors,' which form its characteristic decoration.

The subject of *Frea* is derived from a Gothic fiction; according to which, *Balder*, god of the sun, and the beloved of

Freia, was slain by his brother Hoder, and hurled into the infernal regions. Hela, the goddess of fate, is intreated by Freia to release him; which she engages to do, if all the gods deplore the loss of Balder. Freia applies, in turn, to each; and each relents, except Lok, whose refusal seals the doom of Balder, and terminates the piece. The soliloquy of Balder offers a striking description of the Gothic hell, and may serve for a specimen of this drama :

'Thou land of horror ! where eternal frost
Has built his icy throne, and dims the air
With ever-hissing fleet ; where sullen Night
Has spread her dingy veil, and biting blasts
Sweep o'er the solid seas and chilling frame ;
Must Balder ever pour the fruitless moan ?
Must Balder's sighs be mock'd by shiv'ring ghosts,
Shrill-shrieking from their caves ? Must Balder's soul
For ever shudder at the death-owl's song,
And shrink aghast from speckled snakes, that rear
Their venom'd jaws, and horrid hiss around ?
Bright scenes of bliss, farewell ye splendid domes,
For ever echoing with the joyful noise
Of revelry and songs harmonious ; happy seats
Of happy gods, where from the gold-tipt horn
They quaff the honied nectar of the bee,
With rapture list'ning to the thrilling strains,
That rush on sounding wings from Braga's harp—
No more shall Balder in your shining halls
Catch with transported soul the social joy,
And mix exulting with celestial bands ?
No, Balder, no ; amid the giant brood,
Amid the yelling ghosts of murderers
Thou dwell'st ! No more the cheering light of heav'n
Shall meet these sorrowing eyes ; for here no beam
Of morning bursts with softest lustre round,
Nor here ambrosial eve, with fragrant hand,
Scatters her sweets ; no silver-sounding voice
Melodious warbles to my sorrowing soul.
The sooty raven sails around my head,
And harshly chaunts his hoarsest descant here.
Thou flaming steed of day ! whose golden mane
Waves in the air, and pours a flood of light,
Oft have I sprung upon thy shining back,
To trace the radiant path, then mounted high
The blue expanse of heaven, and girt with beams
Of dazzling glory, wing'd my course rejoicing.
Alas ! how chang'd ! in midnight gloom inwrap,
The Lord of Splendor groans in Hela's halls,
For ever banish'd from the realms of light.
Groves of Valhalla ! from whose waving boughs
Sweet music, mix'd with Mimer's soothing murmur,

For

For ever floated on the fragrant air ;
 Oft have I wander'd in thy flow'ry paths,
 Holding celestial converse ; oft I've sought
 Thy stillest shades, and caught with eager ear
 The melting strains, that burst from Braga's shell,
 Attun'd to love ; and there the beauteous form
 Of Frea, blooming as the orient day,
 Would blushing meet her Balder's steps retir'd,
 Enamour'd gaze upon my god-like limbs,
 And drink the honied accents of my lips ;
 Then from her beaming eye the glance of love
 Quick shot. Dear scenes of fleeting joy, farewell !
 What now avails the form that Frea lov'd ?
 What now avails the eloquence that charm'd
 The list'ning gods ? a brother's bloody hand
 Blasted my bliss, and dash'd me from the height
 Of joy to misery ! Ye hated maids !
 When first ye gan to weave the woof of fate,
 Ye scatter'd wide around the flowers of spring ;
 At length the raven croak'd—with joy ye snatch'd
 The cords of woe, and dipp'd the cursed web
 Deep in the pitchy waters of despair.
 O thou who sitt'st upon thy shining throne,
 Array'd in splendor ! Odin, Odin, hear
 The sorrows of a son, and turn thine eye,
 Moist with paternal grief, from scenes of glory,
 Pierce through the thickest horrors which surround me,
 Extend thy daring arm, and drag thy child
 From caves of darkness to thy beamy hall.
 Father, I ask in vain—it is not thine
 To break the firm decrees of Fate unchanging ;
 But Balder, wretched Balder, here must mourn
 For endless years——.'

The address of Frea to Thor, the god of the weather, is not equally happy. In rhymed verse, indeed, the author is less fortunate: dissimilar sounds are occasionally made to jingle ; and the lines want, for the most part, that *exquisite* polish and smoothness which our latest poets, especially Darwin, have taught a modern ear to expect. In the ode to which we alluded, the rhymes, *air* and *tear*, *blast* and *haste*, are reprehensible. We twice meet with the image of waving trees, and twice with swelling waters : it is, indeed, first, a pine, and then a forest ; first a rill, and then the ocean : but repetition, unless for pathetic effect, savours of negligence, or poverty. Those, however, will not be offended with this circumstance, who admire a landscape that has been lately extolled, beginning, '*Twas here, e'en here, where now I sit reclin'd* ; in which the noise of the wind is described five times in a dozen lines. The odes to Kertha, Niord, Surtur, and Lok, are all varied, beautiful, and splendid.

The story of Moina is of the author's invention. The heroine, daughter of Mornac, and beloved by Carril, had been taken captive, and forcibly married, by Harold, a Danish chieftain, during one of his predatory expeditions to the Irish coast; where, it should seem, *he had fortified for himself a dwelling*. Carril, (whom she believed slain, but whom Druids had removed from the field of battle,) in the disguise of a bard, finding out her retreat, persuades her to fly. In the anxiety of irresolution, she sends him to consult a prophetess concerning their impending destiny; and, during his absence, receives the news of Harold's death. By this event, all obstacles to the happiness of the lovers seem removed. They interpret favourably the equivocal answer of the prophetess, and prepare for immediate flight. In the mean while, the body of Harold is brought back: his death-song is sung, and the funeral rites being prepared, his followers insist, according to the Scandinavian practice, on interring his wife with him, that he might enjoy her services in Valhalla. Carril, in despair, throws himself from a rock, and perishes.

A story in all respects so novel, and teeming with interesting moments, might have afforded scope for interviews more numerous than those which are given in this tragedy. The first meeting of the lovers, after mutual expectations of eternal separation, and their final parting before the interment of the heroine, would have furnished materials for laboured addresses to the tender passions; and the scenes of Starno seem to evince that the author was by no means incapable of successfully assailing our sensibility. He appears, however, purposely to have shrunk from this attempt; and to have concentrated his energy in the choral odes, which are here peculiarly brilliant. The first, a compliment to Moina's beauty, abounds with new and exquisitely graceful imagery. The second, a precatory address to Odin, has some features of the first chorus in the *Œdipus Tyrannus*; and, though not softened with touches equally pathetic, it is, in sublimity, little inferior. The Ode to Hospitality is less attractive. The Song of Carril is in Ossian's best manner. The praise of Poesy, and of Braga, its inspirer, though too loosely connected with the play, has great elegance. We shall transcribe the Elegy on Harold's death, not as the best, but as that which requires least preliminary information in order to be understood:

‘ Softly strike the harp,
And swell the sounds of woe;
Harold falls!
His blue eyes close,
His golden hair is red,
He falls in blood.

' See at the festive board
His faithful warriors sit,
In vain they cast their eyes around
To meet their chieftain's looks ;
Sorrow glooms their souls,
And dashes from their lips
The sparkling shell.

' The hunter's horn resounds,
The stout dogs leap around,
And seek their chief.
No more shall Harold's voice
Be heard the woods among.

' The famish'd eagle screams,
And asks his wonted food ;
No more shall Harold's arm
Prepare the bloody feast.

' Yet not to Hela's dark abode
Our chieftain's soul is fled,
He rises on the rushing blast
And seeks Valhalla's halls.'

The description of the cave of the prophets, is superior to a similar scene in Lucan, in strength of outline, though not in finish of style. That of the Gothic doomsday, contained in the Death-song of Harold, though deeply obscured by the multiplicity of mythological allusions, may justly contend for a place among the sublimest efforts of the British muse. The lamentation over Moina, on the contrary, verges toward common-place ; that over Carril is sufficiently interesting, and is full of allusions to the peculiarities of Gothic manners. Indeed, there is no part of these plays which deserves to be noticed with more unqualified approbation, than the studied precision, and classical propriety, with which the customs and opinions of the Goths and Celts have been contrasted. Scarcely a leading feature, in the prevailing habits of either, has escaped the author ; nor do we recollect a single instance in which he has confounded these very distinct people. If we have occasionally thought the traits of individual character too weak, those of national character have every-where appeared to us, prominent, distinct, and true.

The history of Starno wants novelty. A chieftain vows, before battle, to sacrifice his noblest prisoner to Hesus, a Celtic deity. The captive proves to be the lover of his daughter, who, after vainly attempting to obtain from her father the life of Kelric, kills herself in despair. The dramatic part is not wanting in effect ; it has, mostly, warmth, and often tenderness : but the odes have not the majestic horror which the worship of such divinities might be expected to inspire ; and

‘ Consider it as a tragedy, and it is as perfect as the *Œdipus Tyrannus*, the perfection whereof consists in this, that it is the unravelling of a plot, which is prior and anterior to the action.—Let us suppose the plot to be already formed in the Antichristian Spirit, described in the seven churches, and let the drama open with the temple scene, and now the seals, the trumpets, and the vials unfold the plot:—and though the Antichrist does not die, no more than *Œdipus*, yet he falls into such calamity, as makes him an object of pity, and justifies the lamentation pronounced on his downfall.—Again, it may be compared with beauty and harmony to the *Odyssey* of Homer, when the wrath having in the *Iliad* been satisfied and fulfilled by blood, as in this book by the bloody sacrifice of Christ’s death, a new scene opens, and Ulysses or the human Spirit sets out on its way home to its kingdom, or Jerusalem, and to its Penelope or bride, as in the book.—The suitors will well represent the false Church, or the vassals of Popery, who under pretence of courting the bride, establish themselves in her house, eat up her substance, played the king in her dominions, and gave themselves to jollities, feasting, and pleasures, with an implacable enmity conceived in their hearts against the Lord of the house and his Son,—till they under a providence effect their return, and accomplish revenge on the suitors their enemies.—And in truth, both the *Iliad* and *Odyssey* appear to me, to be founded on a deep and mystical moral.—For what is the *Iliad*, but the Jewish Church in fact, a wrath awakened and appeased only by blood?—And what the *Odyssey*, but Christianity, and the recovery under a providential grace, of a lost bride and kingdom?—The very name of Ulysses imports as much, *Ὀδὸς σοῦς*, the safe way.—It is impossible for any man to read those poems, if he consider their antiquity, their original invention, and at the same time perfection, without a confusion and amazement of spirit, and a thought too, that there is something in that old verse, which Apollo is made to pronounce upon them,

“ *Νῦν δὲ μὲν ἔργον, ἔχρασαν δὲ διὸς Ὀμήρου.*”

A writer who can discover the Jewish church in the *Iliad*, and Christianity in the *Odyssey*, may certainly find whatever he pleases in the book of Revelations: but it is not equally certain, that he is qualified to detect the fallacies * of JOSEPH MEDE, and to prove him mistaken, false, and erroneous †. Though the author professes ‡ to ‘ have lighted the taper of God’s truth from the kindled incense of prayers,’ and though he may expect that it will ‘ flame like a firebrand, sing and bounce, and run singeing and scorching whatever it touches,’ we have been so unfortunate as not to receive from this flaming taper, a single ray to guide us through this region of darkness.

* *Introduc.* p. xxix.

† *Ibid.* p. lxii.

‡ *Ibid.* p. lxiv.

ART. IV. *The Works, in Verse and Prose, of Leonard Welsted, Esq.* some time Clerk in Ordinary at the Office of Ordnance in the Tower of London. Now first collected. With Historical Notes, and Biographical Memoirs of the Author. By John Nichols. 8vo. pp. 540. 6s. Boards. Nichols. 1789.

THE author, who is here brought back from the shades by the powerful wand of his editor, flourished in what is sometimes, though perhaps with no great propriety, called the Augustan Age of English Literature. From the memoirs prefixed to this republication, it appears, that Welsted was wantonly traduced, both as a gentleman and as a poet. Mr. Nichols has laudably endeavoured, and not without success, to restore to him the wreath of fame, of which he was purloined by his contemporaries. His pieces, though they bear evident marks of negligence, at the same time discover a sufficient portion of genius, to deserve the pains which his editor has taken to rescue him from oblivion. From the Memoirs of Mr. Welsted, we shall select the following account of the treatment which he received from the celebrated author of the Dunciad, and his friends:

"In 1717 Mr. Welsted wrote "The Genius, on Occasion of the Duke of Marlborough's Apoplexy;" an Ode much commended by Steele, and so generally admired as to be attributed to Addison.

"In the same year Mr. Welsted published "The Triumvirate, or a Letter in Verse from Palemon to Celia from Bath," which was a direct satire on "Three Hours after Marriage," the unsuccessful dramatic attempt of Gay, Arbuthnot, and Pope. This was an inexpressible offence * with the Bard of Twit'nam; who took his

* "In the "Letters of eminent Persons," Mr. Duncombe observes, "If Mr. Welsted had written nothing else, or at least if he had not offended Mr. Pope by his 'Triumvirate,' he would scarcely have been pilloried in The Dunciad.—It was to this poem, rather than to the "One Epistle to Mr. Pope," that a polite allusion is made in the "Epistle to Dr. Arbuthnot," published in Jan. 1735-6.

"Full ten years slander'd, did he once reply?

"Three thousand suns went down on Welsted's lye."

"It was so long," adds the note, "after many libels before the author of the Dunciad published that poem, till when, he never writ a word in answer to the many scurrilities and falsehoods concerning him."—Again, "This man [Welsted] had the impudence to tell in print, that Mr. P. had occasioned a lady's death, and to name a person he never heard of. He also published that he libelled the Duke of Chandos; with whom (it was added) he had lived in familiarity, and received from him a present of five hundred pounds: the falsehood of both which is known to his Grace. Mr. P. never received

his revenge by giving Wellsed a conspicuous niche in "The Dunciad *." Speaking of the dull lordly Patron, on whom

"With ready quills the dedicators wait,"
he says,

"Wellsed his mouth with classic flattery opes,
And the puff'd Orator bursts out in tropes.
But Oldmixon the Poet's healing balm
Strives to extract from his soft, giving palm;
Unlucky Oldmixon! thy lordly master
The more thou ticklest, gripes his fist the faster †."

Book II. ver. 197. ed. 1729.

* And after plunging Conneanen to the bottom of that sable stream, where

"Th' unconscious flood sleeps o'er him like a lake,"
he adds,

"Not Wellsed so: drawn endlong by his scull,
Furious he sinks, precipitately dull.
Whirlpools and storms his circling arm invest,
With all the might of gravitation blest.
No crab more active in the dirty dance,
Downward to climb, and backward to advance.
He brings up half the bottom on his head,
And boldly claims the Journals and the Lead †."

Book II. ver. 293. ed. 1729.

Again,

received any present, farther than the subscription for Homer, from him, or from *Any great Man* whatsoever." POPE.—The circumstance of "the lady's death," did not appear till two years after the provocation given in the Dunciad. How far the insinuation might be grounded, I confess myself unable to developé.—On the present from the Duke of Chandos, the annotator refers to what Dr. Johnson has said on the subject.

* Wellsed, in his turn, retorted in several of the squibs which speedily followed the publication of "The Dunciad."

† To shew the versatility of Pope, take the lines as differently applied in later editions:

"Bentley his mouth with classic flattery opes,
And the puff'd orator bursts out in tropes.
But Wellsed most the Poet's healing balm
Strives to extract from his soft giving palm:
Unhappy Wellsed! thy unfeeling master,
The more thou ticklest, gripes his fist the faster."

Book II. 205. ed. 1779.

‡ "The strength of the metaphors in this passage is to express the great scurrility and fury of this writer, which may be seen one day in a piece of his, called (as I think) *Labeo* *." POPE.—This

* Q. To what does this allude? Mr. Cooke, in one of his Epistles, June 1726, observes of England, that,

"——— as at once the fertile country breeds
The golden harvest and the rankest weeds;
Among the British Sons of Verse we find
In Pope a *Bavins* and a *Labeo* join'd."

* Again, Book III. 173. ed. 1720 (ver. 170. ed. Johnson, 1779) he thus parodies a passage in Denham's "Cooper's Hill:"

"Flow, *Welfsted*, flow! like thine inspirer, beer;
Though stale, not ripe; though thin, yet never clear:
So sweetly mawkish, and so smoothly dull:
Heady, not strong; o'erflowing, though not full."

* In the notes on the above curious extract, it is said, "He writ other things which we cannot remember. Smedley, in his *Metamorphosis* of Scriblerus, mentions one, the Hymn of a Gentleman to his Creator: and there was another in praise of either a Cellar or of a Garret. L. W. characterized in the *Πασι Βιβλίω*, or the Art of Sinking, as a Didapper*, and after as an Eel*, is said to be the person, by Dennis, Daily Journal of May 11, 1728. He was characterized under the title of another animal, a Mole, by the author of the ensuing simile, which was handed about at the same time:

"Dear *Welfsted*, mark, in dirty hole,
That painful animal, a Mole:
Above ground never born to grow;
What mighty stir it keeps below!
To make a Mole-hill all his strife!
It digs, pokes, undermines for life.
How proud a little dirt to spread;
Conscious of nothing o'er its head

passage in Pope's note, and the eight lines of poetry which it served to illustrate, were so injurious, that Pope himself seems to have been ashamed, and omitted them in subsequent editions.'

* "*Didappers* are authors that keep themselves long out of sight, under water, and come up now and then, where you least expected them." L. W. G. D. Esq. Sir W. T.—"The *Eels* are obscure authors, that wrap themselves up in their own mud, but are mighty nimble and pert. L. W. L. T. P. M. General C." I have given the above extracts from Martinus Scriblerus, Chap. VI. to shew that Welfsted was at least abused in good company; with George Dodington, Sir W. Young, &c.—In the eleventh chapter of "The Art of sinking in Poetry," the following couplet is quoted from Welfsted's "Acon and Lavinia," as an example of the *Paranomasia*, or Pan:

"———Behold the virgin lye
Naked, and only cover'd by the *sky*"

"To which," says Scriblerus, "thou may'st add,

"To see her beauties no man needs to stoop,
She has the whole horizon for her hoop."

* Behold the fidelity of this quotation! The couplet, as it really stands in Welfsted, both in the original Free-thinker, and in the republished volume, 1724, is,

"———who saw her, with familiar eyes,
Asleep, and only cover'd with the *skies*."

Till, labouring on for want of eyes,
It blunders into light, and dies."

"But (to be impartial) add the following character of him. Mr. Welsted had, in his youth, raised such great expectations of his future genius, that there was a kind of struggle between the two universities, which should have the honour of his education*. To compound this, he (civilly) became a member of both, and, after having passed some time at the one, he removed to the other. From thence he returned to town, where he became the darling expectation of all the polite writers, whose encouragement he acknowledged in his occasional poems, in a manner that will make no small part of the fame of his protectors. It also appears from his works, that he was happy in the patronage of the most illustrious characters of the present age. Encouraged by such a combination in his favour, he published a book of poems, some in the Ovidian, and some in the Horatian manner, in both which the most exquisite judges pronounced he even rivalled his masters. His love-verses have rescued that way of writing from contempt. In translations he has given the very soul and spirit of his author. His ode, his epistle, his verses, his love-tales, all are the most perfect things in all poetry. WELSTED of himself, *Characters of the Times*, 1728, 8vo, p. 23, 24. It should not be forgot for his honour, that he received at one time the sum of five hundred pounds† for secret service, among other excellent authors hired to write anonymously for the ministry. See Report of the Secret Committee, &c. in 1742."

"If this pleasant representation of our author's abilities were just, it would seem no wonder if the two universities should strive

* 'This is in some degree the case with every decent scholar at Westminster; it being an equal chance whether he goes to Trinity College, Cambridge, or to Christ's Church, Oxford.'

† 'A gross misrepresentation. He certainly received 500*l*. But, fortunately for his reputation, thus infamously and injuriously branded, it was proved beyond a doubt, by an original letter of Steele, that the sum with which he is thus reproached was received by him as an official man, so far back as the 17th of August, 1715, and was actually issued for the use of Sir Richard Steele. See Steele's "Letters to his Lady," 1787, p. 118; compared with the "Report of the Secret Committee" in the House of Commons, vol. xxiv. p. 328; where the sum is said to be issued to "Leonard Welsted, Gent. for special service."—In the Appendix to the Report of the Secret Committee of the House of Commons in 1741 and 1742, in a table of money expended by Sir Robert Walpole, among other articles, there is one for special services; in which is the following article:—"Aug. 27, 1715, 500*l*. to Leonard Welsted, Gent." But this gentleman some years afterwards declared, to Mr. Walthoe, an alderman of St. Albans, "that he received it for Sir Richard Steele, and paid it to him;" a declaration which is now abundantly confirmed by the unsuspicious testimony of Steele himself.'

with each other for the honour of his education. Our author, however, does not appear to have been a mean poet; he had certainly from nature a good genius; but, after he came to town, became a votary to pleasure; and the applauses of his friends, which taught him to over-value his talents, perhaps slackened his diligence, and, by making him trust solely to nature, neglected the assistance of art.

The volume contains Miscellaneous Poems and Translations; a Dissertation on the English Language; a Translation of Longinus on the Sublime; a Theological Dissertation on the Conduct of Providence before the coming of the Messiah; and a Comedy, *The Dissembled Wanton, or, My Son, get Money.*

The sportive productions of this writer's pen are certainly the most valuable; several of them are well worth preserving.

ART. V. *Actions of the Apostles*: translated from the Original Greek; by the Rev. John Willis, B. D. Vicar of Ridge, Herts. 8vo. pp. 295. 10s. 6d. Boards. Robson and Co. 1789.

THE author's reasons for this publication are not new: but their want of novelty does not much lessen their importance. He urges, for instance, the great revolution of language, by which many words in our translation debase the style.—The conjunctive particles *και, μιν, εν, δε*, which have various significations in Greek writers, are throughout the whole New Testament, generally cramped by the English particles *and* and *but*, by which many actions, events, and discourses, in themselves totally different and unconnected, become blended and confused.—By divisions of chapters and verses, not always in the best arrangement, an obscurity is introduced, and sometimes a contradiction to other parts of sacred scripture.—A sameness in the translation of a particular word has often caused a corruption and want of precision in the sense.—Mr. Willis adduces instances in the word *λογος*, which is almost constantly translated *word*; whereas he says St. Luke uses it to convey the following ideas, viz. declaration, notification, discourse, narrative, word, argument, reason, literature, eloquence, &c.—Another reason assigned is the neglect of grammatical exactness, in case, mood, tense, and arrangement; without accurate attention to all these, it can hardly seem possible to do justice to the style and sentiments of sacred scripture, or exhibit a clear connected translation of it. How far the author has succeeded in this respect, (after making a few remarks) we shall leave the public to determine. He says, he has done his best; and *will* never repent of his undertaking.—We presume *shall* would have been more proper here, and in many other parts of this work.

Dr. W.'s work is divided into several sections; to which are added notes, styled proofs and illustrations. Some of the

author's alterations, we think, are real improvements; others, the contrary; some are very fanciful; and there are others for which we cannot at all account. Take the following specimen: (we wish he had given the correspondent places in the Acts: we must here do that for him.) In page 42, he renders *Ἀγλαος δὲ Κύριος*, then an angel of divinity: which, in our translation, is literally rendered, but the angel of the Lord, Acts v. 19.—We can see no reason for his translating *δοξα Θεοῦ*, Acts. vii. 55. an irradiance of a God; and the next verse, do I not contemplate the Heavens open? instead of, behold I see the Heavens opened; and Acts xiv. 22. Avenue of belief, instead of, the door of faith. Our author's translation of that famous text 1 Timothy iii. 16. is very peculiar: page 210. 'For without controversy, great is the incomprehensibility of the right adoration, which has been displayed visible in a body;—innocent in soul;—revealed to prophets; proclaimed among nations—believed upon earth—exalted to glory.' Surely this is more incomprehensible than the original.

Our readers, we presume, by this time, are convinced that some of this writer's criticisms are fanciful, and others unaccountable; and we cannot help here observing, that he seems to vary from the common translation from a mere affectation of singularity, which is wrong on this account in particular: the reverence that the common people pay to the Bible is paid to the translation; (as they know nothing of the original;) therefore to alter this, (if no valuable end be answered by it,) only tends to weaken their veneration for these sacred writings.

We shall conclude with a note that does honor to the author's performance,—page 157. referring to Acts xv. 'This is the first general council that met on affairs of religion; the occasion of it important. The order in which the Apostles speak,—their references,—reasonings,—opinions, are worthy notice, and the final resolutions founded on them, deserving universal imitation.—Had every succeeding one, which has been held in different periods since that time, been guided by the same Holy Spirit, which presided here, Christianity, in every region of the globe, might have remained unadulterated, and in its primitive purity.'

ART. VI. *Gramina Pascea*; or, a Collection of *Specimens* of the common Pasture Grasses, arranged in the Order of their flowering, and accompanied with their Linnæan and English Names, as likewise with familiar Descriptions and Remarks. By G. Swayne, A. M. Vicar of Pucklechurch, Gloucestershire, &c. &c. Folio. 8 Pages and 6 plates. 11. 1s. Boards. Richardson. 1790.

As the intent of this work is to give the farmer the names and nature of the grasses which he may find on his lands, perhaps

perhaps a better plan could not be adopted.—At the same time, we must say that the design is open to some improvement.

The plan is simply to give descriptions of the common pasture grasses, with remarks on their uses; and that the farmer might have his objects before him in a manner incapable of any deception, the very plants themselves are pasted on the pages opposite to the descriptions.—Figures might not be exact: but the plant itself being produced must obviate every possibility of error. Here, however, occurs the idea which we hinted with respect to the improvement; *viz.* although the paper is very large, the specimens are rather scanty.—There is scarcely any foliage, and no root at all.—Now we apprehend that these would be leading points to a farmer, as well as to a professed botanist. If they do not always enter into the specific character, they constitute the prime parts of the æconomical uses of a grass. We could, therefore, have wished that, in a work of this kind, these parts had been brought forward to view. Eradicating noxious grasses is next to an impossibility.—In the new planting of a meadow, the farmer may be taught to consult his interest in the selection of a proper seed: but he would be best taught, by having the specimens displayed with all the probabilities of their noxious or useful qualities, discernible in their root and foliage.

Of the execution of the work, we have to say that a great deal of practical observation is bestowed on it: but when the *festuca ovina*, *rubra duriuscula*, are asserted to be the same plant, we must call in question the author's botanical discernment. We join heartily in Mr. Swayne's wishes, that the penetrating naturalist, Mr. Curtis, would recollect the desires of his friends and subscribers, and let them see his disquisitions on these grasses.

Much has been said of the famous Orcheston St. Mary grass. Mr. Swayne thinks it is the *Alopecurus pratensis*. The *poa trivialis* has been certainly gathered there of an uncommon stature. The fertility of the soil may equally nourish several species:—so that *the grass* may perhaps more properly be changed into the title, *the grasses* of the Orcheston meadow.

The country gentleman will be pleased to see this work; and the dried specimens will enable him to discriminate the grasses, that is, such as are given in it, very readily. It would have been well if *all* the grasses had been given, as there is a satisfaction in being made aware of what are bad, as well as in being taught what are good.

ART. VII. JACOBI DICKSON, *Fasciculus Secundus Plantarum Cryptogamicarum Britannicæ*. 4to. pp. 31, and 3 Plates. 4s. Nicol. 1790.

THIS indefatigable author here presents to the public a second golden work. A supplement to the labours of his great leader, Dillenius, is a work that requires a singular share of industry, acuteness, and ability. How well Mr. Dickson is qualified for this task, appears in every page.

The Cryptogamic class, from the minuteness of its objects, must necessarily abound with peculiar difficulties; and when will the complete knowledge of them be gained? The question itself is idle. This knowledge has been surprisingly forwarded by Mr. Dickson, and it is not to be doubted that it will continue to advance under such able guidance. The first *Fasciculus* exhibited eighty-three species; here are ninety-eight more. Such large additions to all that Mr. Hudson and others have done, must be of great service; neither can it be supposed that there will be room for a *great many more*. In the mean time, Mr. Dickson has our most hearty wishes for encouragement to proceed. Indeed, the very able and neat manner in which he executes his work, will secure to him every comfort of that sort; and it must be no small gratification to him, as well as incentive to carry on his endeavours as far as possible, to be handed down to posterity, as the fellow-labourer with Dillenius.

The specimens figured in this *Fasciculus* are, in general, well chosen.—For *Fascic. I.* see our 73d vol. p. 373.

ART VIII. *A Collection of Dried Plants*, named on the Authority of the Linnæan Herbarium, and other original Collections, by James Dickson, Fellow of the Linnæan Society. *Fasciculus II.* Price 12s. Printed for the Author. 1790.

THIS *Fasciculus* is dedicated to Thomas Woodward, Esq; of Bungay, in Suffolk, a gentleman well known in the botanical world. It contains, *Scirpus mucronatus*, *Agrostis serotina*, *Campanula rhomboidalis*, & *Allionii*—*Aldrovanda vesiculosa*, *Anthericum calyculatum*—*Juncus filiformis*, & *spicatus*, *Daphne collina*,—*Agrostema Flos Jovis*, *Dryas octopetala*, *Orobanche ramosa*, *Trifolium Alpinum*, *Aster Alpinus*, *Arnica Montana*, *Carex Bellardi*, *festiva* & *tomentosa*—*Salix reticulata*, *Acrostichum Septentrionale*, *Lycopodium Alpinum*—*Bryum rigidum*, & *tortuosum*, *Lichen frigidus*, & *croceus*.

Mr. Dickson, in his advertisement prefixed, mentions that several of his purchasers have desired him to confine his work
to

to such plants as are natives of Great Britain; and that he intends to do so after the first three or four Fasciculi. He has, it seems, provided himself, at a large expence, with plants not found in this country, especially many of M. Allioni's *Flora Pedemontana*, not described by any author. These, he hopes, will not be unacceptable to any one:—they certainly will not:—but we must add, that the advice of his purchasers was very good; and we hope he will attend to it *as soon as possible*. We likewise would suggest a hint, that a *very large* portion of these natives should be of the curious Cryptogamia.—For the 1st part of this collection, see Review, vol. lxxxi. p. 113.

ART. IX. *Plantarum Icones hactenus ineditæ, plerumque ad Plantas in Herbario Linnæano conservatas delineatæ Auctore Jacobo Edvardo Smith, M. D. &c. &c. Fasciculus II. Folio. 11. 18. Boards. White, &c. 1790.*

IT is with pleasure that we announce to our readers the publication of this second Fasciculus: for it rarely happens that we meet with a work so original and so useful. We do not hesitate to declare, that, if it is carried on with the same fidelity and originality, and with the same freedom from every species of *author-craft*, which so eminently mark these volumes, it will be allowed to be one of the most scientific publications that has ever been prepared. More original figures have been already given, than oftentimes are to be found in whole voluminous compilations of modern authors. We think it our duty to say thus much of Dr. Smith's industry and ability.

The Doctor seems engaged in a dispute with Mons. Lamarck, a writer of some note in the *Encyclopedie*.—We are sorry when we see men of eminence contending, as seems to be M. Lamarck's case, for punctilios and etiquette. Their office is to contend in the search and the proof of truth; and a contention of this sort should be founded in solid and liberal argument, and not in asperity. It is, however, to be alleged, that Dr. Smith, sitting as it were in the chair of the great Linné, is called on to assert his privilege with due authority. As the attack was made on him, he has a right to repel it with the best means in his power; and there are few readers who will not take part with the Doctor in the following expostulation: ‘*Nequeo satis mirari quamobrem iste egregius vir adeo irascatur mihi. Cur non studiis liceat alterutri suis incumbere, quin alteri impedimento esse necesse videatur? At quid plura? Neque hæc dixissem, nisi iste me temere PRIOR laceffivisset.*’

The contents of this Second Fasciculus are :

Salvia tubiflora.
 ——— *amethystina.*
Nerteria depressa, Gærtn.
Lisianthus glaber, Linn.
Escallonia myrtilloides, Linn.
 ——— *serrata.*
Ehrharta longiflora.
 ——— *calycina.*
Daphne pendula.
Arenaria juniperina, Linn.
Varica chinensis, Linn.
Helleborus ranunculinus.
Mentha exigua, Linn.

Castilleia integrifolia, Linn.
 ——— *fissifolia, Linn.*
Hypericum Brathys.
Ægopricon betulinum, Linn.
Begonia isoptera, Dryandr.
 ——— *ferruginea, Linn.*
 ——— *urticaefolia, Linn.*
Marattia alata, Swartz.
 ——— *lævis.*
 ——— *fraxinea.*
Acrostichum spicatum, Linn.
Cænopteris rhizophylla.

For the first *Fasciculus*, see Review, vol. lxxxi. p. 112.

ART. X. *The Secret History of the Court of Berlin*; or, The Character of the present King of Prussia, his Ministers, Mistresses, Generals, Courtiers, Favourites, and the Royal Family of Prussia. With numerous Anecdotes of the Potentates of Europe, especially of the late Frederic II. and an interesting Picture of the State of Politics, particularly in Prussia, Russia, Germany, and Holland. In a Series of Letters, translated from the French. A posthumous Work. To which is added, a Memorial presented to the present King of Prussia, on the Day of his Accession to the Throne, by Count Mirabeau. 8vo. 2 Vols. about 390 Pages in each. 12s. Boards. Bladon. 1789.

IN our Appendix to the eightieth volume of the M. R. we gave some account of the original of this very indecent publication; and observed, that to his *Secret Memoirs*, the author had annexed an essay on the sect of the *Illuminated*, with which we promised to bring our readers acquainted when the English translation appeared: but in the present translation that essay is omitted; and instead of it, we have the memorial presented to the King of Prussia on the day of his accession, by Count Mirabeau; a memorial filled with trite observations copied from Dr. Smith on the Wealth of Nations, displayed, or rather deformed, by the most ostentatious and unseasonable eloquence. A foreigner, unprovided with any other credentials than those of a travelling gentleman, presuming to dictate lessons to a great monarch on the day of his accession, concerning the government of his kingdom, and the choice of his servants, is a phenomenon unexampled, perhaps, in the history of the world: but the tone of the memorial itself, and the parade with which the author brings forward the most common-place remarks, both enhance the singularity, and furnish the solution, of this extraordinary phenomenon.

The

The obscurity of the French original is sometimes removed, but more frequently heightened, in the translation. In p. 310. vol. ii. there is a very gross blunder. 'He (the King of Prussia) has deposited five hundred thousand crowns in the provincial treasury, and has sent the transfer to Mademoiselle Vofs. Thus, happen what may, she will always have an income of a thousand a year,' &c. The mistake arises from the translator's confounding *quatre vingt* with *vingt quatre*. The original means, that Mademoiselle Vofs will have an income of eighty thousand crowns, above 3000 l. a year.

In several parts, the translation is so literal, that we are sensible of reading French, though the words be English. 'Frederic II. said of the few grandees who were employed in his time, "In the name of God, my dear Moellendorf, rid me of these princes." The Duke (of Brunswick) is equally dissatisfied with that fluctuation which *occasions essays to be made on twenty systems* at once; with the most of the persons chosen; with domestic disorder; with nocturnal rites; and with *the anecdotes the augury of which from day to day becomes inauspiciously characteristic*,' &c. Vol. i. p. 273.

Notwithstanding these defects, the translation, in general, is faithful and spirited; and the improprieties which deform it, are for the most part chargeable on the original, which abounds in cant and colloquial phrases; which, as Swift observes, are the most ruinous corruptions in any language. This observation holds universally; the cant words of a courtier and of a cobbler are equally inconsistent with the established rules of good writing; and they ought to be carefully avoided by every author, who wishes that his work may pass the seas, or descend to posterity.

ART. XI. *Elements of Chemistry*, in a new systematic Order; containing all the Discoveries. Illustrated with thirteen Copper-plates. By M. Lavoisier, Member of the Academy of Sciences, &c. &c. Translated from the French* by Robert Kerr, F. R. & A. S. E. &c. 8vo. pp. 561. 7s. 6d. Boards. Printed at Edinburgh, and sold by Robinsons, London.

THE translator of this work, though dissident of his own abilities, and limited in the execution to a space of time apparently very inadequate to such an undertaking †, has acquitted himself extremely well; and M. Lavoisier appears now to

* See the 1st volume of our *New Series*, p. 308.

† 'The French copy (Mr. K. says in the preface) did not reach his hands before the middle of September; and it was judged necessary, by the publisher, that the translation should be ready by the commencement of the university session in the end of October.'

full as much advantage in our language as in his own. Some little exuberances of expression, or explanation, into which the author has now and then been betrayed by an affectation of formality, are by the translator very properly retrenched: thus, for ascertaining the *quantities* of bodies submitted to, or resulting from, chemical experiments, the best way is,

in the words of the author,

‘to bring them into equilibrium with other bodies that men have agreed to take for a standard of comparison. When, for example, we would mix together twelve pounds of lead and six pounds of tin, we procure an iron lever, of sufficient strength, that it may not bend; we suspend it by the middle, in such a manner that its two arms may be perfectly equal; we attach to one of its extremities a weight of twelve pounds; we attach lead to the other, adding more and more of it till an equilibrium is produced, that is, till the lever remains perfectly horizontal. After having thus operated on the lead, we operate on the tin; and we proceed in the same manner for all the other matters whose quantity we want to determine. This operation is called *weighing*; the instrument used is called a *balance*; it is principally composed, as is well known, of a beam, two scales, and a tongue.’

in the words of the translator,

‘by means of an accurately constructed beam and scales, with properly regulated weights, which well-known operation is called *weighing*.’ p. 295.

The tables, which M. Lavoisier has added in the Appendix, for facilitating chemical calculations, being in French weights and measures, would have been unintelligible in this country, though, doubtless, very useful in his own: the translator has, therefore, not merely omitted them, but, certainly with no small labour, has supplied their places with others of the same kind, accommodated to the English standards. The thermometer of Reaumur, used by the author, is reduced, throughout the work, to that of Fahrenheit, the corresponding degree of the latter being always annexed in a parenthesis*.

On

* Those who have been accustomed to Reaumur's original thermometer will be inclined to suspect some mistake in these reductions. The vital heat, which is 96 or 97 of Fahrenheit's scale, has been again and again determined by Reaumur to be 32 of his; and some time after the publication of his *Art of Hatching*, &c. we were favoured with two of his thermometers, made by the Abbé Nollet, and marked *good* by Reaumur's own hand; in both which 32 was found to correspond precisely to Fahrenheit's 97; whereas, in the present work, 32 answers to 104. (p. 11.) and in the higher temperatures,

On the whole, we congratulate the English reader on this acquisition of a *complete system* of the new philosophy; in which, while he admires the beautiful simplicity of the fabric, and the skill of the architect, he will have an opportunity also of appreciating the solidity of the foundations. While he is taught, for example, how the different kinds of air, and the atmospheres of the earth and other planets, are formed by the mere union of heat with different substances which serve as bases to it; how all bodies whatever become airs when united with a certain quantity of heat only; and how those airs are decomposed by the separation of the heat and the reunion of the particles of the bases with one another, or with other bodies; he will naturally be led to consider, whether all this be absolute fact, or partly hypothetical; whether the author may not possibly have confounded two distinct genera of fluids, *vapour* and *air*; whether the vapour of boiling water, or the vapour into which any known substance is resolved by the mere union of heat with it, be really and truly aeriform, that is, *permanently elastic*; and whether it be not probable, that water is a component part of many species, if not of every species, of air, but that it never can become aeriform, without the concurrence of some principle, or principles, beside heat.

Again, when he is taught that the bases of vital air and inflammable air, uniting together, compose water, he will conclude that the inflammable mixture of those two airs, in due proportions, is precisely of the same composition with the inflammable vapour of water, since the bases are in both cases united with the necessary quantity of heat for rendering them aeriform: but as it is not till after the *actual inflammation* of the airs, that any water is obtained from them, he will doubtless wish to know what passes in that operation, whence proceeds the immense quantity of *light* that is emitted, where this light was lodged, and what function it performed, previously to its emission; and perhaps he may think it possible, that the principle of inflammability may have made its escape with this light, instead of remaining behind to form a component part

peratures, the difference is still greater. The reductions, however, are perfectly right; it is the thermometer itself that differs from the original. Reaumur's thermometer was a spirit one, and the 80th degree, marked on it *boiling water*, could be no more than the point at which the spirit boiled. The present French thermometer, called Reaumur's, is made with mercury, and 80 is still continued for the *real* boiling heat of water. The 80 of Reaumur answers to about 184 of Fahrenheit, but the 80 of the present thermometer to 212. It was surely ill judged to continue the same name to a scale so materially different.

of the water. Indeed not only this combustion, but every combustion, may perhaps rather disconcert him; for if the *light* and *heat* do not proceed from the combustible body itself, but from the decomposition of the vital air, whose concurrence is necessary in the process, then *that* air must contain both *light* and *heat*, as two distinct principles; for he will hardly suppose them to be the same thing, when he knows that the one is transmitted through glass, while the other remains behind.

When he learns that the mixture of vital and inflammable air contains the principles of *pure water*, and of pure water *only*, and yet finds, from another quarter, that the water obtained from them is always accompanied with nitrous *acid*, he will consider whether the production of this acid be sufficiently accounted for, from a little admixture of an *unvital* air, which is the basis of nitrous acid, and from which the other two airs are hardly to be obtained altogether pure: in judging of this, he will take into the account, that when a little of the unvital air is *purposely* added, it rather impedes than promotes the production of acid, and remains itself unchanged, after the decomposition of the others.

We forbear to dwell on particulars which have already been pretty fully stated in different Numbers of our Review; and shall only add, with regard to the *new nomenclature* which the author seems now to have finally settled, that nothing can be better calculated for securing, what is certainly a very desirable thing, unity of faith among chemists; for as the new names are purposely contrived to express the new doctrines, the adopting of the one is the same thing as subscribing to the other; so that, whenever the new nomenclature is established, all further investigation and discussion of the subject is precluded. We hope, however, that our good neighbours on the continent do not mean to shackle philosophy with the restraints which they have removed from religion: but that we may still be indulged with freedom of inquiry, and with the liberty of professing such opinions as that inquiry shall produce.

ART. XII. *Supplement to the Elements of Natural History and of Chemistry*, of M. De Fourcroy, Doctor of the Faculty of Medicine, &c. Carefully extracted from the Edition of 1789, and adapted to the English; by the Translator of that Work. 8vo. pp. 391. 6s. Boards. Robinsons. 1789.

THE value of this volume does not belong to it so much in its own right, as in its relation to the work to which it is a supplement; and, indeed, without reference to that work, great part of it would scarcely be intelligible. The last English translation

translation of Fourcroy was published in 1788, from the French edition of 1786. After a part of that edition had been printed off, the author, who had, till then, continued in the old theory, became a convert to the new; so that a part of the work was adapted to the one, and a part to the other. The great merit, however, which it certainly possessed, independently of the theories in question, procured it a speedy sale, and a new edition was published in the beginning of 1789, in which the new theory is uniformly followed, throughout, and such new discoveries are inserted as the author had met with since the preceding publication.

The Supplement now before us contains all the *additions* and *alterations* made in this last French edition, with references to the pages of the last English translation where they respectively belong; so that every one who is possessed of that translation, will, of course, become a purchaser of this, as the work, without it, is imperfect. A supplement of the same kind has been published in France, by M. Adet: but the present translator (Mr. William Nicholson) has not chosen to follow it: he says, he had 'begun a careful collation of the two editions before the French Supplement could be procured from Paris; that when this came to hand, he found sufficient reasons to proceed with his labour, instead of using that work;—and that a comparison of the two will shew the propriety of this determination to such as may consider it as an object worth their inquiry.'

As the author has added to the original work the whole of the *Méthode de Nomenclature Chimique*, which had before been published separately, Mr. Nicholson has added to this Supplement a new translation of that performance. This we consider as a very necessary appendage, which the reader ought always to have at hand, as a *dictionary* of the language: like other dictionaries, it is alphabetical, and divided into two parts, the old names before the new, and the new before the old.

ART. XIII. *The First Principles of Chemistry*. By William Nicholson. 8vo. pp. 564. 7s. 6d. Boards. Robinsons. 1790.

AMONG the writers of elementary books of chemistry, the author of the present work has peculiarly distinguished himself, by a complete collection of the late discoveries, dispersed through the voluminous acts of academies, and foreign literary journals; by a judicious compression of all the materials, thus laboriously collected, into one moderate volume, and,
above

above all, by strict impartiality, and non attachment to any particular theory.

‘ I have attempted (he says) to keep clear of every system. I have called things by such names as are most in use, except where the usual name pointed too evidently at theories either long since exploded, or not yet proved: and in the relation of facts, I have found it much less difficult to exclude theoretical allusions than I at first apprehended, when I formed the determination of confining the theory, for the most part, to the ends of chapters. It would be very advantageous to science if this resolution, which I have adhered to with my best endeavours, were more generally adopted. I do not, however, wish to be thought blind to the advantages of an uniform nomenclature, or a consistent theory; but must urge my conviction, that the former ought to be founded on the most incontrovertible facts only, and that the nomenclature of any mere theory may be productive of worse consequences than the most confused set of terms can possibly occasion. For the systematizing of words, instead of things, is the most fruitful source of paralogism; and it is by false reasoning of this kind that a well-methodized hypothesis may be supported, long after the pretended facts are overthrown upon which it was originally built. Upon the two theories of chemistry I have spoken like one who admits neither in any other way than as probable suppositions, which have not yet been experimentally established. The logic of the managers of the controversy for and against phlogiston, appears to me to be exceedingly defective in a great number of instances. The existence of this chemical element is, indeed, very far from being well ascertained; but on the other hand, there are many difficulties which attend the consideration of chemical facts without it. As I think the antiphlogistic hypothesis equally probable with the modified system of Stahl, and more especially as the excellent works of a number of French chemists are written in the language of that hypothesis, I have judged it proper to explain both. And this I have endeavoured to do in such a way, as to create in the chemical student an habit of steadily and calmly attending to the operations of nature; instead of indulging that hasty disposition for theorizing, which indeed might pass, on account of its evident impropriety, without any earnest censure, if we had not the mortification to see it too much practised, by men entitled to the best thanks of the scientific world, and on that account possessing greater power to mislead.’

As a specimen of the author’s manner of condensing his materials, and of his impartiality in stating the two theories, we shall quote his account of that much controverted subject, the composition of water:

‘ If a mixture, of about two parts by measure, of inflammable air, with one of vital air, be set on fire in a strong closed vessel, which may be done by the electric spark, the airs, if pure, will almost totally disappear, and the product will be water and an acid. Till lately, the product was thought to be mere water; and several

Several eminent chemists at Paris have strongly insisted, that it was equal in weight to the two airs made use of. This agreement, however, has never been proved*; and as every kind of air usually holds a large proportion of water in solution, from which the aqueous product might be derived, it still remains a problem to be decided, whether water, with respect to the present state of our knowledge, be a simple or a compound substance. For the water may either be formed by the union of the two airs, or the real airs may be totally employed in forming the acid, while the water is simply condensed upon their losing the aerial form.*

In this manner, throughout the whole work, Mr. Nicholson briefly states the facts, and then their explanations, or the deductions that have been drawn from them; pointing out, in general, very justly, how far they are conclusive or otherwise. We only wish that, in the doctrine of heat, he had avoided, which he might easily have done, Dr. Crawford's idea, of bodies having different *capacities* for heat. In the melting of ice, for example, a quantity of heat is absorbed, without any increase of the temperature, that is, without making the water sensibly warmer than the ice was before its liquefaction; which is said to be owing to the water having a greater *capacity* for heat, or being able to *hold more* of it, than the ice; and in like manner, when water is converted into vapour, its capacity is further increased, or it can hold more still. This appears to us a very unchemical, and a very inadequate, idea of the matter: for, admitting water to have a greater capacity than ice, how is the change from one state to the other to be effected? Can the properties, which a body is found to possess *after* a change has taken place, be assigned as a cause of the change itself? or will it be said, that the heat first enlarges the capacity of the ice, and then hides itself in that capacity so enlarged? We should think it much better to say, consonantly with the phenomena of other chemical combinations, that a certain quantity of heat, uniting with ice, only *liquefies* it, as a certain quantity of acid only neutralizes an alkali; that if any surplus quantity be introduced, that surplus, remaining free and uncombined, must act, and be sensible, as heat in the one case and as acid in the other; and that different bodies require dif-

* * When we consider the great bulk and small weight of air, the magnitude of the apparatus, and the imperfection of the best balances, none of which in practice weigh beyond five places of figures, we shall find sufficient reason to question the accuracy of conclusions, which suppose the quantities of air and water to be rigorously ascertained. These reasons are still more enforced by the consideration that the experiments of Dr. Priestley and M. Lavoisier do not agree.'

urged on the conscience, and recommended to immediate and unceasing regard, as essential to present peace and final happiness.

Some of the subjects are, Divine Omnipresence; Agur's prayer; living to the glory of God; the beatitudes; falsehood and truth; man created in the image of God; Faith the foundation of piety and virtue; wisdom of fearing God; reliance on providence, Universal beneficence; God no respecter of persons; the parables; life and immortality; faith and works; death and judgment; public worship; friendly and christian rebukes; liberality; the relative duties; Benevolence; Self-examination; immutability of Christ; Christ's resurrection; obedience, the test of a Christian; virtue our best defence; inspiration; duty of praying for each other; mischiefs of anger; miracles; the rebellion against Christ; St. Paul's discourse to Felix; nature of truth; the true teacher; end of Christ's coming; how Christians will see God and be like him; necessity of correcting ourselves before we condemn our neighbour; Christian conversation; Our Saviour's confutation of the Sadducees, &c. &c.

From the above list of the subjects, the reader will perceive that the great drift of these volumes is useful instruction and practical religion. The preacher avoids what is merely controversial, neither does he generally espouse what may be reputed orthodox. He rejects, with some warmth, the doctrines of predestination and irresistible grace, which he seems to suppose necessarily connected with Methodism, although there is, we apprehend, a numerous band of Methodists who do not espouse them. He powerfully pleads, as a Christian minister should, for morality and virtuous conduct, and zealously warns his readers against those persons who would persuade them to lay the principal stress on faith, or *believing*; at the same time it must be added, that he considers faith and piety, (meaning, by these words, not speculative, but practical principles,) as of great importance, and the only true and sure foundation of an upright and useful behaviour. That Mr. Pyle is *not* a *bigoted* member of the established church, appears from the account which he gives of one of its institutions*,—‘Our church, says he, orders that no persons shall be admitted to the holy communion, till they are confirmed by the bishop, or are ready and desirous to be confirmed by him; the general meaning of which order is this, that no persons shall receive the sacrament, till they come to years of discretion, till they competently understand the nature of it, and the important purposes for which they receive it.’ That Mr. Pyle is a friend to free enquiry, to ra-

* Vol. i. p. 264.

tional disquisition, to liberty, and to the rights of private judgment, is evident from the general strain, as well as from several particular parts, of these volumes.

There is certainly an inequality in these discourses; and though *all* have, in one way or another, a beneficial tendency, *all* are not alike instructive and improving; and instances occur in which the subjects proposed may not be thoroughly discussed and investigated. On the whole, those readers who have perused the three volumes of his father's sermons published a few years ago by this gentleman, will perceive a great similarity to them in the present work. The accounts which have already been given of the former publications *, will, in some measure, correspond with that now before us. The title which it bears, intimates that we are not here to expect a polish, or even any great accuracy of style; and farther, as was said of the other discourses, that a greater freedom of manner prevails than is very usual in sermons which are made public; in some few cases, perhaps, we meet also with phrases of rather too light and homely a kind.—The public are indebted to Mr. Pyle as well as to his father, for much judicious, instructive observation, and most important and persuasive advice.—There are some of the late Mr. Pyle's sermons in these volumes, and they are carefully distinguished by an asterisk. The present author very generously presents whatever profits may arise from this publication, to the governors of the Norfolk and Norwich hospital, for the benefit of that useful charity.

ART. XV. *Memoirs and Travels of Mauritius Augustus, Count de Benyowsky*, Magnate of the Kingdoms of Hungary and Poland, &c. &c. Consisting of his Military Operations in Poland, his Exile in Kamchatka, his Escape and Voyage from that Peninsula through the Northern Pacific Ocean, touching at Japan and Formosa, to Canton; with an Account of the French Settlement he was appointed to form upon the Island of Madagascar. Written by himself. Translated from the original Manuscript. 4to. 2 Vols. About 400 Pages in each. 2l. 2s. Boards. Robinsons. 1790.

MEN of a romantic turn of mind, will, in course, meet with odd adventures; nor can it be otherwise; for even common occurrences, when improved by uncommon heads, receive a peculiarity of complexion in the process; and if such men undertake to write their own memoirs, whatever may be strange

* See Review for July 1773, vol. xlix. p. 34. and for May 1784, vol. lxx. p. 361.

in itself, becomes still stranger in the relation : these memoirs afford an exemplification of this remark.

Count Benyowsky, we are informed, was born in Hungary, in 1741; his father was a general of cavalry in the Imperial service, and his mother was Baroneß of Revay, and hereditary Countess of Thurocz. Being wronged of his inheritance by his brothers-in-law, he became a refugee in Poland; where he was engaged, in 1767, to join in the confederation there forming; and distinguished himself as an active partizan among those malcontents who gave King Stanislaus so much disturbance in the early part of his reign. In the course of this irregular service, he was taken prisoner by the Russians, by whom he was very ill treated, and at length conveyed to Cazan, where he was permitted to live at large, under the notice of the garrison. Here, being a state prisoner, his enterprising character recommended him to a party who were then forming a conspiracy against the Russian government, in the execution of which he was invited to associate: but the plot being betrayed, he was, in the result, exiled to Kamchatka.

When arrived at this dreary place of his destination, the Russian officer deputed by the governor of Kamchatka to receive the exiles, invited them to dinner, and regaled them with boiled fish, roasted fish, fish powdered and made into bread, and drink prepared by putrifying fish in water; cookery, as he observes, enough to disgust famine itself. He was then conducted to the town called Bolsoretzkoy Ostrog, where he and his companions in exile were informed that they must provide for themselves. To qualify them for this task, they had each a musquet, lance, powder, and lead, with necessary tools for building cabins, &c. given to them; for which they were to pay in furs, beside an annual tribute to government, of the same kind.

The Count, whose spirit and address did not allow him to acquiesce tamely under this prescribed mode of savage life, immediately formed an association among his fellow prisoners, to concert measures for their escape from this dismal solitude, under the most solemn sanctions, with respect to secrecy and fidelity. In the mean time, he greatly improved his circumstances by opening a school, and by having among his pupils, the son and three daughters of the governor, M. Nilow; and also by his knowledge of the game of chess, at which he played with some merchants, on the behalf of the Hettman of the Cossacks, and was allowed a proportion of the sums which he won. While matters were in this train, the Count informs us that Miss Aphanasia, the youngest of the governor's daughters,

daughters, manifested an open partiality for him; which, though he had left a wife in Europe, he either cultivated, or suffered to grow, until his credit with the father and mother produced an overture of marriage, to which this strange man consented. He was, however, relieved from this embarrassment, by others of a different nature. The plan fixed by the exiles, was to take the opportunity of seizing a vessel sufficient to carry them off, and to return to Europe round by the East Indies: but the secret was in so many hands, that such hints of it transpired, as alarmed the governor, and precipitated the execution of the design by open violence. The force of the settlement was exerted to reduce them; the governor was killed in the conflict; a vessel called the St. Peter and St. Paul was secured; and the exiles, including some women, among whom was Miss Aphanasia Nilow, who chose to accompany the Count in a masculine dress, and the ship's crew, to the number of ninety-six persons in the whole, all took their final leave of Kamchatka.

After enduring many naval hardships at sea, this vessel arrived at the harbour of Utsupatchar in Japan, where the Count was very kindly received by the prince or governor of the district, who, at his request, promised him permission to return and trade there, provided he would bind himself never to bring to Japan any book treating of religion, and, especially, no Bonze of his own country. Some suspicion may, however, arise, that the Count did not confine his views to traffic, but extended them to the acquisition of property by a shorter mode; for while he was coasting round Japan, he relates as follows:

'At day-break, we saw a vessel, on which I fired, but *he* would not come to, until a shot struck *him*. I then sent my shallop on board, but we found *her* to be only a fishing vessel, and let *her* depart in peace.'

He soon afterward encountered one better worth his attention; for, anchoring between two islands, and dispatching his boat on shore, the boat passing near a large bark at anchor, the crew shot at his men with arrows. Being informed of this attack by the report of two pateraroes, he weighed, and standing toward the bark, drove all the people from the deck by two shots.

'The shallop then went along side, and took possession of the vessel, while on my part, I approached the shore, and anchored in four fathoms and an half, at the distance of half a cannon-shot off shore, whither I likewise caused the Japanese bark to be brought, in which we found fifty-six men, four of them being mimas or gentlemen, revenue officers of the emperor. The lading of the bark consisted of tobacco, sugar, silk, varnish, porcelain, one hundred

hundred pieces of leather, some bales of cotton and silk, several chests of sabres, belts, and other articles of wearing apparel.'

After taking these valuable articles on board the *St Peter* and *St. Paul*, the Count scuttled and sunk the prize vessel. He pleads, indeed, that the Japanese crew shot at his people with arrows: but an attack may easily be provoked, when justification for a capture is wanted; and, it is farther to be observed, that the prisoners, on examination, declared, 'that they were civil officers, charged to collect the revenues of the island Tacasima, and of the island Nanghasaki; that they had entered the harbour only a moment before us, *having seen at a distance the chase I had made of several barks*, likewise carrying officers to collect the revenues in the southern provinces; that they had entered Tacasima with no other view than *to put the inhabitants on their guard against us*; and that *they had only done their duty in attacking our people*.'—These representations, however, availed nothing; for he even made a merit of sparing their lives.

In eight days after leaving Japan, the ship springing a leak, and hard weather following, the Count ran his vessel ashore in a harbour in one of the Liqueio islands called *Usmay Ligon*; inhabited, as he declares, by a people in a high state of civilization. According to a paper which they shewed to him, written in Latin, Ignatio Salis, a Portuguese missionary Jesuit, had arrived on that island in 1749, where he fixed his abode, and had converted the inhabitants to Christianity: the Jesuit added, that three others of his brethren had dispersed themselves, with the same motive, in other neighbouring islands. The simple honest manners of this people pleased the Count so much, that he entered into a solemn agreement to return and settle among them. Five of his associates, however, formed a more immediate resolution, and were left behind, on his departure.

In six days after sailing from the island of *Usmay Ligon*, the Count landed on the island of *Formosa*, where a quarrel taking place with the natives, he makes a great slaughter among them. Sailing hence to a different harbour, he was again attacked at the watering place; and, resolving on retaliation, he burned the town, and confesses the butchering of above eleven hundred people! After these scenes of carnage, he, by means of a Spaniard who resided on the island, opened a more friendly intercourse with the natives of another canton, and assisted *Huapo*, their Prince, in a war against one of his neighbours; whom he reduces and takes prisoner. The intimacy between the Count and *Huapo* increased to such a degree, that,

that, forgetful of his prior agreement to return and settle at Usmay Ligon, he concludes a solemn treaty for returning and settling at Formosa! After a stay of about sixteen days, on this island, he departed, leaving one of his companions behind, in the capacity of general of Prince Huapo's artillery; and steered for Macao, in the harbour of Canton, in China.

A total silence, respecting Miss Aphanasia Nilow, is observed, until the Count arrives at Macao, where he briefly notices her death; which, he says, affected him greatly, as he intended to have repaid her attachment, by marrying her to one of his companions, to whom he had given the surname of his family.

From Macao, he returned to Europe on board a French ship; and, on his arrival in France, entered into an engagement with the ministry of that country, to form an establishment on the island of Madagascar.

We have thus, from his own relation, briefly traced the principal adventures of M. Benyowsky, to an important æra of his life; throughout which he appears, so far as he may be credited, (and how far that ought to be, we cannot pretend to define,) to have been a bold unsteady adventurer, by no means qualified for a settled life. His transactions in Kamchatka have a romantic air about them: but, indeed, there was novelty in his situation; yet had he avowed his marriage in Europe, from the first, his affairs might have terminated as well, certainly more to his credit, and have saved the distress of a family to whose kindness he appears to have been greatly indebted. He must, however, be allowed to have extricated himself and his companions in exile, with address and courage. These companions being of a motley complexion, gave him no little trouble in regulating their movements, and in preserving the subordination to which they at first agreed; and considering them as just escaped from slavery, we must not be too strict in scrutinizing their behaviour in the remote eastern seas. For the time, he appears charmed with the calm simplicity of manners in the island of Usmay Ligon; yet he no sooner resumed hostile transactions at Formosa, than we discover that turbulence was far more congenial with his Polish habits; and the spirit of adventure obliterated all recollection both of Usmay Ligon and Formosa, when Madagascar presented itself to his imagination.

Count Benyowsky informs us that he was sent, with a small force, to Madagascar in March 1773. In his way, he stopped at the Isle of France, whence he was to be supplied with necessary stores and merchandice, as occasion might require: but he found the officers at that settlement very ill affected to his enterprize, and more disposed to thwart than to concur with him

him in any particular. Under these bad auspices, he departed for his destination, and landed on the island of Madagascar, early in 1774; where he spent much time and experienced great trouble, before he could conciliate to peace, the minds of the several nations around his settlement, and to agree on a commercial intercourse: but now we enter on a very extraordinary adventure, for which we must either admire the Count's good fortune, or his political invention to raise himself to consequence. A nation of the Madagascarians, (for that vast island is inhabited by several nations,) called Sambarives, had, we are given to understand, formerly been governed by a chief, named Ramini, under the title of Ampanfacabé; who having only a daughter, and she having been taken prisoner and sold to foreigners, his family was supposed to be extinct. When the Count had been on the island, for about a year, an old Negro woman whom *he* had brought from the isle of France, declared, that she knew, from certain resemblances, that the Count was the son of Ramini's daughter, who had been her companion in slavery! This weak suspicious evidence proved sufficient to cause him to be declared the heir of Ramini, proprietor of the province of Mananhar, and successor to the title of Ampanfacabé. He was now vested with sovereignty, and in this capacity, formed alliances with other tribes, made war and peace, and received submissions from the vanquished: but still found his European resources withheld by the members of the settlement at the isle of France. Renouncing, therefore, the service of France, he persuaded his subjects to permit him to return to Europe, to form an alliance with France, or some other power, to improve a settlement on the island for commercial arrangements; and with his departure from Madagascar at the close of the year 1776, his narrative concludes.

The remainder of the second volume consists of his correspondence with the French ministry, memoirs, particulars relating to the island, with other papers mentioned in his relation; and he has added some plans of harbours, and a few miscellaneous plates. The remaining history of this extraordinary man is given by the editor of the publication, Mr. William Nicholson; who informs us that he received the work from the late well known and ingenious Mr. J. Hyacinth de Magellan, whose illness and death stopped any farther communication of particulars from that hand.

The last article among the Count's state papers, is his proposal to the King of Great Britain, dated December 25. 1783, the preliminary article of which is his being acknowledged sovereign of the island of Madagascar; in which character, he offers terms for an offensive and defensive alliance with this country.

Country. In a declaration prefixed to this paper, he recites his former expedition in the service of France, and his subsequent offers to the Emperor of Germany; which, being declined, introduces his proposal to the British crown. This pompous offer also failed, as may well be supposed; for, in the preface, we are informed that the Count sailed from England on a private expedition to Madagascar, toward the fitting out of which, Mr. Magellan advanced a considerable sum; that he steered first for Maryland; where he engaged a respectable commercial house to join in the scheme; and that the last letter received from him was dated on the coast of Brazil. It appears from vague information, that he landed on Madagascar, July 7. 1785; and that, on August 1. a severe firing was heard on shore; after which, no signs of white men appearing, and all their effects being removed, the want of provisions and the precarious situation of the ship, induced those on board to retire from the island; which closes all that is known of Count Benyowski. From other circumstances collected, it is imagined that he was cut off in some dispute with the French factory there.

The respectable editor collects several vouchers to corroborate the great outlines of the Count's history, as a crude rumour of his Kamchatka transactions from an old volume of the Gentleman's Magazine, notices of the insurrection at Bolsoretzkoy from Cook's last voyage, and his arrival at Macao, from some of the factory at Canton. His correspondence with the French ministry, his memorial to the British government, his connection with Mr. Magellan, and his actual return, sufficiently prove that he had been in Madagascar, and was serious in his endeavours to go back again. How far we may rely on the adventures that connect these leading events together, is more than we can presume to ascertain: yet the several accounts which he gives of the nature of the country, the inhabitants, and the produce, of that imperfectly known island, may, perhaps, not be unworthy of some cautious attention, should our views ever be directed that way.

ART. XVI. *Britannia*; or, a Chorographical Description of the flourishing Kingdoms of England, Scotland, and Ireland, and the Islands adjacent; from the earliest Antiquity. By William Camden. Translated from the Edition published by the Author in M,DC,VII. Enlarged by the latest Discoveries, by Richard Gough, F. A. and R. S. S. illustrated with Maps, and other Copper-Plates. Folio. 3 large Vols. 101. Boards. Robinsons, &c. , 1789.

IF a work so extensive and multifarious in its objects, and of so large a size, as that now before us, is intitled to the praise of being judiciously executed, this approbation may be

expressed in very general terms. With this acknowledgement, the writer might be contented, and would perhaps wish us to stop: but, though merit may admit of a general allowance, even an author will insist on censure requiring a specification of faults; and as no performance is so excellent that it could not have been better, if any critical friends should undertake to point out how it might have been improved, here begins the disagreeable part of the task: because such instances, however subordinate to general commendation, are often considered as injurious to the writer; who, if he avails himself of this kind of information, is seldom cordially satisfied with the advantage. Such, nevertheless, must be our line of conduct, on the present occasion.

Camden's *Britannia* is a work too long, and too well known, to have its merits now estimated. As that celebrated antiquary wrote for the learned, who, in his time, were a select few, he wrote, as most writers of eminence then did, in a learned language: but as our own vernacular tongue is now found worthy of conveying useful information to our countrymen, the public will undoubtedly accept with much pleasure, a modern translation of it by a confessedly able hand. When we reflect, also, on the many topographical works, with which we have been supplied, since Camden's time, and particularly since the last English version of his *Britannia* by Bishop Gibson, and which have brought us better acquainted with the present state and antiquities of our native land; the accession of them to Camden's stock of materials, must render so rich a magazine doubly welcome! These additions exceed the original work in quantity, especially in describing Scotland and Ireland; countries concerning which we were scantily and ill-informed in the time of Camden. Mr. Gough explains his conduct with respect to the execution of his great task, in the following terms:

'In the present additions, after stating all that Leland said before Camden, I have endeavoured to confine myself to the most striking circumstances of each place; and if I have given way to the disquisitions, it is only where I thought my great master would have done the same. Without entering into the details of a county historian, or adopting the mode of a modern writer of a description of England, I have endeavoured to do that for Mr. Camden, which Mr. Camden, in the same circumstances, would have done for himself.'

'It seems no part of Mr. Camden's plan to state the manufactures or commercial improvements of each place. A formal catalogue of plants peculiar to each county was no more in his view than a list of markets, fairs, or members of parliament. The first of these articles, so amazingly increased since Mr. Camden's time,

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are fully enlarged upon in Dr. Campbell's excellent performance. The latter, suggested by Bishop Gibson, has, I trust, been in some measure supplied by the help of some young friends, who have exerted their utmost diligence in collecting the plants peculiar to each county from books and the researches of themselves and other botanists, who have multiplied since Ray, in the same proportion as the science has improved *. As to the other articles, every common reader knows where to find them.

* If it be objected that too large a portion of Leland is transcribed, let it be considered, that it is merely with a view to shew where Mr. Camden borrowed from him. Should the supposed plagiarism by this comparison be thought to turn out greater than even Brooke asserted, it is no reproach to Mr. Camden to have given such a form, arrangement, and dress, to the fugitive notes of his great predecessor, whose noble design a variety of accidents concurred to cut short. Leland was the Camden of his age; and had the reign of Henry VIII. been as favourable to literary or antiquarian researches as that of his daughter, we might not have wanted Mr. Camden, or rather we should have had his genius under another name. How warmly Leland breathed the same spirit may be seen in his letters to Archbishop Cranmer, recommending his collections to his care. Not to repeat what I have elsewhere said in praise of Leland, suffice it to observe, that the rapidity of reformation, however favourable to religion, gave a fatal wound to such kind of knowledge as Leland and Camden pursued. It is no mean praise for Mr. Camden that he filled up the outlines of Leland.

* It was not till after the topography of Great Britain had received the public sanction, that I entertained the least thought of a new edition of Camden's *Britannia*. Though for twenty summers I had amused myself with taking topographical notes in various parts of England, and at last of Scotland; it was with no higher view than private information, or perhaps of communicating them to the public in some such form as Dr. Stukeley's *Itinerary*, or that of the local antiquities of particular towns or districts. This it is hoped, will account for the imperfection in the editor's own additions to many parts of the work. As Mr. Camden's description was made from actual survey, it is but reasonable to require the same attention from the additional ones. But as both the disposition and opportunity to indulge these inquiries have given place to a more domestic life, I warn the reader not to complain of a disappointment if he does not trace me in every part of the kingdom; and if I request him to content himself in many cases with the researches of others, though I will not offer such an insult to his discernment, as to intrude on him the rude observations of

*. The long lists of *rare Plants found in each county*, might, in our opinion, have been omitted, to the saving of much room, without injury to the work; for great numbers of them are common plants not peculiar to the counties under which they are placed, as a comparison of the lists will shew.

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every rambler, now the rage of travelling about Britain is become so contagious, that every man who can write or read, makes a pocket *Britannia* for himself or others.

There is more cause to be alarmed when I consider the requisites for the present undertaking, and for arranging the materials that have been communicated to the world during the last fifty years. New and different lights have been thrown on our Roman antiquities, and fresh inscriptions and stations have come forward; the contents of our libraries are better known, and many MSS. relating to our history and antiquities have been printed. Mr. Camden's prediction that a new age, a new race of men, would produce new discoveries, has been fully verified; and to his immortal honour, he still shines as the great luminary of our antiquities. Not to set off the present improvements by an invidious comparison with the assistances communicated to Bishop Gibson, and recited in his preface, the British Topography would shew the addition to the list of books and treatises on the antiquities of the three kingdoms since his time. I must however acknowledge my particular obligations to my learned and communicative friends in the following counties.

The Rev. Mr. Manning permitted the free use of his history of Surrey, without fearing to anticipate a work which the public impatiently expects. The Rev. Mr. Price of the Bodleian library at Oxford, overlooked the description of that county; as did the late Sir John Cullum, Sir John Fenn, and the Rev. Mr. Thome of Castle Rising, those of Suffolk and Norfolk; Mr. Essex, and Mr. Cole, Cambridgeshire; John Wightwick, and Samuel Pipe Wolferstan, Esqrs. Staffordshire; the Rev. Mr. Ashby, Leicestershire. This last county has been improved by the papers of the late Rev. Samuel Carte, vicar of St. Martin's, Leicester, and the assiduous researches of my friend and printer, Mr. John Nichols. The minute books of the society of antiquaries of Spalding, by favour of Mr. Fairfax Johnson, grandson to the founder, and the papers of the Rev. Dr. Gordon, precentor of Lincoln, supplied much new matter in Lincolnshire; Mr. Pegge, in Derbyshire; Shropshire is greatly indebted to the Rev. Mr. Francis Leighton, of Shrewsbury; Hereford to a MS. of the late Mr. Blount, of Orielton, communicated by Dr. Nash. Mr. Pennant overlooked the northern counties of Wales, of which his printed description has furnished so full an account; and Scotland owes much to his investigation. Yorkshire will bear ample testimony to the friendly communications of Mr. Thomas Beckwith, who did not live to execute all his plans for the illustration of that county, wherein I have been somewhat assisted by John Charles Brooke, Esq. Somerset Herald. Durham has received much improvement from the united assistance of Mr. George Allan of Darlington, Mr. William Hutchinson of Bernard Castle, and John Cade, Esq. of Gainsford. Not to enlarge on a variety of lesser corrections, which have been occasionally received from others in the whole course of the work.

Scotland has been so fully laid open in the course of a few late years, that one would think Mr. Camden's apology for his want of information

information from thence, or the prevailing taste for illustrating our national antiquities, had been carried into that kingdom. I must again repeat my acknowledgements to Mr. George Paton of Edinburgh; and I received some corrections from Sir David Dalrymple, Lord Hailes.

‘ If the same discoveries for Ireland are more confined, it is owing to the failure of the Philosophical Society, which had begun to illustrate particular counties. I am obliged, however, for information, to several curious gentlemen of that kingdom; to John Cowper Walker, Esq; and to Mr. Wilson of Dublin; to Mr. Beaufort, of Athy; to the Rev. Mr. Ledwich of Old Glas, Durov, and to the Rev. Dr. Campbell, for an excellent comprehensive view of the government of that kingdom, from the earliest times to the latest revolution in it.

‘ It would ill become the present translator to pass any reflections on the respectable name of his predecessor in this arduous work. The republic of letters has great obligations to Bishop Gibson. For if Camden first restored antiquity to Britain, and Britain to antiquity, his Lordship restored Camden to himself, rescuing him from the confusion of that universal translator, Philemon Holland, and building on his latest and most improved edition a valuable superstructure. The vigorous and manly style which obtained in the last age, and the beginning of this, wants the polish and correctness of the present time; so that, without presuming too much on the present translation, or insisting on what the Bishop himself apologized for, that his was the work of several hands, one may safely say, the alterations of our language rendered a new translation necessary. In a modern translation, it was not thought necessary to retain Mr. Camden's explanation of peculiar terms and customs for the use of foreigners. His style, like that of most of his contemporaries, abounds with poetical terms and allusions, bordering a little on conceit. As far as language is concerned, it has been the translator's intention to make the *Britannia* an English classic, calculated for every reader.

‘ If I should be accused of differing, not only from Bishop Gibson, but from some able judges of the present age, as to the mode of disposing the additions to the present edition, I have but this apology, that as his lordship's additions incorporated with Mr. Camden's text, but with proper marks of distinction, do not appear to me so plain as to be discerned at first sight by every reader, who is attending to these distinctions; or yet not plain enough to disfigure the page or offend the eye; and certainly the text not left entire or separate; so the mode now adopted, by working up the description of each county anew, with as little repetition as possible, presents the reader with an uninterrupted narrative immediately following Mr. Camden's, without the perplexity of continual reference to long and distant notes. Such little corrections, remarks, or references, as could not be brought into the above-mentioned plan, are thrown at the bottom of the page.

‘ All the Bishop's additions, distinguished by reference in Arabic numerals to his initial G. at the bottom of each page, are retained, except a very few, which are either uninteresting or erro-

neous, and most of them are enlarged and new modelled. A few mis-translations, instances of false English, trite observations, and false facts, are freely noticed at the bottom of the page.

Even Holland's additions, though decried by Mr. Camden, are retained. Mr. Camden's marginal notes are marked by *, †, ‡. Among these must not be forgotten those marked *MS. n. Gale*, being made by the late Mr. Samuel Gale in the margin of his copy of the author's last edition, which has fallen into my hands. No reflection is intended on the editor, when I confess myself disappointed by the latest edition of Bishop Gibson's translation, since it is well known he undertook no more than to see it through the press, and continue the noble descents. His copy and papers are now in my hands.

After all that has been, or can be collected, toward forming a complete edition of the *Britannia*, much must be left to be corrected and supplied by attentive inspection of judicious travellers, or natives in the several counties. Increase of wealth renders property so fluctuating, that it can hardly be ascertained for a succession of years. Increase of honours, a consequence of the foregoing cause, will add names to the peerage, and titles to places now obscure. Increase of cultivation makes rapid alterations in the face of the country. Old stations are levelled by the plough; old mansion-houses by modern refinement; and old titles revive in new families. Others may trace out many things barely hinted at here, and settle many points which are unavoidably left dubious.

The errors of former editors serve but to awaken a stronger apprehension in the present: and if the great author could not satisfy himself in his last and completest edition, what security is there for another editor's promise? If, in pointing out such errors, those of other antiquaries are also animadverted on, this it is hoped is done with the candour due to respectable names.

Far from presuming on an ability to correct the mistakes of preceding editors, it is not without the utmost diffidence I submit to the public eye the result of twenty years journeying, and a longer term of reading and enquiry; the labour of seven years in translating and enlarging Mr. Camden's valuable work; and of nine more in attending this edition through the press. This last term must apologize for the omission of events that happened during the progress of the press, and for appearances of anachronism.

And now I cast myself on the candour of the public, who, if they are not satisfied with the general apology which the extent and magnitude of the work suggests, must kindly furnish me with a better. Sensible of innumerable imperfections which it was not in my power to obviate, if the censures they may provoke are aggravated by insult, the severest will only excite pity for their authors. But while I submit to, and solicit the correction of the liberal-minded and communicative antiquary, I profess myself as superior to critics by profession, as to the meanness of those marauders, who by pillaging my labours for the day's amusement of a sauntering traveller or a coffeehouse loungee, offer a greater violence to the profit of the bookseller, than to the reputation of the editor.

To exhibit the writer's own account (though the extract may be deemed a long one,) of his conduct in this great undertaking, appeared to be the most unexceptionable as to him, as well as most satisfactory to our readers; and there can be no doubt that so ingenuous and candid a representation of his labours will be suitably received by the judicious among those lovers of British antiquities, for whose use they were undertaken. We are only sorry to see the writer fall into so testy a mood, as to give a retort, so hasty and *uncourteous*, to the supposed authors of injuries not yet in existence. That unprovoked defiance to critics, which minor writers so often throw out, was unworthy of Mr. Gough. Is he to be told, that however arduous are the labours, and however exalted is the merit, of any man, this boasted superiority can *only* be asserted over trifling or unjust *cavils*.—*Criticism*, when just, is not to be parried by a bravado, let it come from what hand it may; a circumstance of which every writer must be more conscious than he may chuse to own; and such affected contempt only betrays what it is assumed to conceal. This writer will submit only to '*the correction of the liberal-minded and communicative antiquary*.' Mr. G. may be all this himself, yet he entertains very crude ideas of criticism. Every school-boy can repeat—*ne futor ultra crepidam*; and will Mr. G. carry an obscure inscription, or a doubtful medal, to a '*liberal-minded and communicative*' navigator, lawyer, botanist, or Newmarket jockey, for exposition? Yet it seems the study of antiquities qualifies a man to determine the merits of literary composition! Let Mr. Gough, however, enjoy his own notions on this subject, without farther molestation from '*critics by profession*.'

When we consider how much time has elapsed since Camden wrote, and when we contemplate the similar large store of materials accumulated by Mr. Gough, to bring the whole down to the present state of things, we cannot avoid wishing that he had blended all together, so as to have produced one connected, uniform work; rather than have presented each county in a disjointed form, for the purpose of preserving all that Camden wrote, separately from his own additions. The grand object in view was, to produce a good topographical description, including the antiquities, of our own country; it is of much less importance to the reader, to whom the respective articles belong; and of this the notes might have informed him. No disrespect would have been shewn to Camden by making this free use of him, for his works are still to be had separate, both in the original, and in translations. Had Mr. Gough proceeded on the plan of making the work his own, he would have found his pen more at liberty; he might have ex-

tended his information by the assistance of Dr. Campbell; and he would probably have comprized the whole in less compass.

As it is, though the style of the performance is not intitled to very great commendation, Camden certainly uses more easy familiar language in this modern translation, than through the medium of Bishop Gibson; and the additions furnished by the present editor, beside their intrinsic merit, are accompanied with a recommendation indispensable in all works that lay claim to confidence as historic authority: the author produces his vouchers for all that he relates; and what he affirms from his own knowledge, stands assuredly on equal ground of credibility. The maps are neat, and have the appearance of being correct; the plates of antiquities, including those described both by Camden and his editor, amount to above ninety, and are well executed: we wish we could add, that the references to them were always correct: but such errors are more probably chargeable on the engravers, than either on the author or the printer. The table of distances between cities and towns, might have been much improved, with no great trouble, by correction from Paterfon's Road-book.

We wish not to degrade the study of antiquities: but, when we consider the positive and extensive utility of such a table as that above mentioned, which would have been deemed inestimable, had it been found on an old marble, (and which, as it is given, ought to have been given in *measured*, instead of *computed* miles,) compared with many of the inscriptions here recorded, some of which, like that on the font at Bridekirk, (vol. iii. p. 183.) set all the powers of conjecture at defiance, we are sometimes tempted to regret that the thirst for antiquities, like Aaron's rod, is so strong in some men, as to swallow up every *modern* consideration. Might we be indulged in pausing for a moment, with this idea in our minds, we would add, that it seems strange, that while monuments of Roman architecture should have come down to us so correct, as to be accepted as models to copy for present use, and while our alphabet is derived from the same people, their inscriptions, in this country, should generally be so rude and barbarous, that those scrawled on our village sign-posts are better formed and more easily comprehended! The most obvious inference is, that the clearer an inscription is cut, the more attention does it claim; for as the love of fame has ever been congenial with man, it is more than probable, that those inscriptions which are most coarsely cut, and prove the most difficult to make out, should be those of the most vulgar and illiterate, and the most useless when understood. No one, perhaps, is more able to judge of the validity of this criterion of Roman antiquities,

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than Mr. Gough; if the freedom of our remarks may not have destroyed all amicable community of sentiment between us.

Recovering, then, from this digression, and having enabled our readers to form a general idea of this laborious and useful performance, we shall only add a few of those incidental and promiscuous remarks, that occurred on turning over the volumes.

There was ample cause of alarm for the credit of our country in sanctity, when by an error of the press *, in Camden's cautious mention of St. Ursula, her virgin companions are reduced from 11,000 to 1100, barely the tithe of the original number!—but what is this reduction to that of the editor, who, in his note, allows her only one solitary companion?

* The whole legend took its rise from an inscription, *Ursula & Undecimilla, virgines*; proper names being mistaken for numbers.

A person of scrupulous orthodoxy would have sunk this discovery in his own breast, and not have made such a drawback from the noble army of martyrs! By a scrutiny of such a nature, even the *Lives of the Saints*, in ten quartos, might shrink to an octavo volume.

We are pleased when Mr. G. gratifies us with descriptions of natural curiosities, and works of art, respecting which we sometimes wish he had been rather more explanatory; being inclined to think that such objects as the Giant's Causeway in Ireland, the similar productions at Staffa, the peculiar nature of soils and springs, the manufactures cultivated in different places, the stupendous undertakings to promote internal navigations, Edward's bridge at Ponty y pridd, the iron bridge at Colebrook-dale, with every other object, in short, which distinguishes one place from another, are at least as important as tracing the dubious vestiges of a military way, determining what legion occupied any particular station, or even discovering the name of the potter on the fragment of an urn! The editor briefly touches the former, but he is evidently more agreeably engaged in the latter; and allows his imagination more scope in such discussions than in those of a philosophical complexion. On this head, we wish it were possible to screen Mr. Camden from the harsh censure of his editor. In the description of the county of Fermanagh, in Ireland, Mr. Camden reports the tradition of the natives respecting the origin of Lough Erne, which tradition corresponds with the history of Sodom and Gomorrha. His editor is greatly displeased that he 'should so gravely deliver this foolish hearsay, about the current report of this lake having once been firm ground †;' and yet Mr. G. could afterward

* Vol. i. p. 7.

† Vol. iii. p. 607.

as gravely retail a much longer legend concerning St. Patrick's Purgatory *. It is not clear that Camden credited the report which he transcribed, and yet there is nothing so improbable in a lake having once been firm ground: but it seems as if neither pious tradition nor philosophical reasoning are agreeable to Mr. Gough: for after including the Bishop of Down in the censure of Camden, for his partiality to the Irish annals, he dismisses the subject in a very summary manner, which we think it best to deliver in his own words:—' It was formerly the fashion to account for any singular phœnomenon in this terraqueous globe by a general deluge; now it is the *ton* to philosophize them into volcanic eruptions. But Wisdom is justified in all her children; and we may, without satire, say with Cicero, that there was never an opinion so absurd which has not been patronized by some eminent philosopher †.' True: but it will not follow that absurd opinions are evidences of philosophical abilities.

Mr. G. might have executed his own task without depreciating his predecessors: but having fixed his charge of credulity on Camden, he extends the same charge to Bishop Gibson; yet however they may be liable to such imputations on other accounts, it is to their credit that the instances produced do not justify it. Under *Bedfordshire*, Mr. G. observes, ' on the Circumcision 1399, the very deep water near Bedford, which runs between the village of Sulliston and Harewood, suddenly stopped and parted, leaving its channel dry for three miles; which was interpreted by many to preface the division of the nation, and *their* revolt from the king. Dr. Childrey endeavours to account for this by a sudden frost. Bishop Gibson gravely tells us the same thing happened, as he was informed, January 18, or 28, 1648, and refers it to the king's death ‡.' Had the remarker been as gravely cautious as the churchman, the remark would not have appeared. His lordship closes the simple relation of these two reports by adding, " and as the first was looked upon to be a prognostic of the civil war that ensued, so may this be *as well* thought a prognostic of the death of King Charles the First §." His own opinion, whatever it might be, is artfully concealed: if his reader was weak enough to believe in omens, the Bishop was right; if wicked enough to laugh at them, still the reverend editor was not wrong. Mr. G. can relate some odd stories as gravely, and without any symptom of distrust: of a few that came under our eye, we shall only select one. After men-

* Vol. iii. p. 641.

† Id. p. 607.

‡ Vol. i. p. 326.

§ Gibson, 2d ed. vol. i. p. 336.

tioning the famous dropping well at Knarefborough, the author adds, 'it falls, however, short of that extraordinary spring at Clermont in Auvergne, whose lapidescent quality is so strong, that it turns *all its substance* into stone, and will change into a mass of stone, in the shape and size of the vessel it is put into: and Petrus John Faber reports, that they make bridges of it over its stream into their gardens, for by pumping water over timber placed on purpose, they have a complete stone bridge in twenty-four hours*.' The very circumstances of this wonderful story, so like an Arabian tale, supersede all occasion for remark, nor do we wish to proceed in this style; having nothing farther in view, than barely to illustrate an old proverb often quoted, which tells us, that if a man's house be made of glass, he should be cautious of flinging stones at his neighbours.

We have neither the leisure, the ability, nor the wish, to form a table of errata to Mr. Gough's edition of the *Britannia*. No work of that extent, can be exempt from erroneous information, press errors, and even sometimes errors in judgment. The correction of these must rest on the liberality of communication from the places to which they relate, which is not always to be had, nor to be implicitly believed when procured. Two or three slips, which we have casually noted in turning over the numerous pages of this voluminous publication, are at Mr. G.'s service, should he deem them worthy of his regard, when occasionally correcting for a new edition.

Vol. ii. p. 27. 2d col. the number of wards into which the city of London is divided, is said to be 26: but this is a mistake; the 26th ward, Bridge-without, is the borough of Southwark, a nominal sinecure appointment given to the senior alderman, or father of the city. In the same paragraph, the number of common councilmen is said to be 210: the true number is 236. How could these errors escape from a press in that city?

Page 114. 2d col. 'On the cliff by the sea †, stand some remains of St. Edmund's chapel, erected 1272, and near it stood a lighthouse, whose light, reflected from a lamp of oil against a combination of glasses, is *seen* seven leagues out at sea.' Is this lighthouse standing, or is it not? We rather think it is, reflectors being a modern improvement.

Page 234. Under *Lincolnshire*, the author makes an obvious and just remark: 'It has frequently been observed, as a very singular circumstance, that no other part of the county to the same extent, is furnished with such large and handsome parish

* Gough, vol. iii. p. 55.

† Hunstanton, Norfolk.

churches as are to be seen in this low part of it.' Mr. G. might have added,—where no stone was to be found: but, in the fens, the carriage of stone by water was more easy and cheap, than land carriage in the higher country. The ditches are very convenient roads for the fen-farmers of the present day.

Page 236. To the brief mention of Crowland bridge, said to be rarely passed, might be added, that it was never intended for horses, and scarcely for foot-passengers, who are supplied with more practicable bridges; it being very steep, and to be ascended by rude steps. Having three ways up to one centre, it was probably built rather to indulge a monkish conceit, than for general use.

Vol. iii. p. 137. The octagon chapel at Liverpool is quaintly mentioned as a place 'where God was served by a kind of half-compromise between the established church and presbyterianism.' This compromise, however, whether half or whole, was not lasting, for the building is now converted to other purposes.

Page 313. In the account of St. Giles's church at Edinburgh, it is said, 'The tower is oddly terminated by an imperial crown of arch-work, and containing certain unmeaning musical bells, played on by the hand.' Why more unmeaning than our English chimes? We have seen a different character of these bells, and of the execution on them.

Page 378. 'The first Earl of Rothes was George Lesley, son of Norman, the murderer of Cardinal Beaton, so created by James II.' This should be James VI.

Page 398. At Perth, the Tay is 'crossed by a handsome bridge of nine arches, the largest 76 feet wide, built on a plan of Mr. Smeaton. The old bridge had been ruined 1573, 1582, 1589, but completely 1621, after it had been in part rebuilt by Mylne.' Here seems to be a gross anachronism!

Page 436. In Ross shire, Mr. Gough says, on the authority of Mr. Knox, that 'there are remains of an ancient furnace, where, as appears by ancient date, cannon were cast, 1168.' Surely this is too early a date! being, if we mistake not, prior to the invention of gun-powder at least one hundred years.

Page 493. From this page we quote the following passage as a notable curiosity. In the county of Kerry is—'the great Skelig, a double-headed sharp high rock, on this coast; the sea is continually demolishing it. To the summit of the highest head, pilgrims used formerly to ascend with the utmost difficulty, and bestride a narrow fragment of the rock, projecting from its point over a raging sea 90 fathoms deep.' Truly, this must have been a most noble effort of pious heroism; and supposing the

the penitents to have good thick heads, and unacquainted with nervous weaknesses, it was much easier accomplished, and fully as effectual, as *padding* to the shrine of Thomas à Becket, or even to Jerusalem.

Page 630. *note.* ‘ Mr. Pennant is much mistaken in supposing that the little island of Staffa, whose greatest height is but 120 feet, contains any object equal to the bold promontory of Bengore. Neither are the best specimens of pillars at Staffa at all comparable to those of the Giant’s Causeway in neatness of form and singularity of articulators.’ At Staffa, however, the editor is of another opinion; for at p. 718, he remarks, ‘ The stone is a true basalt like the Giant’s Causeway, but in most respects superior to it in grandeur.’ All that can be said on such a collision of opinion is, that the present object strikes us more forcibly, than what is absent, and only recalled by memory.

It is no small recommendation of this work, that each volume is furnished with a full index to the subjects treated in it; so that, on the whole, though judgment may sometimes drop asleep under so weighty a task, the editor has fulfilled his engagements to the public, with honour to himself: particular allowances must always be made in large undertakings, on the principle laid down by a very eminent ‘ critic by profession,’

“ Whoever thinks a faultless piece to see,

“ Thinks what ne’er was, nor is, nor e’er shall be.”

ART. XVII. *Defences of Unitarianism for the Years 1788 and 1789.*

Containing Letters to Dr. Horsley, Lord Bishop of St. David’s, to the Rev. Mr. Barnard, the Rev. Dr. Knowles, and the Rev. Mr. Hawkins. By Joseph Priestley, LL. D. F. R. S. &c. &c. &c. 8vo. pp. 188. 3s. 6d. sewed. Johnson.

DR. PRIESTLEY here pays his customary periodical compliments to his antagonists in the Unitarian controversy. We shall briefly report some of the leading particulars of his replies and rejoinders.

The principal force of his battery is directed against the Bishop of St. David’s. On his Lordship’s design of “ destroying the Doctor’s credit, and the authority of his name, which the fame of certain lucky discoveries in the prosecution of physical experiments had set high in popular esteem, by proof of his incompetency in every branch of literature connected with his present subject,” Dr. P. remarks:

‘ This curious plan of your Lordship’s to destroy my reputation will probably bring to the minds of many of our readers the story of Cæsus. When he formed the design of making war upon Cyrus,

he sent to consult the oracle of Apollo at Delphi; and the answer he received was, that, if he engaged in that war, he would overturn a great empire. He did so, and an empire was overturned; but that empire was *his own*. This, my Lord, would apply to your Lordship, if that could be said to be *overturned*, which was never *established*.

‘ Had your Lordship reflected ever so little on the history of literature, you must have perceived that no such plan as this ever has succeeded, nor is it possible, in the nature of things, that it ever should. No work of *man*, especially one of an historical kind, and of any considerable extent, ever was free from imperfections; and therefore, upon your principle, the credit of no historical work whatever could stand; and yet there are many works of this kind in the highest reputation, with far more acknowledged imperfections than you have pretended to discover in mine; not to say that you have been completely foiled in all your attempts to discover any error, of the least consequence to my main argument. Would it destroy the credit of the late Dr. Johnson with respect to his knowledge of the English language, to point out faults in his *style*, of which many might be found? Was Newton no philosopher, because he made a mistake in one of his experiments; or no mathematician, because he is said to have committed an error in one of the demonstrations of his *Principia*?—

‘ On the subject of my philosophical discoveries I shall not make any defence; for *fortunate*, no doubt, I have been, as I have always readily confessed. But every philosopher knows, that a series of success of twenty years continuance could not be wholly *fortuitous*; and some praise is always due to *activity* in any useful pursuit.’

To the charge of having produced few, if any, arguments, excepting what are found in the writings of Zuicker or Episcopius, Dr. P. answers, that, after applying, without success, to his Lordship, by means of a common friend, for the loan of Zuicker, which he had never seen, he procured it from a learned correspondent, and found Zuicker's opinions so different from his own, that he is confident the Bishop had never read the work. The phrase, *coming in the flesh*, the Doctor still maintains to denote no more than that Christ was come in a *real* body, in opposition to the notion of the Gnostics, that he had not real flesh. With respect to the meaning of the word *Idiota*, which Tertullian applies to the *major pars credentium*, to prove that its more proper sense is *unlearned*, he quotes the authority of Bentley, who allows no other synonymes than *illiteratus*, *indoctus*, *rudis*. Bishop Horsley having quoted a passage from Irenæus, (overlooked by Dr. P.) in which the Ebionites are called heretics, the Doctor refers to Jerom to prove, that they were only deemed heretics on account of their adherence to the Mosaic institution. The Bishop's explanation of the orthodox doctrine concerning the second Person in the Trinity, he censures as contrary to the general language of
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the Fathers before the Council of Nice, and as furnishing a source of multiplication of divine persons *in infinitum*. In opposition to the notion, that a church of Trinitarian Jews existed at Jerusalem subsequent to the time of Adrian, Dr. P. insists on the express authority of Origen; vindicates that father from the charge of wilful falsehood; and offers several considerations to invalidate the opposite testimony of Epiphanius. After a free censure of his Lordship's conduct with respect to the Dissenters, he challenges him to 'come forth with the full projection of all his energies,' and, if possible, overwhelm him at once.

The controversialist's next course of letters are addressed to Mr. Barnard, a clergyman of the Roman Catholic persuasion. This opponent having expressed his surprize that Dr. P., a Protestant, should have recourse to such guides as the Fathers, in settling his opinions, Dr. P. thus explains his conduct:

'Christians are not agreed in the interpretation of *scripture language*; but as all men are agreed with respect to the nature of *historical evidence*, I thought that we might perhaps better determine by history what was the faith of Christians in early times, independently of any aid from the scriptures; and it appeared to be no unnatural presumption, that whatever *that* should appear to be, such was the doctrine of the apostles, from whom their faith was derived; and that by this means we should be possessed of a pretty good guide for discovering the true sense of the scriptures.'

The chief point maintained in these letters, is, that the orthodoxy of the present day differs essentially from that of the Anti-Nicene Fathers.

Dr. Knowles is dismissed by Dr. P. with a few brief remarks on the inconclusiveness of his reasonings, and the insufficiency of his authorities.

The principal subjects, on which he addresses Mr. Hawkins, are the nature of subscription, the grounds of dissent, and the explanation given by Mr. H. of the doctrine of the Trinity, under the notion of *distinctions in the Godhead*. On each of these topics, Dr. P. suggests many just and important considerations; for which, however, we must refer our readers to the work itself.

Dr. Priestley seems willing to suppose, that the Unitarian controversy is now come to an issue. Perhaps it is true, that the subject is exhausted: but it by no means follows, that the point is settled. Uniformity of opinion, on matters which depend on ancient testimony, none but the most sanguine polemic will ever expect.

ART. XVIII. *Introduction to the Knowledge of Germany.* 8vo. pp. 232. 4s. Boards. Hookham. 1789.

THIS work, as stated in the title page, contains inquiries into the disposition and manners, peculiar habits and customs, of the Germans, a view of their religion, literature, and governments, with anecdotes of their several courts, and a variety of other researches, tending to afford a complete idea of that country. In the compass of a small volume, the author cannot be supposed to have done much justice to such an extensive subject. The performance, indeed, is little more than a selection from the publications of a few modern travellers; some of whom were little better acquainted with Germany than himself. This introduction, however, is agreeably written; and may be useful to those readers, who have not leisure to peruse descriptions more ample, and more satisfactory.

As a specimen of the work, we shall insert the account given of the Austrians; a people who have lately been, and are likely to continue, the objects of general attention:

‘ The pride of some nations, who deem themselves preferable to others, and equal to the most illustrious, has no unsolid foundations. Though vain glory deserves rebuke, and modesty becomes nations as well as individuals, yet when famous names are cited, and celebrated achievements and transactions produced in support of such pretensions, the world is ready enough to excuse a little excess of boasting and presumption. But when a people, in no wise remarkable for those conspicuous qualities which exalt some nations so much above others, have the absurd confidence to aspire at the highest degree of renown, and to believe themselves respectable beyond all others, then, indeed, they fully authorise the severest censure of their impertinence.

‘ Such is precisely the case of the Austrians, whose arrogance in this particular is unsufferable; and who, with all their haughtiness, have no other right to the pre-eminence they claim than that of a multitude of sonorous titles, with which the bearers are more elevated here than in any other country in Europe. They seem absolutely to forget by what means titles are often, or rather usually, procured here as well as elsewhere, and on whom and from what motives they are commonly bestowed. Provided they can be obtained, they think themselves justifiable in the opinion they immediately assume of their personal merit and importance, and in undervaluing all who are not distinguished by some nominal decoration. Though such infatuation is not unknown in other European courts, it reigns with double force at the imperial, where an untitled man is a being inadmissible among the great, and cannot challenge the appellation of a person of fashion.

‘ Hence it is the people of Austria look with so much contempt on those foreigners, who are announced among them as persons of great birth and rank in their own country, and yet possess

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no titles: the English especially, who, of all people, next to the Dutch, are least known by such badges of imaginary honours, are viewed with the more surprize, as their opulence enables them to vie in figure and expence with individuals of the very first consequence at that, as well as every other court.

'The chief grandeur of the Austrian people of high rank consists in the sumptuousness, or rather extravagance, which they affect to display in their tables, equipages, and retinue. In this they are faithfully copied by the inferior classes of nobility, as they stile at Vienna those families, whose exaltation is of a recent date, or those persons whose dignities are only official.

'Such are in general the notions and manners of those who compose the genteel part of society in Austria.'—

'Some individuals of great merit are undoubtedly not wanting in so large a capital; but 'tis a perplexing task to find them out in the crouds of insipid characters that surround and obstruct, in a manner, the access to them. Not to forget, that no small weight of recommendation, and personal importance, is too often requisite in order to procure an introduction to their acquaintance.'

This last observation is not, in our apprehension, well founded. All travellers know, and the writer of the present article has experienced, that there is no court in Europe, where the great are of so easy access, as at the court of Vienna. In all parts of the world, men of distinguished merit will generally feel the necessity of keeping somewhat on the reserve; because their leisure and tranquillity would otherwise be at the mercy of every intruder: but this reserve is not, surely, more remarkable at Vienna, than in other capital cities, where the multitude of strangers, and variety of avocations, make men more sensible of the value of their time, and more unwilling to squander it away, on all, indiscriminately, who may desire their acquaintance.

The form of this work, (a regular series of chapters,) is worthy of being imitated by our modern travellers; who, by adopting, sometimes the style of letters, and sometimes that of romance, load their performances with a variety of matter, altogether uninteresting to those who wish only for information respecting foreign countries.

ART. XIX. *A View of the present State of Derbyshire*; with an Account of its most remarkable Antiquities; illustrated by an accurate Map and Plates. In two Volumes. By James Pilkington. 8vo. pp. 496 and 464. 13s. Boards. Johnon. 1789.

OF books like the present, it is not always easy to ascertain the value. Treating on a variety of subjects, and addressing a variety of readers, they must necessarily give disgust

to some, while they are delighting others. To please every one, is, indeed, hopeless. The minute attention and perfecting industry, with which the antiquary traces the characters of a mutilated inscription, appear little better than time mis-employed, to him, whose eyes are engaged in ranging over the beauties of nature. The genealogist, who toils to complete a pedigree, looks with contempt on the labours of the enquirer into the families of plants; and, in his turn, is derided by the natural philosopher. The collector of butterflies, of birds, or of fossils, the manufacturer, the farmer, the chemist, each has his favourite study, to which he demands a preference to be given; and to complete the list, that which is written for the learned, is too abstruse for the ignorant; and that which instructs the ignorant, is too superficial for the learned.

With all due allowances, then, for the author who endeavours to accommodate such different tastes, we proceed in our examination of Mr. Pilkington's work.

The first chapter treats of the situation, boundaries, figure, extent, and general surface of the country. We here meet with pleasing descriptions of Castleton-valley, Matlock-dale, Monfal-dale, and Dove-dale: but as they contain nothing more than what has frequently appeared in our pages, we need not extract any part of them.

In the second chapter, Mr. P. gives an account of the atmosphere and climate of Derbyshire. In the northern parts of the county, rain falls in great abundance, exceeding, by nearly one-third, the quantity at Lyndon and London: the violence of its fall is surprising.

‘ I was more especially struck in one of my excursions with observing the effects of such heavy showers near Lea Wood at a small distance from Crich. The extent of the ground, on which the rain fell, is about ten acres. But having a general descent towards one particular spot, the water swelling into a large and strong torrent here broke the side of the hill, carried down with it a prodigious quantity of soil and stones, and even tore up a large tree by the roots. I believe, that rain falling upon so small a surface seldom or never produces such violent effects in low and level countries.’

The temperature of the air is not accurately determined: the thermometer has not, however, for the last 12 years, stood below 5 degrees, nor above 85. In the Peak, the air is clear and transparent: its coldness here causes a very backward state of vegetation. ‘ Some kinds of grain will not grow, at least not ripen at all, excepting in the deepest vallies; and those which are usually sown, are seldom ready to cut till the near approach of winter.’ The inhabitants of the Peak are generally healthy: an account is given, from Mr. Prosser, of the

Bronchocele, or Derbyshire-neck: 'This disease (adds Mr. Pilkington) is not peculiar to the Peak, but is observed as far south as the town of Derby.'

In the third chapter, the author inquires into the 'subterraneous geography' of the country. He treats of this under the general heads of lime-stone, coal, and grit-stone land: of which the latter is of the greatest extent. Beside these three divisions, there is a considerable part of Derbyshire, in which no beds of stone of any kind are to be found near the surface. The strata, or measures, as they are called, in these several lands, are next considered, with regard to their arrangement, thickness, quality, and position. Mr. P. also inquires into the manner or law of their declination, or dipping; and the fractures in them, by which cliffs and chasms are formed in the earth. Of these immense caverns, the most remarkable are *Peak's Hole*, *Pool's Hole*, and *Elden Hole*, the extent and nature of which are here accurately traced, and well described. We pass them over, in order to give our readers an account of a long series of clefts and caverns which have been discovered between *Peak's Hole* and *Elden Hole*:

'The entrance into these caverns and subterraneous passages is about four or five hundred yards west of Peak's Hole. It is by means of a shaft fifty yards deep, which was sunk about 30 years ago with a view of pursuing a vein of lead ore. At the bottom, a small passage formed by the hand, and fourteen yards long, leads to a cavern, in height about ten yards, and in diameter fourteen. When the miner first broke into it, it appeared beautiful beyond description. Upon introducing his candle through the hole, which he had made, he was struck with astonishment. But when he entered the cavern, it in beauty exceeded his highest expectations. The roof and sides were covered with water icle, almost as white as snow. But now it is in a great measure stripped of this ornament by those who have passed through it. On the south side, a narrow passage opens fourteen yards long. It leads to another cavern, which from the entrance extends south east, and is about ten yards high and forty wide. In the middle a shaft has been sunk which is about eight yards deep. This brings you into a cavern about twelve yards in height. On one side of it is a small natural passage about fifty yards in length, which leads to a chasm in the rock sixteen yards deep and three yards wide. The descent into it is by means of a chain. About four yards from the bottom of the chasm is another opening in the rock about six yards in depth. Eight yards to the south of the place, where you alight, you descend again about twelve yards, and at the same distance directly forwards come into a cavern nearly round. Its height is twelve yards, and diameter eight. From hence you enter a very narrow and low passage, in which you are obliged to proceed upon your hands and knees. It was at first formed by blasting a chink in the rock. It runs in a serpentine manner to the distance of two hundred and fifty

fifty yards, though in a straight line it would not measure quite half that length. At the extremity of this passage you drop into a cavern, almost circular, sixteen yards in height, and five in width. In this cavern two natural passages open in different directions. That, into which you enter, is an hundred and twenty yards long, and two feet high; and at the end you discover another about an hundred and fifty long, six feet high, and two wide. This brings you to a deep gulph in the level, which has been driven from a place, called the Winiards.

'In exploring the above subterraneous passages and caverns, a vein of lead ore was discovered in the situation, at which we are now arrived. But the pursuit of it being interrupted by the quantity of water in its neighbourhood, to remedy this inconvenience, a level was driven from the foot of the hill at the Winiards, which is now carried to the distance of more than half a mile. When you have proceeded about two-thirds of the way, you come to the gulph already mentioned, which, when first observed, was thought to be unfathomable. The surface of the water in it was then about two yards below that in the level, but this being turned into it, has raised it to the same height with itself. What is the exact depth of this gulph is not known; but, at the time I received my information, it was not filled up, though all the rock had been thrown in which had been blasted for the purpose of extending the level beyond this situation.

'Near this place the level is crossed by a strong current of water, which, excepting where the descent is considerable, is two feet deep, and three feet wide. It runs from west to east, and nearly in a strait line from Elden Hole to the cavern at Castleton. The course of the stream has been followed about a quarter of a mile in each direction. The persons, who undertook to explore it, were stoppt in their progress toward Castleton by the great depth of the water. The obstacle, which they met in proceeding the contrary way, was a natural flood-gate in the rock. Could they have gone farther, it is highly probable, that they would soon have reached Elden Hole. Those who are well acquainted with the relative situation of both places, have computed the distance to be only about 400 or 500 yards. It has been supposed, with great appearance of reason, that the current of water which crosses the level, is the same with that which disappears at Perry-foot, and rises again at a small distance below the mouth of the cavern at Castleton. If it runs in a direct line between these two places, it must, in its course, pass very near to, or immediately under, Elden Hole. From this circumstance in conjunction with some others, which have been noticed, it seems reasonable to conclude, that by the removal of a few obstacles, a general communication might be opened between Elden Hole, the cavern at Castleton, the level at Winiards, and the long series of caverns which have been described.'

The fourth chapter treats of mines and ores, with the method of working each; and first, the ancient and present state of the lead mines are investigated. In this part of his subject,
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the author confesses his obligations to Peter Nightingale, of Lea, Esq. From a pig of lead in the possession of this gentleman, and which bears the name of *Hadrian* on it, Mr. P. supposes that these mines were worked by the Romans in the time of that emperor; and that they have been worked ever since, may, he thinks, be proved with nearly the same clearness and satisfaction. We cannot enter into this discussion, nor into the long and, in our opinion, tedious history which accompanies and follows it.

The quantity of lead ore in Derbyshire, is very large: it has been discovered in different quantities, in all that extensive tract of country, where lime-stone is situated. It is, however, found in the greatest abundance, about ten miles to the north and south of the river Wye.

The laws and regulations of the mines are next considered.

An account is annexed of the method of working the mines, and the annual produce of the whole is calculated. This 'may be computed, on an average, at between five and six thousand tons.'—A single mine at Ashover, from the year 1758 to 1783, produced 1511 tons annually on an average. Still Mr. Pilkington is doubtful whether the proprietors of the lead mines in Derbyshire, considered as a collective body, really derive benefit from their pursuits.

The next section contains an account of the iron ore, which is found in still greater abundance than the ore of lead. The methods of finding and of working it are explained. The annual quantity of iron produced in the country, at present amounts to about 5600 tons.

In treating of the calamine mines and works, the author states the quantity annually collected at 500 tons. In this he materially differs from Dr. Watson, who estimates it at 1500 tons.

The ore of copper is found in very small quantity.

Coal exists in great abundance. One almost uninterrupted bed extends through the large tract of clay-stone land on the eastern borders of the county.

Plaster-stone is now principally collected at Chellaston, and is chiefly used at the Staffordshire potteries, for moulds, &c. It is, likewise, used for floors in buildings. The quantity annually raised at Chellaston is about 800 tons, of which 500 are sent into Staffordshire.

The fifth chapter treats of fossils found in Derbyshire; by giving a catalogue of which, the author hopes to gratify those whose taste leads them to mineralogical pursuits. He adopts no systematic arrangements, but describes them under the general heads of native and extraneous fossils.

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196 *Pilkington's View of the present State of Derbyshire.*

'The principal merit of this catalogue,' to use Mr. Pilkington's own words, 'is, that it is an authentic list, not copied from the works of other writers. Many of the specimens mentioned have come under my own inspection, chiefly in the collection of a gentleman, who resided four years in this county for the purpose of examining its mines and fossil productions.'

In the sixth chapter, we have an account of medicinal waters and baths. 'It may be deserving of notice, that the mineral waters of Derbyshire of a chalybeate and sulphureous nature, arise in beds of shale; and from this circumstance it seems probable, that they derive their impregnation from this substance.' The warm springs likewise appear at the surface, near the beds of shale.

A minute history is here given of the springs at Buxton and Matlock, together with the several analyses of these waters, as made by Dr. Percival, Dr. Higgins, and Dr. Pearson: but the most curious part of this chapter, is a letter from Dr. Darwin of Derby, in which he investigates the causes of the heat in the Buxton and Matlock waters. The result of his reasoning, which certainly is ingenious, though it may not be convincing, is, that these warm springs do not acquire their heat, as has been asserted, from the chemical decomposition of pyrites: but that this water is raised in vapour by subterraneous fires deep in the earth; and that this vapour is condensed under the surface of the mountains, in the vicinity of the springs.

In the next section, the courses of the rivers in Derbyshire are traced; with an account, likewise, of the navigable canals.

Chapter VII. Soil, agriculture, and produce.

The most common soil in Derbyshire, is a reddish clay or marl. A different soil prevails throughout that part of the country where coal is found: it is a clay of various colours, black, grey, brown, and yellow, but principally the last. Respecting the cultivation of the county, it appears that a larger proportion of land is applied to the purposes of the dairy and to grazing, than to the growth of corn. The produce of barley, however, is large: about 5000 quarters are annually carried into and consumed in the counties of Stafford, Chester, and Lancaster.

An experiment is related, in which the effect of urine, as a manure, was tried; and the produce was found superior to that from dung, &c. in the proportion of two to one.

Improvements in husbandry are not, however, to be much expected from the Derbyshire farmers; who, in fact, have not yet availed themselves of many advantageous practices among their neighbours; for instance, the use of the hoe in turnip fields, the *setting* of wheat, and the cultivation of turnip-rooted

rooted cabbages, and other useful plants. Some farmers also retain strong prejudices against the Norfolk and double-furrowed ploughs.

In this chapter, we meet with a section, as it is called, concerning animals. These are similar to what are found in the neighbouring counties. The cows are, in general, large and handsome. 'Several gentlemen have lately taken considerable pains to improve the breed of cattle in this county. And it may be justly questioned, whether any other district in England of the same extent can furnish so large a number of cows, equally distinguished by their beautiful shape. In proof of their great value and excellence, some have been sold at so high a price as 100*l.* each.'—The sheep in the middle part of the county weigh from 20*lb.* to 30*lb.* per quarter: in the High Peak, from 14*lb.* to 17*lb.*

The eighth chapter contains a catalogue of some plants growing spontaneously in Derbyshire. The author's principal intention, in this part of his work, is to point out the situation of the plants, so that they may be found by any one who employs himself in their search: no botanical description is here given: but their uses in medicine, in the arts, and in food, are enumerated. With regard to the arrangement of the plants, Mr. P. has chiefly followed Mr. Hudson and Dr. Withering. From the latter, indeed, he has borrowed the chief of his information on this subject. We shall give one extract concerning an oak in Kedleston park, which is esteemed the most perfect tree in that part of the kingdom:

'It is calculated to be about 80 feet in height of good timber. Mr. Haywood of Duffield, a considerable dealer in timber, by whom I have been favoured with this calculation, divides the tree into two lengths. The first he supposes to be 45 feet by 51 inches square, and to contain 812 cubic feet. The second length he estimates 35 feet by 29 inches square, and to contain 204 cubic feet. The whole tree, exclusive of the branches, therefore amounts to 25½ tons of timber measure, or 33 tons, 26 feet neat.—There are other oaks in England, which exceed this in circumference near the ground, and which perhaps contain the same quantity of timber, but I believe there are very few, if any, which rise to equal height with so much regularity. Its beauty has however been in a small degree injured by the wind, which has broken off one or two of its largest branches.—Mr. Haywood values this tree, if sound, at 100*l.* and without ascertaining this point, he thinks it worth 80*l.*'

The ninth and last chapter in the first volume, treats of birds; among which the eagle is considered only as an occasional visitant in Derbyshire.

The contents of the second volume are divided into two chapters. The first treats of the ancient and modern state of Derbyshire.

After

198 *Pilkington's View of the present State of Derbyshire.*

After bringing forward, from Mr. Pegge, some undoubted proofs of the Romans having inhabited Derbyshire; and after having traced the course of two Roman roads; the author gives the general division of the county into six hundreds, containing about 440 hamlets.

Respecting the state of population, we are told, that,

‘ The result of the enquiries which I have made, is, that the present number of houses in Derbyshire is 25,206, and of inhabitants 124,465. This account was taken at different places at different times; but in none at a greater distance than seven years from each other.

‘ It may be expected, that population is not in the same flourishing state throughout the whole county. In that part of it where the business of the lead mines is carried on, it is supposed by some, that the number of inhabitants is smaller than it was 50 years ago. But even in these situations population is now much revived; and in other places it is considerably greater than it ever was at any former period.’

The manufactures carried on in Derbyshire, are various and extensive:

‘ It partakes with Nottinghamshire and Leicestershire in the manufacture of stockings, with Yorkshire in the manufactures of iron, and woollen cloth, and with Lancashire in the manufacture of cotton. The business done in these different branches is not carried on to so great extent as in these neighbouring counties. But the manufacture of silk in it is much greater than in any of them. There are very few, if any towns in England, in which there is so large a number of machines employed as in Derby, for preparing this article for the manufactures in which it is generally used.’

On the customs and manners of the inhabitants, little is advanced. We learn, however, that the behaviour of the lower people, which was peculiarly rude, has been greatly amended by the establishment of Sunday schools.

In the second chapter, the author takes a view of each particular town, village, &c. throughout the county. To this end, he follows the ecclesiastical division of it into deaneries. He here traces the boundaries of parishes, and gives the value of each living, as marked in the king's books; together with the names of the patrons, &c. Every village or hamlet is noticed; and he inquires into the state of their population and manufactures. Great pains have been bestowed in investigating the history of religious houses, and in ascertaining their endowments. The antiquary will also find a respectable display of knowledge concerning ancient monuments. Each castle, or seat, of any note in the county, is described; and the genealogy of its owner is most industriously, and often tediously, traced: but for these, and many other miscellaneous matters, we must refer those who wish to be informed, to the volume itself.

On

On the whole, Mr. Pilkington has presented us with an useful work, which must have cost much labour. That something might be added with advantage, and much rejected without injury, cannot, in our opinion, be denied: but probably, to recur to what was observed toward the beginning of the article, what we should dismiss, would, by many, be reluctantly yielded; and what we should add, might, by as many, be unthankfully received.

☞ The Society for the Encouragement of Arts, Manufactures, and Commerce, have adjudged the reward of (if we are not mistaken) twenty-five guineas, for the performance to which the foregoing article relates.

ART. XX. *Report of the Committee of the Highland Society of Scotland*, to whom the Subject of Shetland Wool was referred. With an Appendix, containing some Papers, drawn up by Sir John Sinclair, and Dr. Anderson, in reference to the said Report. 8vo. pp. 81. 2s. Cadell. 1790.

THE first sentiment that occurred to us on reading the title of this report, was, that common humanity is peculiarly interested in promoting any species of cultivation or manufacture, that might meliorate the adverse circumstances of those who inhabit the remote northerly extremities of the British dependencies: but a perusal of the report extended our views from the natives of the Scottish isles, to the British nation at large; and it is our decided opinion, that a more interesting publication than the present is not often submitted to the eye of the public.

It appears from this report, that Shetland is possessed of at least 100,000 sheep, whose fleeces do not produce above a pound and a half of wool each, not worth, at present, above sixpence *per* pound; whereas the finest wool might fetch five shillings. It is declared by the committee,

‘ That there are two kinds of sheep producing fine wool to be found in these islands: One, known by the name of the *kindly sheep*, whose whole body almost is covered with it; another, whose wool is fine about the neck only, and other particular parts of the body. The colour of the fine wool also varies, sometimes being of a pure white, which is supposed to be the softest and most silky, at other times of a light grey, sometimes of a black, and sometimes of a russet colour.

‘ The sheep producing this wool are of a breed, which, for the sake of distinction, might be called the *beaver sheep*; for, like that animal, many of them have long hairs growing amongst the wool, which cover and shelter it; and the wool is a species of fine fur resembling

sembling down, which grows in some measure under the protection of the hair with which the animal is covered.

Your Committee understand that the sheep producing this fine wool are of the hardiest nature; are never housed nor kept in any particular pasture; and that in the winter season they are often so pinched for food, that many of them are obliged to feed upon the sea-ware driven upon the shore. It is observed, however, that the healthiest sheep are those which live constantly upon the hills, and never touch the sea-ware.

Lastly, It appears that the Shetland sheep are never clipt or shorn, but that, about the beginning of June, the wool is pulled off (which is done without the smallest pain or injury to the animal), leaving the long hairs already mentioned, which shelter the young wool, and contribute to keep the animal warm and comfortable, at a season of the year when cold and piercing winds may occasionally be expected in so northern a latitude.'

The immediate scheme in view is, (as these fine-wooled sheep, from improper, as well as unheeded mixtures of breed, are nearly extinct,) to select and cultivate the best, and extend the breed among the Orkney and Hebride islands, where they might multiply, secure from mixture; which cannot be so effectually done, where various species of sheep, in contiguous situations, are occasionally liable to breaches of modest decorum.

Dr. Anderson, who has distinguished himself so much by his ingenious communications to the public on subjects of agriculture, &c. has proved a most able assistant to the committee who have entered on this important business. Among the papers subjoined to the report, we particularly remark the memorial, No. IV. as a curious and useful research into British antiquities. The Doctor there proves, from indisputable records, that from the earliest times, down to the reign of Queen Elizabeth, the wool of Great Britain was not only greatly superior to that of Spain, but was accounted the finest in the universe; and that even in the time of the Romans, a manufacture of woollen cloths was established at Winchester, for the use of the emperors. He attributes our total loss of this momentous pre-eminence, to a system of legislation over the commerce of wool, that took place soon after the days of James I. extremely different from what had been before followed in this country. The exportation of wool had, till then, been permitted, under certain and occasional regulations: but since the time of Charles II. it has been totally prohibited, under the severest penalties. This check, however the fact may stagger the advocates for it, has, according to this clear-sighted examiner, driven the wool-grower from his former attention to the quality of the fleece, to that of the value of the carcase.—It is no more than a due execution of our office, to recommend this

this curious memorial, which, to have its due influence on the reader's mind, must be perused at large, to the attentive consideration of the public.

As in northern latitudes sheep are exposed to great distress in deep snows, the paper, No. VII. explains the use of what is called the snow-plough, to clear grafs and turnips, at such seasons, so as to be accessible to the sheep; and also to render the roads passable.

FOREIGN LITERATURE.

ART. XXI. *Nouvelles Experiences et Observations sur divers Objets de Physique, &c. i. e.* New Experiments and Observations on various Branches of Natural Philosophy. By J. INGENHOUSZ, Aulic Councillor, Physician to his Imperial Majesty, Fellow of the Royal Society, &c. &c. &c. Vol. II. Large Octavo. pp. 574. Paris. 1789.

THE celebrity of M. INGENHOUSZ, so justly acquired, and the light which his former publications have diffused over some parts of natural philosophy, that had lain unexplored, are sufficient guarantees for the acceptance of this present collection of observations, which the philosophic world have been long expecting with a degree of impatience. The author informs us, in his preface, that this work is to be considered as a continuation of that translated from the German into the French language, under the title of *Mélange de Physique & de Médecine*; although by an unfortunate blunder, or rather, as it appears, by the officiousness of the printer in his absence, a new title is prefixed: which circumstance has prevented his adding such articles as were purely medical. Some articles of its contents also correspond with the treatise published several years ago, under the title of *Experiments on Vegetables*; of which an ample account has been given in our 62d volume, p. 345.

The publication before us is rich in materials. It contains new observations on vegetables; airs, electricity, chemistry, mineralogy, &c. &c. which are all treated with the spirit of observation that characterizes a genuine philosopher. As a minute review of each article would be impracticable, we shall select such specimens as promise to be most acceptable to our philosophic readers; and content ourselves with announcing the sentiments of M. INGENHOUSZ on the other subjects.

The work commences with a small essay on the use of microscopes; in which the author, after expatiating on the extreme difficulty attending the examination of animalcula in a fluid medium, arising from the refraction of light, and the

evaporation of the fluid, recommends, as the best expedient, placing a small thin lamella of glass on the drop to be examined; which renders its surface more uniform, and retards evaporation. Trifling as this circumstance may seem, the experience of this philosopher testifies its great utility.

The first memoir contains a minute examination of that green matter observable on the surface of stagnated water. This was first noticed by Dr. Priestley, in the 4th volume of his *Observations on Air*; and in consequence of his discoveries, it has been a doctrine generally received, that in common water, and particularly in *spring* water, exposed to the sun, a green substance is formed, which is a copious source of vital or dephlogisticated air. The Doctor, however, entertained the idea, that this substance belonged neither to the vegetable nor to the animal kingdom, but that it was *sui generis*, a *filmy matter* not organized, deriving its particular colour from exposure to the sun. This unlucky idea not only prevented the Doctor from making such further observations as might have terminated in a discovery, the honour of which was referred for another, but it led him to doubt concerning the truth of his own theory, that vegetables have the power to correct polluted air: for he perceived that vital air continued to be generated in a vessel of water after the plant had been taken out: supposing that this filmy sediment neither partook of animal nor of vegetable nature, and perceiving that it was a plentiful source of vital air, he began to doubt whether the generation of vital air could be ascribed to *vegetables*; or rather, he decided in the negative. M. INGENHOUSZ observes, that after having taken infinite pains, for the space of three successive years, to investigate the nature of this substance, he was convinced that Dr. Priestley had examined it only when it was in an *advanced* state. If he had traced its progress from its origin, and attentively followed it in all its surprising changes, which gradually take place, he would probably have entertained very different ideas of its nature; and 'I have reason to think, (the author says,) that the Doctor would not have hesitated to place it in the class of beings pertaining to the *animal* system. Nay, he would have been induced to conclude, that it passes gradually from the animal to the vegetable kingdom, without totally forsaking all the properties of its primitive nature; and if he had continued his observations, as I have done, for several years, he would have been still more astonished to behold this substance, after having entered into that class of productions which are hitherto supposed to belong to the vegetable kingdom, again manifest indications of animal life.'

To prove these facts, is the object of the first memoir: twelve sections are devoted to a minute investigation of this curious subject, and to establish the doctrine on a firm and solid basis.

M. INGENHOUSZ procured this matter, in the manner pointed out by Dr. Priestley. Bell-glasses, filled with spring-water, were inverted on a dish, and exposed to the sun; other vessels were exposed to the sun without being covered. The progress of appearances we will relate in a translation of his own words:

Some days after exposure to the sun, and after a great number of air bubbles have arisen from the bottom and sides of the vessels, we shall perceive that a greenish crust is forming. By applying a microscope to the external surface of the vessel, (a compound microscope is preferable, on account of the largeness of its field,) infinite multitudes of extremely minute and greenish particles will be perceived, of a round or oval form, attached to the internal surface of the vessel, particularly toward the bottom. Sometimes the greatest number will, at the beginning, be found in the upper region. These particles are more clearly viewed, by detaching some of them with the point of a knife, and placing them in a piece of flat glass, within the focus of the microscope. Sometimes I have suspended slips of glass, by means of threads fastened to a piece of cork, within the vessels; at other times I have placed them at the bottom, in order to view the bodies without disturbing their arrangement. These corpuscles will now discover themselves to be indubitably *insects*, very similar to each other, most of them round or oval, or approaching to these forms, and enveloped in a glairy and transparent film. Some are manifestly endowed with motion, and pass with ease through the water that adheres to the slip of glass; others are seen to pass through the whole body of water. The perfect resemblance between these insects, which give unequivocal signs of life, and those motionless corpuscles that cleave to the sides of the glass, scarcely leave a doubt that they are the same, and that the latter are rendered motionless, by being glued or entangled in the glairy film. Each of these insects, viewed separately, appears slightly tinged with green: but when they are accumulated, their verdure becomes more manifest. Among the insects adherent to the glass, a large quantity of hard, transparent, angular bodies, with irregular surfaces, are found. They resemble the crystallization of saline substances, or stoney concretions. These are larger than the insects, and are more or less numerous, according to the particular nature of the water that has been employed. These insects multiply perpetually, and attach themselves, in succession, to the bottom and sides of the vessel; so that, in the space of a few weeks, the crust generally becomes of a fine green, particularly toward the bottom of the vessel, feels glutinous to the touch, and is of a considerable thickness. From every part of this crust, small bubbles of air are seen to arise, as long as the vessel remains exposed to the sun. In the shade, and during the night, few or none

are formed. The production of this air increases while the green crust is forming: but afterward it gradually diminishes. If the vessel be suffered to remain exposed to the heat of the sun, without fresh water being added, the crust becomes yellow, and afterward of an orange colour, particularly toward the upper surface. If the water be renewed when the production of air is considerably diminished, it is reproduced in great abundance; and thus by occasionally renewing the water, large quantities of the most pure dephlogisticated air may be obtained from the vessel.

‘ If this crust be examined at the end of some weeks, when it has acquired a degree of thickness and consistence, when it is mucous to the touch, green, and for the most part transparent, without being very firm, the microscope will represent it precisely in the state in which Dr. Priestley has described it, in his fourth volume, printed in 1779, p. 342. for it now appears a *filmy* matter, become green by exposure to the sun; nor are there any traces of organization. These green corpuscles, which were distinctly visible at the first period of their existence, are so accumulated on each other, and perhaps so changed in their organization, that the most attentive observer will scarcely be able to trace their primitive form, if he has not followed them step by step, in all the changes through which they have gradually passed. If this green crust be examined some weeks later, when it has acquired a greater degree of firmness, it will be found that the metamorphosis has been in succession. The whole has put on the appearance of a confused mass, and of a green gelatinous substance dried: but if this be broken, and the edges be examined with a good microscope, the original green corpuscles will re-appear, enveloped in a glairy matter, which is interlaced with transparent fibres, resembling capillary tubes of colourless glass. These fibres possess obvious motion; they incline to each other, recede to their former position, twist round each other, and disengage themselves again. These movements are repeated at regular intervals. These observations require considerable patience, which will convince the observer, that the moving fibres are substances distinct from the shining matter; and when viewed at the instant of their greatest vigour, they appear like animalcula in the form of eels, as lively as those which the Abbé Fontana found in the cheese which had the disease termed by Linné, *granum abbreviatum*. They somewhat resemble, also, the eels observable in vinegar, excepting that the motion of the latter is stronger: but their subsequent changes have a closer analogy with those produced in vegetables. Floating masses of this green matter are often found on the surface of the water swollen by the air-bubbles confined within them. In these, the moving fibres are the most conspicuous. Sometimes a vermicular motion is also apparent, propagated from one extremity of the fibre to the other, resembling the peristaltic motion of some kinds of worms: but this peristaltic motion requires certain reflections of light to become conspicuous. The filaments retain this motion, and their whiteness, for a certain time only. If the substance mentioned above be observed at too early a period, no fibres are seen, and at too late a pe-

a period, no motion, though the fibres remain conspicuous. It is not easy to determine when the motion will be manifest: but the more the vessel containing the green matter is exposed to the rays of the sun, the sooner it appears.'

As many of our philosophical readers will naturally be impatient to repeat the experiments on which a doctrine so novel, and so interesting to natural history, is founded, we hope that the above detail of the manner in which they were performed, will be acceptable. We were unwilling to omit the minutest circumstances, as the success of delicate experiments so much depends on them.

M. INGENHOUSZ further observes, that this green crust, in the space of some months, becomes uneven, several irregular tubercles arising on its surface. If it be still left to itself, (the water being sometimes, but not too frequently, renewed,) these tubercles become larger, and rise in high and irregular pyramids. At this period, the green fibres which *serpentine* irregularly across the inequalities of the green crust, develop, become more erect, and arrange themselves conformably to the height of the pyramids. If these pyramidal bodies are classed among *vegetable* substances, they ought to take their place among the *tremella*. During the whole course of these changes, the substance continues to yield dephlogisticated air, when exposed to the sun. The author adds, 'it continues to yield it while I am writing this, notwithstanding it has already been exposed *two years*.'

Dr. Priestley has discovered, that this green matter is produced much more copiously, and with the greatest facility, when any animal or vegetable substances were added to the water. This is ascribed to the influence of putrefaction, which seems to be the principal cause of this verdure; and therefore it makes its appearance much more slowly in common water, without these additions. M. INGENHOUSZ's observations teach him, that the *gall of an ox* furnishes the largest quantity of the verdure, among *animal* substances, and *indigo* among *vegetables*. When *artificial* methods are employed, the animalcula are not only more abundant, and the changes made with the greater celerity, but the difference in the insects themselves is the more remarkable; which principally depends on the nature of the putrifying substance employed; yet exactly the same species of insect is not always procured from the same substance. In general, those produced by art are larger, and of a deeper green. In some of these, the head seemed separated from the body, and was only connected with it by means of a very thin filament. The insects from *potatoes* were the smallest, and those from *cow's dung*, and *pigeon's dung*, mixed with the

fordes from a slaughter-house, were the largest. These had a very singular appearance; they resembled fish in their shape and in their manner of swimming; their colour was of a deep green: but in the space of a few days they became round, and yet continued to move with equal velocity; then ceased to move, adhered together, and formed the green crust before mentioned.

Notwithstanding the most minute attention, the author has not been able to collect any information concerning the generation of these animalcula, nor the manner of their increase. Some air bubbles seemed obvious in the centre of their bodies. The posterior parts of some of the insects had two projecting points, which were in continual motion. Fins, also, which were scarcely to be distinguished in the common microscope, became very visible in the solar. Much larger quantities of dephlogisticated air proceed from the green matter artificially formed, than from the other. During the putrefactive state, mephitic, and sometimes inflammable air, is generated; to this succeeds the verdure, and the dephlogisticated air. To give some idea of the quantity of air that is generated by the artificial manner, we shall translate the following passage:

‘ May 26th, I placed in the sun-shine a globe containing 150 cubic inches, filled with water entirely green; whose verdure, engendered by a mixture of cow’s and pigeon’s dung, seemed a mass of lively animalcula. These were uniformly dispersed over the whole body of fluid. Scarcely was the globe placed in the sun-shine, when myriads of small air bubbles ascended to the inverted bottom of the vessel. June 5th, I found *fifteen cubic inches of air*, exquisitely pure. It was at the 374th degree. By this time, most of the insects, which were before of an oblong form, became round, and were attached, in the form of a green crust, to the sides of the vessel. Several were, however, still alive, and swimming in the water. Taking out half of the water, and supplying its place with other fresh water drawn from the pump, I replaced the globe in the sun-shine. June 20th, I gained *fourteen cubic inches* of vital air, of the 337th degree. The green crust was now become firmer; nor did I find a single animalcule, either pointed or round, that was alive; nor were there yet any of the transparent fibres. The water was again changed as before, and the globe replaced. July 10th, I received $11\frac{1}{2}$ cubic inches of vital air, of the 320th degree. The crust had acquired a greater firmness, felt gelatinous, and was manifestly filled with the animalcula. On breaking this crust, the mass was streaked with white and transparent fibres. They were at this period motionless: but when examined a week or two afterward, their motion was very visible.’

The author observes, that other species of insects are sometimes intermixed with those that are green: but only the latter are capable of producing dephlogisticated air; and, consequently,

quently, he considers them of a peculiar species, to which this green colour is natural. Numberless other animalcula, different in shape and size, are often mixed and confounded with these, without partaking of their verdure. He thinks it very probable, that they are always the effects of some putrefactive substance contained in the water; and that it is from this cause that they are not produced spontaneously in water which has been boiled: yet he acknowledges that they are generated in *fixed air*, notwithstanding it be an antiputrescent.

M. INGENHOUSZ having, as he imagines, sufficiently established the fact, that there are *animals* which generate dephlogisticated air, as well as *vegetables*, justly remarks, that 'this truth reveals to us another instance of the wise and stupendous plans of the Creator, who has thus ordained, that in the midst of putrefaction, which has a natural tendency to contaminate the air, a race of beings should be brought into existence, destined to counteract these pernicious effects, by diffusing the purest air through the atmosphere.' He ingenuously acknowledges, that this very important discovery is primarily to be ascribed to the Abbé *Fontana*, who suggested the idea to him several years ago, that the verdure observable on the surface of stagnant pools, was a mass of animalcula that evaporate vital air.

Having thus given ~~an~~ circumstantial an account of the doctrine advanced, and the experiments on which it is founded, as our limits will permit, we must refer our philosophical readers to the treatise itself, for more minute particulars; and also for the arguments on which the naturalist founds his conjectures that the *Conserua rivularis*, and the *Tremella nostoc*, not only are to be ranged in the animal, instead of the vegetable kingdom, but that they are essentially the same with the animalcula under consideration, and that there is a species of metamorphosis taking place under certain circumstances, which he specifies; by which, beings, essentially the same, assume appearances essentially different. He acknowledges that many difficulties cloud this hypothesis: but he thinks the arguments in its favour preponderate. It would carry us far beyond our limits to do justice to this part of his subject, by giving the requisite extracts.

We are somewhat surprized to see that this intelligent and respectable philosopher has so strong a propensity to revive the exploded doctrine of equivocal or spontaneous generation, as is manifested in several parts of this treatise. Many are the difficulties attending every hypothesis that attempts to explain the generation of animalcula, which seem to pervade, and as it were surcharge, every part of nature: but what hypothesis can

be so palpably absurd, as that which maintains, that *corruption*, by which we understand the solution of animal and vegetable substances, or the resolution of these bodies into their respective elements, should become the immediate parent of *organization*? —that myriads of animals, totally different in species, should be created by a solution of continuity? What excess of faith does it not require to believe, that *plastic* power should be seated in *putrefaction*; and that this should *spontaneously* rebuild systems most exquisitely organized, to supply the place of those which it has destroyed? Surely it were much easier to believe the existence of *ova*, so formed that no force of boiling can destroy them; or of germs inconceivably minute, making every part of nature their nidus, and waiting to be developed by *putrefaction*, and by various other circumstances. These ideas correspond with the infinite minuteness of some animalcula, oppose not our ideas of vitality, and maintain an uniformity in the plan of nature, which ought not to be violated but on the most positive evidence. We might further observe, that the doctrine itself is founded in our ignorance. Its truth can never be demonstrated; and the arguments which have been adduced in proof of it, at different periods, have been fully confuted by subsequent advances in natural history. Further, the Doctor himself confesses, that the same species of putrefaction does not always produce the same insects, which must infallibly be the case, or putrefaction, with all its wisdom, must be most whimsically disposed; and that they are generated in *fixed air*, notwithstanding it is an *antiseptic*:—concessions which, in our opinion, undermine the basis of his *hypothesis*.

A plate is subjoined, containing twelve illuminated figures, representing the green matter, and the transparent fibrillæ, in their different stages.

This curious subject having engaged so much of our attention, we must leave our review of the other articles to a future occasion.

[*To be continued.*]

MONTHLY CATALOGUE,

For OCTOBER, 1790.

VOYAGES AND TRAVELS.

- Art. 22. *The Voyage of Governor Phillip to Botany Bay.* 2d Edit. 4to. pp. 258, with 55 Plates. Price 1l. 11s. 6d. Boards. With coloured Plates, 2l. 12s. 6d. and 3d Edit. 8vo. pp. 358, with 20 Plates, Price 10s. 6d. Boards. Stockdale.

A Second and third edition of this Voyage, in the course of a few months, sufficiently prove the attention that has been paid to it by the public; and call on us to take notice of some alterations

alterations in respect of *form*, which it has received since our first account*.

To the first edition, an advertisement was prefixed, apologizing for the unavoidable defects in arrangement, which had arisen from the gradual increase of matter, while the work was in the press. This fault has, in these subsequent editions, been entirely removed; every thing now seems to stand in its proper place; the relation of facts is not interrupted by the natural history, nor is the natural history scattered inconveniently among the facts. The narrative itself has, in some instances, received an improvement in point of order. Thus the returning voyage of Captain Marshall, in the Scarborough, as it concludes more than a month earlier than that of Lieut. Watts in the Lady Penrhyn, is now placed before it; and with more particular propriety, because one of the anchors, lost by the Charlotte in the former voyage, on the 8th. of August, at Tinian, was found there in the latter, on the 25th of September. pp. 232 and 255. The interesting anecdote of O'too, which, in the first edition, stood by itself, in p. 292, now appears in its due situation, with the facts which introduce it, at p. 243 of the 4to, and 336 of the 8vo.

The most material improvement is made in the arrangement of the natural history, the whole of which is now contained in the sixteenth chapter, instead of requiring to be sought in various places, with some degree of perplexity. The animals are inserted in the regular succession of the Linnean classes, orders, genera, and species; and the new species and varieties are expressly distinguished; which, to the students in that science, must be satisfactory and convenient. Mr. Pennant's genera are also prefixed to the accounts of the quadrupeds; and those made by Mr. Latham, in his Synopsis, are used in the descriptions of the birds. The account of the Kangaroo, in particular, is enlarged and improved.

The octavo edition appears to be printed verbatim from the quarto, omitting only the nautical tables of the appendix, and some of the charts and plates.

We should be guilty of some injustice, were we not to remark, that the copies which have the plates of natural history *coloured*, are to us highly satisfactory. This, indeed, is an advantage which cannot ever be enjoyed without a considerable advance of price: but the ardent admirers of the works of nature, and all who are engaged in the study of her productions, always consider that objection as entirely outweighed by the clearness of information thus obtained. The power of language in describing coloured objects, is very imperfect; and in birds, especially, the nice discriminations of colour, and blending of tints, cannot possibly be comprehended with accuracy, excepting when presented actually to the eye, the only correct reporter of such notices to the mind. For this reason, all the copies of some works of natural history, (as for instance, Mr. Latham's Synopsis of Birds †,) are sold coloured; and could a

* See Review for February 1790. p. 157.

† For our accounts of Mr. Latham's publications, see Review, vols. lvi. lvii. lxxi. and lxxiv.

method be discovered of painting in colours with more ease than hitherto has been known, the public would doubtless be glad to receive all such information in that more perfect form.

Whether this infant settlement be destined to succeed, or to give way to the many obstacles which must necessarily obstruct its progress, time only can determine: but at all events, our countrymen at present stationed there cannot complain that their brethren at home, however remote, have shewn any marks of indifference concerning their situation and fortunes.

. In reviewing the first edition of this work, we expressed a degree of scepticism with respect to the *originality* of the materials from which it was compiled: but we now understand, on good authority, that the editor was favoured by government with copies of Governor Phillip's dispatches, and with the journals of the other commanding officers, viz. Lieutenants Shortland and Watts, and Captain Marshall of the Scarborough.

SLAVE TRADE.

Art. 23. Unfavourable Objections against the Abolition of the Slave Trade: with a Defence of the Proprietors of the British Sugar Colonies, against certain malignant Charges contained in Letters published by a Sailor, and by Luffman, Newton, &c. Remarks on the Dispositions and Characters of the African Slaves; and Means suggested for the Distribution of their Labour; the Regulations of their Habitations, Food, Clothing, and religious Instruction; the Accommodation of the Sick, and Cure of their Diseases; which may be most conducive to render them *faithful, obedient, and happy*. Published for the Benefit of the starving Tin-miners in Cornwall. By James M. Adair, *formerly* M. D. Member of the Royal Medical Society, and Fellow of the Royal College of Physicians, Edinburgh; one of the Judges of the Courts of King's Bench and Common Pleas in the Island of Antigua; and Physician to the Commander in Chief, and the Colonial Troops of the said Island. 8vo. pp. 375. 5s. Boards. Bateman.

Of this very desultory performance, about one-third part is employed in refuting several assertions, which had been made by Capt. Edward Thompson, in the "Sailor's Letters," and by Mr. Luffman, in his account of Antigua. If the grossest abuse of a man who is dead, joined with a defiance to such of his surviving friends, as may be rash enough to risk their lives in supporting his character, be sufficient proof of the justice of a cause, then there is plenty of justice on the side of Dr. Adair. In respect, however, to the judgment of our readers, we forbear to dwell on these particulars, and willingly turn to a better subject.

The most valuable part of this book, is the information which it contains respecting the slave trade, and the condition of the negroes in the West India Islands; on which subjects, the author was examined before the privy council. He is decidedly of opinion, that the abolition of the slave trade must, in every point of view, be ruinous to the colonies, and also to Great Britain; for, 'with every possible regulation, the numbers of slaves cannot be kept up,
if

if such a degree of labour is to be obtained from them as can recompence the proprietor in a tolerable degree.*

Without entering into this question, or inquiring whether the interest of the proprietor be a sufficient motive for the continuance of slavery, we shall barely enumerate a few of the causes, which, independently of hard labour, scanty fare, and ill-treatment, produce a decline in the numbers of slaves. These are, polygamy; the nightly visits of wives to their husbands in distant plantations; the prostitution of young females; the unhealthy state of some plantations, and the improper situation of the negroe huts; the prevalence of endemic, epidemic, and infectious diseases; the loss of imported slaves; a sufficient number not being imported to slave the estates fully, and consequently too much labour being thrown on a few; the great number of infants lost by the tetanus; want of proper hospitals, nurses, and nourishment for the sick; want of due attention of proprietors and managers; the ignorance and inattention of the medical men.—On these several heads, the author offers some judicious and useful remarks.

To these are added, some sensible observations on preserving the health, and removing the diseases, of negroes; nor can we avoid sympathizing with the writer, when, describing the ravages of a prevailing disease at Antigua, he observes, that, 'worn down by fatigue, mortified by the loss of so many patients, enraged at the inhuman conduct of some persons, A.'s mind was kept in a perpetual ferment by complaints and remonstrances, often unavailing; nor were the large emoluments of his profession, any adequate compensation; for he had rather be a shoeblick, than again go through six years of such a scene, to obtain millions. Even at the distance of eight years, his nights have been often disturbed by the recollection of those dreadful times, until evils of another, but not less distressing, cast, superseded their influence on a lively imagination, an irritable mind, and a sympathizing heart.'

HORTICULTURE.

Art. 24. *The Hot-house Gardener* on the general Culture of the Pine Apple, and Methods of forcing Early Grapes, Peaches, Nectarines, and other choice Fruits, in Hot-houses, Vineries, Fruit-houses, Hot-walls, &c. With Directions for raising Melons and early Strawberries. By John Abercrombie, Author of Every Man his own Gardener; The Universal Gardener's Kalendar; The Complete Kitchen Gardener; and, The Garden Vade Mecum. Illustrated with five Copper Plates, representing the Pine Apple, Grapes, Peaches, Nectarines, Cherries, Melon, and Strawberries; coloured from Nature. 8vo. pp. 238. 8s. 6d. coloured; 6s. plain, in Boards. Stockdale. 1789.

Having expressed our opinion, with some degree of frankness, concerning Mr. Abercrombie's course of authorship, on the occasion of comparing his three late systems of gardening*; we do not deem it necessary to copy his example in going over the same

* See Review, vol. lxxx. p. 444.

ground again and again. On the present opportunity, we shall therefore only remark, that as he has already published *three* Gardener's Calenders *, the work now before us is his *second* Hot-house Gardener †. It is impossible, in keeping a record of publications, not to recollect such glaring circumstances; and recollecting them, it would be forgetting our office not to mention them.

Mr. A., therefore, in the present production, does not appear so properly in the character of a gardener, as in that of a book-maker; nor does he now figure to great advantage in either capacity. The first circumstance that struck us on opening the volume, was the pretty pictures with which it is decorated! They are, indeed, coloured in a very natural lively manner; but why they were introduced, will be no easy matter to explain: had they been strange plants lately brought from the Friendly Islands, or New South Wales, the representations might have conveyed botanical information: but English gardeners, for whom this work is composed, do not want the figures of duke cherries, and scarlet strawberries! The very offer of them is an insult to their professional knowledge. Any corrections or improvements in the construction of a hot-house, might have appeared with propriety: but coloured prints of *common fruits* can only be exhibited *ad captandum vulgus*.

Though a polished style is not essential to works of a practical nature, yet clear plain language is expected in all literary performances: but in this requisite Mr. A. is ill qualified to exercise a pen. It is no impeachment of his skill as a gardener, when we are obliged to observe, that his mode of writing is remarkable for being embarrassed with a redundancy of words ill arranged, and loaded with perpetual repetitions, that confuse the sense which they are employed to convey; with this additional disadvantage *to the purchaser*, that a subject which might have been contained in a moderate pocket volume, is thus extended to a large and expensive size: though, in justice to the bookseller, it may be observed, that (handsomely printed, and decorated, as the work is, with coloured engravings,) we do not imagine the book could be afforded at a lower price than that which has been set on it.

PHILOSOPHY.

Art. 25. *Philosophical Amusements*; or, easy and instructive Recreations for young People. 12mo. pp. 88. 1s. Johnson.

This little collection of numerical problems, slight-of-hand tricks, and philosophical and chemical experiments, is, in general, tolerably well calculated for the amusement and improvement of young minds; though there are several which the compiler has not experienced, and does not understand: but he is particularly repre-

* *Two* under his own name, and *one* under the name of *Marwe*.

† The former, published in 1781, is styled, *The Complete Forcing Gardener; or the Practice of forcing Fruits, Flowers, and Vegetables to early Maturity and Perfection, by the Aid of Artificial Heat, in the various Departments usually constructed for this Purpose, &c.* See Review, vol. lxiv. p. 473.

hensible for recommending to his *young* pupils some *dangerous* experiments, without giving any precautions for avoiding the danger, or any intimation of it's existence. He directs them to put into a glass vessel, a pint of water and a pint of oil of vitriol, (p. 45.) with as little ceremony as if they were to mix water and milk: if he takes the trouble of following, literally, his own directions, he will presently see his glass vessel cracked in pieces, and the corrosive acid liquor running about the room as hot as boiling water. He desires them to distil smoking spirit of nitre (p. 62, 3)—to dry *aureum fulminans*, with a moderate *heat* (p. 77)—with the same *sang-froid* that he would bid them fill the tea-pot, or set the kettle by the fire. Indeed, Mr. Compiler, these operations are not childrens' play.

M A T H E M A T I C S, &c.

Art. 26. *Institutes of Arithmetic, elementary and practical*: the new Mensuration of Superfices and Solids, and the Use of Logarithms in all the Parts of Arithmetic. To which are added, Tables of Annuities, Lives, &c. The whole designed as a Directory or Text Book for the Use of Schools. By William Gordon, Master of the Mercantile Academy, Edinburgh. 8vo. pp. 329. 5s. Creech, Edinburgh. Robinsons, London. 1789.

Elementary books of arithmetic are now almost as numerous as the teachers of that science. Every master, concluding that his method is better than that of any other person, prints it by way of a text-book, to be put into the hands of his scholars, in order to lighten the labour of teaching; and, at the same time, render the progress of his pupils more expeditious. There appears to us so little difference in the generality of these books, that we think any of them may answer the purpose which is intended by publishing them; yet, perhaps, each author may be able to teach better by his own book than he would by any other; and, if so, this variety of publications must, on the whole, be an advantage to the public: but, we confess, that there are books of arithmetic, which we should prefer to the volume now before us.

P O E T R Y.

Art. 27. *The British Album*. 12mo. 2 Vols. 7s. sewed. Bell. 1790.

New title-pages do not always indicate new matter. The *British Album* will verify the assertion. Almost all the poems which it includes have more than once been presented to the public. They first drew attention in the daily paper called "the World;" they were afterward collected into two little elegant volumes by Mr. Bell, and noticed by us, under the title of the "Poetry of the World;" they were then exhibited under the romantic title of "the Poetry of Della Crusca, Anna Matilda, &c.;" and they are now offered to us as the *British Album*. Much as we admire many of these little poems, we cannot approve this mode of their republication.

A poem

A poem by Della Crusca, entitled "the Interview," is new, and breathes the fire of his former compositions. It describes an interview with Anna Matilda; and as it may gratify our poetic readers, we shall extract it, though it be rather too long for our limits:

' O WE HAVE MET, and now I call
On yon dark clouds that as they fall,
Sweep their long show'rs across the plain,
Or mingle with the clam'rous main.
Alas! I call them, here to pour
Around my head their gather'd store,
While the loud gales which speed away
To the far edge of weeping day,
Mid the tumultuous gloom shall bear
On their wet wings my sigh'd despair.

' OF LATE—where confluent torrents crash,
I pause to view the mazy dafh
Of waters, shattering in the twilight beam;
While oft my wand'ring eye would trace
The distant forest's solemn grace,
As o'er its black robe hung the tawny gleam.
Nor *then* on joys gone by, my Mem'ry dwelt,
Nor all the pangs which wounded Friendship felt;
But ANNA, tho' *unknown*, usurp'd my mind,
Alone she claim'd the tributary tear,
For ev'ry solace, ev'ry charm combin'd
In the sweet madd'nings of her song sincere.

' Sudden I turn—for from a young grove's shade,
Whose infant boughs but mock th' expecting glade,
Sweet sounds stole forth—upborne upon the gale,
Prest'd thro' the air, and broke amidst the vale.
Then *silent* walk'd the breezes of the plain,
Or lightly wanton'd where the corn-flow'r blows,
Or 'mongst the od'rous wild-thyme fought repose,
Or soar'd aloft and seized the hov'ring strain.

' As the fond Lark, whose clear and piercing shake
Bids Morning on her crimson bed awake,
Hears from the greenward seat his fav'rite's cry,
Drops thro' the heav'ns, and scorns the glowing sky:
So *I*, soul touch'd, th' impetuous car'act leave,
And almost seem th' ethereal waste to cleave;
Allured, entranc'd, I rush amidst the wood,
AND THERE THE SOFT MUSICIAN CONSCIOUS STOOD.
Ah! 'twas no visionary Fair,
Imagination's bodied air,
That now with strong illusion caught,
Mental *creations* fled my thought,
A *living* Angel blest'd my fight,
Strung ev'ry nerve to new delight,

With

With joy's full tide bedew'd my cheek,
 'Twas ANNA's self I saw, NOR HAD I POW'R TO SPEAK.
 O then I led her to the woven bow'r,
 Where slept the woodbine's shelter'd flow'r,
 Where bending o'er the violet's bed
 The rose its liquid blushes shed ;
 While near the feather'd mourner sung
 Such plaints from his enamour'd tongue,
 That all subdued at my MATILDA's feet
 I sunk, but with an agony more sweet,
 Than favour'd mortal e'er before had proved,
 Or ever yet *conceiv'd* unless like *me* he loved.

' SHE SPOKE, but O ! no sound was heard
 Of the wanton, rapt'rous bard,
 That climbs the morning's upmost sky,
 When first the golden vapours fly ;
 But fainter was the moving measure,
 Than the Linnet's noontide leisure
 Lets the sultry breezes steal —
 Dar'st thou, my tongue ! the tale reveal ?

" ILL-FATED BARD !" she cried, " whose length'ning grief
 Had won the pathos of my lyre's relief,
 For whom, full oft, I've loiter'd to rehearse
 In phrenzied mood the deep impassion'd verse,
 Ill-fated-bard ! from each frail hope remove,
 And shun the certain suicide of Love :
 Lean not to me, *th' impassioned verse is o'er*,
 Which chain'd thy heart, and forc'd thee to adore :
 For O ! observe where haughty DUTY stands,
 Her form in radiance dress'd, her eye severe,
 Eternal scorpions writhing in her hands,
 To urge th' offender's *unavailing* tear !
 Dread Goddess, I obey ! —
 Ah ! smooth thy awful terror-striking brow,
 Hear and record MATILDA's sacred vow !
 Ne'er will I quit th' undeviating LINE,
 Whose SOURCE THOU art, and THOU the LAW DIVINE.
 The Sun shall be subdued, his system fade,
 Ere I forsake the path thy FIAT made ;
 Yet grant one soft regretful tear to flow,
 Prompted by pity for a Lover's woe,
 O grant *without* REVENGE, one bursting sigh,
 Ere from his desolating grief I fly. —
 'Tis past,—Farewell ! ANOTHER claims my heart*,
 Then wing thy sinking steps, for here we part,
 WE PART ! and listen, for the word is MINE,
 ANNA MATILDA NEVER CAN BE THINE !"

' She ceas'd, and sudden, like an evening wind
 Rushing, some prison'd tempest to unbind,

* Mrs. Cowley is reported to be Anna Matilda.

And all regardless of the scenes it leaves,
 Skimming o'er bending blooms, and russet sheaves,
 MATILDA fled! the closing Night pursued,
 And the cold INGRATE scarce I longer view'd;
 Her form grew indistinct—each step more dim,
 And now a distant vapour seems to swim,
 Her white robe glistens on my eye no more,
 Its strainings all are vain—THE FOND DELUSION'S O'ER.

' MY SONG SUBSIDES, yet ere I close
 The ling'ring lay that feeds my woes,
 Ere yet forgotten DELLA CRUSCA runs
 To torrid gales, or petrifying furs,
 Ere bow'd to earth my latest feeling flies,
 And the big passion settles on my eyes;
 O may this sacred sentiment be known,
 That my adoring heart is ANNA'S OWN;
 YES, ALL HER OWN, and tho' ANOTHER claim
 Her mind's rich treasure, still I love the same;
 And tho' ANOTHER, O how blest! has felt
 Her soften'd soul in dear delirium melt,
 While from her gaze the welcome meaning sprung,
 As on her neck in frantic joy he hung,
 Yet I will bear it, and tho' Hell deride,
 My pangs shall soothe, my curse shall be my pride.
 Nor can He boast like me; O no, He found
 The tranquilizing balm that cures the wound;
 He never knew the loftier bliss, to rave,
 Without a pow'r to aid, a chance to save;
 He never bath'd him in the Nightshade's dew,
 Nor drank the pois'nous meteors as they flew,
 Nor told his rending story to the Moon,
 Link'd with the demons of her direst noon;
 He never *smiled* Distraction's ills to share,
 Nor gain'd th'exalted glory of despair.

' Then be it HIS, for many a year t'enfold
 Those charms, and wanton in her curls of gold,
 Drain the sweet fountain of her eye's fond stream,
 And fancy suff'rance but the wretch's dream;
 While I will prove that I deserve my fate,
 Was born for anguish, and was form'd for hate,
 With such transcendent woe will breath my sigh,
 That envy'ing fiends shall think it EXTACY,
 And with fierce taunts my cherish'd griefs invade,
 Till on my pow'rless tongue the last "MATILDA" fade.'

Two portraits, one of Della Crusca, the other of Anna Matilda, are additions to these volumes.

Art. 28. *The Deluge*: a Poem. By the Rev. John Roberts, M. A. Fellow of King's College, Cambridge. 4to. pp. 16. 1s. 6d. Cadell. 1789.

Mr. Roberts was the successful candidate for Seaton's prize, in the university of Cambridge. We naturally attend, with some degree

gree of expectation, to the effusions of the *Laureat* of this favoured seat of the Muses; and though we have often been disappointed, we still hope for better things from genius thus voluntarily coming forward; actuated, too, by the view of other reward, than merely that of fame. We can not, however, say much in commendation of the present performance, which, throughout, is full of turbulence and agitation. The author appears to be labouring to make his verse, like his subject, vast and profound. He wishes to be great, and he becomes unwieldy.

‘ ——— On the cloud-piercing hill,
Offa or Pelion, why has Ocean left
 His produce, vermeil coral, blanch’d shell,
 And weed? why sleeps the tyrant of the Nile,
 Arm’d with thick scales, like *serried* plates of steel,
 In dank Pannonia’s marshes?’ ———

In the same style, it is asked,

‘ Whence that shout,
 Herald of Riot’s orgies?
 ——— From Eastern Nod
 This laughing *bevy* came; anon the lute,
 And timbrel’s dulcet cadence floats around,
 Unhallow’d minstrelsy!’ &c.

We afterward learn that,

‘ With these the shepherds dalliance held: too soon
 By wanton smiles, by *mincing delicate airs*,
 And words, *than oil more smooth*, estranged ———.’
 ——— ‘ from *smould’ring* lust
 Connubial Love caught inauspicious fire,
 And veiled his sacred mysteries in blood.
 Then did rank Incest, and Polygamy,
 Unnatural pair, rush forth; a giant brood,
 (Such as Typhæus, feign’d of ancient bards,
 Or Otus, sprung from Neptune,) *deeds achiev’d*
Of puissant prowess, and rough bardiment.’

Oh most lame conclusion!

In the next page, we find that,

‘ bright spots of ruddy fire
Flecker the azure vault, with dusky hue
 Deep-skirted, couriers of the storm—anon
 With furious expedition falls the rain,
 Darting impetuous down; the *scowling sky*
 Darkness invests, deep doleful shade, one night,
 Night palpable!’

After much more to the same purpose, the ‘ Spirit of the waters’ is introduced, driving the winds before him; not, however, without receiving a *blast* in return;

‘ The Spirit of the waters stalks abroad,
 Exulting in the storm, and drives the winds

Transverse along heaven's champaign, *which 'gin blow*
In bardy opposition. He with arm
 Gigantic, and grim joy, troubles the deep,
 Which rose from earth to heaven : the lashing surge
 Impetuous rolls, *and had a ship been there;*
 Devouring winds had torn the crackling mast
 To atoms piecemeal,' &c. —

Oh most lamentable conclusion, again !

" Cease rain," pronounc'd th' Almighty ; the rain ceas'd.

We fear that this imitation of a beautiful and *simple* expression in scripture, will not impress the mind of the reader with that sensation of sublimity, which it, doubtless, was intended to produce. Perhaps Mr. Roberts has succeeded better in the following instance of correspondence between the sound and the sense. Who can deny that the sudden and jarring stoppage of a ship *running aground*, is finely described by the jolt in the verse :

' The waves
 Subsiding, sunk as if by gentle stealth
 Insensible. *On Ararat the Ark*
Stops.' —

Our minds are here jerked forward, as our bodies would be, in the ship.

Art. 29. *The Prison*, a Poem. 4to. pp. 52. 2s. 6d. Printed for the Author, and sold by Staiker, &c. 1790.

The writer of these verses has informed us, in a private letter, that his situation in life is not elevated * ; and that he possesses no advantages from education.—Such, however, is at present the distressed state of learning and knowledge, that almost every one comes in for a share ; and, in general, a little share is sufficient to enable its possessor to set up as an author. It happens, nevertheless, that sometimes they who call themselves unlettered, have in reality read a number of volumes ; and here we are in a manner *tricked* into giving a degree of applause, which arises only from our surprize. The author of 'the Prison' shews more learning than we could have expected, as he quotes from books which are not usually consulted by persons who move in his inferior sphere. Still, however, as he cannot imagine himself qualified to instruct, his motive for publishing can only be to *amuse*. Now, as he has asked our opinion on this case, we will honestly say, that if, by publishing, he injures his *pecuniary circumstances*, he had better desist, since it would be unreasonable to distress himself in order to add to the public amusement : nor would he gain *this* end, since his books could not be read if they were not sold. On the contrary, if neither his finances are injured, nor his time is misemployed, in the service of the Muses, we can have no objection to peruse verses, which, though faulty, are superior to those of many of his rhyming contemporaries.

* A livery servant, if we mistake not.

We add the four following stanzas, as a favourable specimen of the poetry :

* By fiction rais'd, the legendary tale
 Refounds with castles drear, and giants fell ;
 With famish'd knights, whom brazen walls *impale*,
 And virgins fair, entranc'd by magic spell.
 In real life too oft the like was shewn ;
 Too oft our annals teem with just complaints,
 That violence here has into fetters thrown
 The patriot, the hero, and the saint.
 And when contending chiefs th' imperial claim
 Sustain'd by feudal clans and barons bold,
 An iron rod the sceptre's self became ;
 The throne a portal to some death-fraught hold.
 AUGUSTA'S fort * can ample proof supply,
 Where massacre and treason center'd then ;
 And still a type appears, to fancy's eye,
 Of regal bondage in the lion's den.'

Art. 30. *A Complimentary Epistle to James Bruce, Esq; the Abyssinian Traveller.* By Peter Pindar, Esq. 4to. pp. 39. 2s. 6d. Kearsley. 1790.

Still keeping, as we lately remarked †, his watchful eye on the times, and seizing those objects that are most suitable to the taste of his Muse, and most likely to answer every purpose of publication, this keen hawk of Parnassus now fixes his piercing talons on Mr. Bruce ; whose travels have been, for some months past, one of the principal topics of public animadversion. He treats this work as abounding, like the lucubrations of Katterfelto, with "Wonders!—Wonders!!—Wonders!!!" and accordingly, the poem before us is a continued ridicule of the celebrated traveller, and his extraordinary narratives. —We do not think this production of Mr. Pindar's the happiest of his prolific Muse : but we are of opinion that it contains some fine strokes of humour, and many very laughable passages. The following extract will shew our readers in what vein of pleasantry he treats his present subject.

Affecting to compare his own rambles abroad with the travels of Mr. B. he thus points out the mighty difference between his *private* unexaggerated remarks on the scenes which he visited, and the *descriptions* which *would* have been given of them by the explorer of Abyssinia. —As we cannot transcribe the whole passage at length, a few lines from it may suffice :

' O had thy curious eye beheld, like mine,
 The isle † which glads the heart with richest wine !
 Beneath its vines, with common clusters crown'd,
 At eve my wand'ring steps a passage found,

* The Tower of London.

† See his ' Ode to a future Laureat,' Rev. vol. ii. of the *New Series*, p. 447.

‡ Madeira.

Where rose the hut, and neither rich nor poor,
 The wife and husband, seated at the door,
 Touch'd, when the labours of the day were done,
 The wire of music to the setting sun;
 Where, blest, a tender offspring, ranged around,
 Join'd their small voices to the silver sound.
 But had *thine* eyes this simple scene explor'd,
 The man at once had sprung a sceptre'd lord;
 Princes and princesses the *bearns* had been;
 The hut a palace, and the wife a queen;
 Their golden harps had ravish'd thy two ears,
 And beggar'd all the music of the spheres;
 So kind is nature always pleas'd to be,
 When visited by favourites like *thee*!
 Strange! thou hast seen the land, that, to its shame,
 Ne'er heard our good -----'s virtues nor his name!
 I've only seen those regions, let me say,
 Where his great *virtues* never found their way.
 ' Alas, I never met with royal scenes!
 No vomits gave to Abyssinian queens!
 Drew not from royal arms the purple tide,
 Nor scotch'd with fleams, a sceptre'd lady's hide:
 Nor, in anatomy so very stout,
 Ventur'd to turn a princess inside out;
 Nor, blushing, stripp'd me to the very skin,
 To give a royal blackamoor a grin.
 I never saw (with ignorance I own)
 Mule-mounted monarchs seek th' imperial throne;
 Which mule the carpet spoil'd—a dirty beast!
 First stal'd; then—What?—Oblivion cloud the rest.
 I saw no king, whose subjects form'd a riot,
 And, imp-like, howl'd around him for his quiet.
 Nor have I been where men (what loss, alas!)
 Kill half a cow, and turn the rest to grass.'

Those who have perused Mr. Bruce's Travels, or even our extracts from them, will be at no loss to judge of the propriety of Mr. Pindar's allusions to particular passages in them, in the lines above quoted.

The poem concludes with a brace of very pretty odes; in the first of which, the mirthful bard again * glances at Mr. Boswell; suggesting an idea of the *travelled* merit of that gentleman, placed in comparison with that of Mr. Bruce.

Art. 31. *Select Poems* on various Subjects, with an Introduction, wherein is briefly stated some Observations on the Progress of Astronomy among the Ancients. By Jane Smith. 12mo. pp. 71. 2s. 6d. Printed for Mrs. Smith, Norfolk-street, near Bandy-leg Walk, Borough.

Poems from Bandy-leg Walk! Were we to be biased by names, we should say there was something ominous in this title, and, like

* See his Congratulatory Address to J. Boswell, Esq; on his Journal of a Tour, &c. mentioned in the 74th vol. of our Review, p. 307.

true punsters, talk of crooked verses and limping feet:—but, waving this, what has the progress of astronomy to do with Mrs. Smith's Select Poems? We were really at a loss to answer, till we found that all this introductory information consists in telling us, that Jane Smith keeps a shop, where hopes and fears are sold for ready money:—in her own words, that she is a *professor of astrology*; or, in the words of others, a *fortune teller*. “No man ever forgets his trade;” *nor woman neither*. Mrs. Smith is busy with the *planets* all the time she is composing verses; and she unmercifully converts them into instruments of abuse against us Reviewers: for toward us, we suppose, she has an eye, when, after talking of ‘critics raging like any tempest,’ she adds,

‘Tho’ old *malignant Saturn* seems to frown,

Yet his *dire* projects plainly shall be shewn.’

but we shall never quarrel with a lady who presents us with such new and important information. We learn that, in these days, we may walk on the sea; and that there are inns on it, to refresh the weary traveller:

‘I saw Prophaneness *strut along the main*,

And at the ***** inn lodg’d her venal train.’

No wonder such a sight caus’d the authorefs to weep:

‘Sweet were my sighs and tears, thoughts unrestrained,

And all things present seemed to feel my pain.

The glittering streams stole murmuring away,

Slid by the banks like those afraid to stay.

The very clouds that wander here and there,

And stagger to and fro with wind and air,

They seem’d concern’d, and, in a hurry ran,

To know from whence poor Nature’s grievance came;

Which when they heard, amaz’d away they crept,

They fled for fear, and, as they fled, they wept.’

This is wonderful; and shews Mrs. Smith’s influence over the works of nature: but it is, really, with a *shrinking of heart*, that we mark the awful sublimity of expression, and majestic grandeur of manner, with which the inspired poetess controuls the heavenly bodies, and directs their motions!

‘Go, still-born, go, from us salute the stars,

Bid them prepare for universal wars:

Let Hercules appear, with club and coat,

And bring Auriga, with his cart and goat;

Let rough Bootes, in the northern sphere,

Must’er his force, and bring his herd of bears,

Acquaint the Twins with what from us you’ve heard,

And bid Orion come, or send his sword,

Bid Argus bring his fleet, his ship of force;

Chiron and Sagittarius lend their horse:

And when our force is met, the earth below,

Shall its own fate in time’s due order know.

From pole to pole we’ll visit ev’ry shore,

The cross, the crescent, all shall feel our power:

The bearded and the beardless, none can shun't,
They that believe a God, and they that don't.'

After this sublime effusion, any other quotation from these poems would appear like a farthing candle after a sky rocket.

Art. 32. *A Collection of Odes, Songs, and Epigrams, against the Whigs*, alias the Blue and Buff; in which are included Mr. Hewardine's Political Songs. 8vo. 2s. 6d. pp. 98. Bell. 1790.

A little humour, a few flashes of wit, and ribaldry without limitation, are the ingredients for composing a party ballad, song, or catch, fit to set the tavern tables in a roar, at election feasts, &c.

MEDICAL.

Art. 33. *Observations on Gangrenes and Mortifications*, accompanied with, or occasioned by, convulsive Spasms, or arising from local Injury, producing Irritation. By Charles White, Esq. F. R. S. Member of the Corporation of Surgeons, &c. &c. 8vo. pp. 29. 1s. Dilly. 1790.

After slightly enumerating the different species of mortification, and after observing that a variation in their symptoms and causes will necessarily require a variation in their treatments; Mr. White speaks of that kind which is accompanied with convulsive spasms, or which is occasioned by local injury. He has here found an almost never-failing remedy in large and repeated doses of musk and salt of hartshorn. His words on this head, are as follow :

' When I first employed this medicine, in the complaints to which this pamphlet relates, it was not from any expectations, I must own, of stopping their immediate progress, but merely to combat disagreeable symptoms such as the singultus, subsultus tendinum and other convulsive spasms. I soon found it not only removed these unpromising appearances, but also procured ease, sleep and a gentle diaphoresis, whilst, at the same time, the mortification regularly stopped. The circumstance struck me, but I scarcely durst flatter myself the stoppage of the complaint itself, in the first instance, was owing to the medicine, till, from repeated trials of it, I observed the same uniform effects. In most of the cases, in this species of mortification, that have fallen under my practice, it has succeeded to the utmost of my wishes, viz. when accompanied with, or occasioned by, convulsive spasms, or arising from local injury, producing irritation.'

Four cases are added, in some of which, the patients took one hundred and twenty grains of musk, and as many of salt of hartshorn, in the course of a day.

EDUCATION.

Art. 34. *Young Grandison: A Series of Letters from young Persons to their Friends*. Translated from the Dutch of Madame de Cambron; with Alterations and Improvements. 12mo. 2 Vols. 6s. sewed. Johnson. 1790.

This publication is of that useful kind, which, while it awakens curiosity, and affords instruction, is calculated to expand the heart. Such parts of the original work, as appeared to the translator to afford

afford too much encouragement to vanity, are here suppressed: in other parts, he has added such incidents, or sentiments, as he judged might render the work more useful to young people. The judicious principle on which he has proceeded in his alterations, is, that productions intended for the instruction of youth, should be as free from error as possible: but, that, above all, no narrow prejudices should be retained, to cramp the understanding, or make it submit to any other authority than that of reason. In this particular view, the present work, as it appears in an English dress, has great merit. In the easy and pleasant way of anecdote and dialogue, it at once inculcates sentiments of probity, humanity, and piety, and conveys useful information concerning nature. The language is simple and correct, and perfectly adapted to the understandings of children about eight or ten years of age, for whose use, chiefly, it seems to have been written.

Art. 35. *The Fairy Spectator*; or, the Invisible Monitor. By Mrs. Teachwell and her Family. 12mo. pp. 83. 1s. Marshall.

Since the days of Shakespeare, when "Puck was fear'd in field and town," the race of Fairies are much improved in their manners, and instead of "misleading night-wanderers, laughing at their harm," are now busily occupied in teaching little masters and misses to be good; and this book contains a specimen of their pretty lessons.

NOVEL.

Art. 36. *The Citizen*.—By Mrs. Gomersall of Leeds, Author of *Eleonora*. 12mo. 2 Vols. 6s. sewed. Scatcherd and Whitaker. 1790.

The favourable idea which we formed of this female writer, from her *Eleonora*, (See Review for June, 1789. vol. lxxx. p. 552.) is confirmed by this second attempt. Though she does not appear to possess any peculiar degree of refinement, either in sentiment or language, she represents the manners of middle life with great exactness, and has a happy facility in sketching familiar conversations. Her *citizen*, the hero of the piece, is an excellent character, and well supported.

POLITICAL.

Art. 37. *The Speech of Major Scott*, in the House of Commons, May 21, 1790, on the Complaint of General Burgoyne for a Breach of Privilege. 8vo. pp. 38. 1s. Stockdale.

This complaint, our readers may remember, was instituted against the Major, for writing a letter in the public newspapers, which was styled 'a scandalous and libellous paper, reflecting on the honour and justice of this house.' Against this charge, the Major defended himself with his usual abilities and address; his great strength in this instance, which he is not backward in exerting, consists in pressing home the fact, that the statements made by the India minister, and certain resolutions and proceedings, are at total variance with the articles of impeachment: but the Major must wait for a cabinet revolution, before this fact is seen and admitted, and then he may

be *amplly* gratified. In the mean time, he may amuse himself with the *argumentum ad hominem*, which he points around him very happily.

Art. 38. *Miscellaneous Proposals for increasing our National Wealth, Twelve Millions a Year*; and also for augmenting the Revenue without a new Tax, or the farther Extension of the Excise Laws. By John Donaldson, Esq. 8vo. pp. 58. 1s. 6d. Murray, 1790.

The eagerness with which we opened proposals that promised such welcome advantages, can only be measured by our mortification, at finding they only held up a string of political *arcana*, or *nostrums*, infallible when explained, but—no pay, no purchase. John Donaldson, Esq. informs us—‘the whole secrets remain with myself, I never having communicated any part of them to any one, neither is it my intention to do it, until I have the honour and happiness of my request being complied with, which is *only* to have the conducting the business, and to bar others from reaping the benefit of my labours without my consent, as mentioned in the proposals.’ Though these secrets, from motives of prudence, are carefully with-held from public scrutiny, the projector condescends to declare, that he—‘has, with great expence, and after more than forty years study and labour, found out and invented a method of employing convicts, vagrants, and other idle and disorderly people, whether old or young, and of either sex: to put the fisheries on a solid and lasting foundation: to put an end to smuggling: to prevent house-breaking, and all other acts of violence and depredation: to supply the navy, on any emergency, with many thousands of able seamen without pressing: to make it the interest of the manufacturers and others to stay at home. By these and other popular means to increase the revenue, prosperity, and happiness of the nation, without laying any additional tax on the people, without making the penal laws more severe, or putting government to any expence.’

Like the famous Marquis of Worcester, Mr. D. has given us no more than scantlings of his inventions; so that we are wholly precluded from judging of the means by which they are to be accomplished: but it is doubtless with a view to bespeak our confidence in his abilities to effect these grand objects, and to prove that he is no obscure designing adventurer, that he advertises us, of his having obtained—‘a patent for an improvement in candles, by which invention, the public now have candles that give a better light with less smook than other candles, which look neat, and burn pleasantly, not being apt to spark, gutter, or flare.’—After such exertions, for the better illuminating our houses, it was but a natural step forward, to solicit another patent for performing the same kind office to our minds; and with *little Pope*, a shoe-maker, one of the last distinguished orators at the Robin Hood and Queen’s Arms, to undertake to “snuff the candles of our understandings.”

Art. 39. *Considerations upon the political Situations of France, Great Britain, and Spain, at the present Crisis.* Translated from the French

French of M. Dupont, Deputy from Nemours to the National Assembly of France. 8vo. pp. 30. 1s. Bell. 1790.

We cannot look on these considerations in any other light, than as the ravings of a man who does not understand the subject on which he is talking. M. Dupont throws out the most abusive invectives against this country, for entertaining projects destructive of the liberty of France; and he ends with threats, which, if they were not so ridiculous as to cause our laughter, could only tend to produce that temper, which he supposes already to exist:—but, to our sorrow be it spoken, M. Dupont may justify himself, by referring us to our own senate for similar language!

Art. 40. *Second Letter to the People of England*, upon the present Crisis. By James Edward Hamilton, Esq. 8vo. pp. 15. 6d. Debrett.

The former letter of this gentleman was mentioned in our Review for last August, p. 469: this second epistle is employed in confirming the estimates which he then formed, in condemning Mr. Pitt's plan of buying in the public debts, and in recommending the ministerial abilities of Mr. Fox.

Art. 41. *An Attempt to Explain the Terms Democracy, Aristocracy, Oligarchy, Monarchy, and Despotism.* By James Edward Hamilton, Esq. 8vo. pp. 16. 6d. Debrett.

Why Mr. Hamilton should offer these definitions, when every one, who is possessed of an English dictionary, is already furnished with them, does not clearly appear. They lead, however, to an avowal of his writing *A new Plan of Parliamentary Reform**, and an intimation of the celerity of his pen; having, as he informs us, first conceived the idea of that reform, together with the subject of his *Second Letter to the People of England*, above mentioned, on May 16th, which were 'thrown upon paper that evening, and published the 18th.' Mercy on us, to what are we exposed, if Mr. H.'s pen should meet with no interruptions!

MISCELLANEOUS.

Art. 42. *An Enquiry into the Principles of Taste*, and the Origin of our Ideas of Beauty, &c. 8vo. pp. 52. 2s. Smeeton.

Plain sense is easily comprehended, and, of course, easily reviewed: but metaphysical disquisitions often abound with such an appearance of reasoning and deep investigation, that we are obliged to look and look again before we can discover the inanity, or want of clear ideas, that lies concealed under an heap of philosophical terms. This gentleman, however, has not given us much trouble. No sooner did we read the first period of his first chapter, in which he undertakes to give a *sketch of the mental system respecting our perceptions of taste, &c.* than we clearly perceived his inability to throw much light on the principles of taste, by his enquiry. 'The mind of man, introspecting itself, seems as it were, (in conjunction with the inscrutable principles of nature,) placed in the central point of

* See Review for August last, p. 469.

the creation: from whence impelled by her energetic powers, and illumined by her light, the intellectual faculties like rays shoot forth in direct tendency to their ultimate point of perfection: and as they advance, each individual mind imperceptibly imbibes the influence and light of each, and is by this imbibition alone enabled to approach it.*

If, reader, thou expectest any information, after such an exordium; thou oughtest to be disappointed. The author would explain his system by a diagram. He draws a circle of humanity, in the center of which he places *Nature*, or the springs of the intellectual powers, which tend in a strait line to its boundary: on this boundary, he places *demonstrable beauty and truth* and *the utmost power of rules*; midway, he places *common sense* and *common form*, 'half deriving their existence from pure nature, and half from its highest cultivation as far as art or rules can teach; a conjunction, which would itself be the perfection of humanity, but that it is mixed with all that is not nature, and all that is not art, and thereby made mediocrity, i. e. *common sense*.'

Good Sir! we thank you, for bringing us, though we hardly know how, to *common sense*; and as this plain road satisfies us, we must beg to be excused from ascending to *sublimity*, which, you tell us, is at the top of your pyramid.

Art. 43. *Rudiments of Taste*; in a Series of Letters from a Mother to her Daughters. By the Author of the Life of Jacob *. 12mo. 2s. sewed. pp. 164. Dilly. 1789.

The writer of these letters delivers them to the public under the signature of *Cornelia*, alluding to the mother of the *Gracchi* so justly celebrated among the ancient Romans;—the same sentiments of maternal tenderness, it is added, which influenced the Roman matron, gave rise to these epistles, and prompted a fond mother to become an author. The letters are seventeen in number; in which, a variety of subjects is discussed; particularly such as are suited to the female sphere and character. This lady is no friend to singularity and affection, no enemy to innocent cheerfulness and enjoyments: but it is her earnest wish to guard her fair readers against the errors into which fashion and false taste may lead them.—The great principle on which the whole proceeds, is expressed in such terms as these:

'Rest assured that in the exercise of social and religious duties, the mind will find her solid happiness.'—'Never lose sight of this truth, that there is no happiness adequate to the capacities of the human soul, but what is found in the exercise of piety and virtue; nor any praise worthy her regard, but what results immediately *therefrom*.'—'When reason and religion have given the clue to your pleasures, resolve always to have them of your own chusing, and not of other people's.'

The last direction is only intended to caution youth against the unreasonable influence of fashion, and the commanding dictates of what is termed the *polite world*; by a regard to which, numbers are

* See Review for August, 1785. vol. 73. p. 155.

led into scenes to which they have, no inclination, and indeed rather a dislike.—The author writes in a rational and sensible manner; she does not appear to have any thing of an austere or morose disposition, but she professes a firm aversion to *novels*. Some of her sentiments are expressed as follows:

‘Those who read merely to please the imagination, may be sure of not reading to advantage, and do seldom acquire a relish for works of solid merit and utility. I have never known a young person who was fond of novels, capable of relishing any thing superior to them. For my own part, I had rather see a girl wholly ignorant of the alphabet, than attached to that species of writing; for I am convinced that *infinitely more* have erred in the conduct of life from that cause, than from any other. The sentiments and ideas they impress, are fatal illusions to mislead the poor reader, who, after wasting days and years in the study, is still a stranger to the world she lives in, and, what is worse, inspired with the most erroneous notions of it, which commonly lead to some false step, or ill-judged connection.’

Mrs. Peddle, (for that appears, from her *Life of Jacob*, to be the lady’s name,) is a serious and moral writer. The present work clearly manifests her good intentions in addressing her thoughts to the public: it is well calculated for the assistance and improvement of those who peruse it with due attention. Her expressions, in a few instances, may be rather too strong,—as where, in the preceding extract, she uses the words ‘*infinitely more*.’ There is not a word in the English language, more generally misused, than the term INFINITE: which is commonly applied, both in conversation and writing, on the most frivolous occasions.

Among the several topics, which pass under the review of this writer, love and marriage have no distinct and immediate discussion; which may occasion some disappointment to Mrs. P’s younger readers.

Art. 44. *The Confidential Letters of Albert*; from his first Attachment to Charlotte to her Death: from the Sorrows of Werter. 12mo. pp. 222. 3s. sewed: Robinsons. 1790.

It will be a sufficient recommendation, to say that these letters may be read with pleasure as a sequel to the Sorrows of Werter, by those with whom that work is a favorite.

Art. 45. *Woman*. Sketches of the History, Genius, Disposition, Accomplishments, Employments, Customs, and Importance of the Fair Sex, in all Parts of the World. Interspersed with many singular and entertaining Anecdotes. By a Friend to the Sex. 12mo. pp. 400. 3s. 6d. sewed. Kearsley. 1790.

In forming this volume, we are told that the following authors have been consulted for materials; Drs. Robertson, Alexander, Hawkesworth, Goldsmith, Gregory, Fordyce, and Schomberg; Professors Ferguson and Millar; Messrs. Fenelon, Montaigne, Thomas, Grosley, Knox, and Hayley; Lady Pennington and Mrs. Kinderley.—From these writers, many good observations are extracted, but they are seldom distinguished by the name of the author.

To these are added, several pieces, which certainly do not come from any of the abovementioned writers; and the merit of which is of such a nature, as to make us rather indifferent whence they proceeded.

Art. 46. *The Spanish Memorial of the 4th of June, considered*, by A. Dalrymple. 8vo. pp. 21. 1s. Debrett. 1790.

The amount of Mr. D.'s strictures on the Spanish memorial, is, a charge of obscurity, or ambiguity, not to say fallacy, or duplicity, on the conduct of the court of Spain, in regard to the seizure of British ships, at Nootka Sound.—We cannot but think, on the whole, that were the matters now in dispute, between the courts of London and Madrid, referred to the writers (setting aside the fighters) of both nations, the advantage (if we may judge from the specimens * produced by this able investigator,) would be clearly on our side.

Art. 47. *Les Premices de ma Jeunesse*, &c. i. e. The first Fruits of Youth, or the modern Hero in the Kingdom of Cathai, in the Year of the World 90,000. Second Edition, corrected and augmented. By B. Frere, de Cherensis. 12mo. pp. 191. Printed at Hereford, and sold in London by Evans. 1790.

* This *jeu d'esprit* is a commentary on the following words of Mr. Gibbon: "the generality of Princes, if they were stripped of their purple, and cast naked into the world, would immediately sink to the lowest rank of society, without a hope of emerging from their obscurity." Vol. 4. c. 22. p. 59. Harlequin is made a General for curing the Queen's dog, and disgraced, after obtaining a great victory, and enjoying a triumph, for refusing to cure her majesty's cat. This simple *fable*, the author works up into a very agreeable *piece*, containing a lively and well written satire on Kings and courts. The sprightliness of this little performance makes us wish to see works of greater extent from the pen of its author; which he has promised, should the present attempt succeed.

THEOLOGY and POLEMICS.

Art. 48. *Letters addressed to the Apologist for the Religion of Nature* †. 12mo. pp. 136. 2s. sewed. Payne. 1790.

If this defence of Revelation be not written with all the strength of argument of which the subject admits, and that it requires, it is, however, written with great candour, and discovers a mind well stored with theological knowledge, and imbued with liberal sentiments. The author confesses, perhaps too hastily, the insufficiency of the natural arguments for the immortality of the soul, and rejects the doctrines of eternal punishment, and that of annihilation: but he maintains, against the apologist, that a belief of a future state is of great importance both to the individuals and society, and, consequently, that the Christian doctrine, which establishes this belief on the promise of God, is of inestimable value.

* See Review for July, art. 34, of the catalogue.

† See the 1st vol. of our *new Series*, p. 353.

Art. 49. *The World proved to be not Eternal, nor Mechanical; but the Creature and Subject of God; by brief Arguments extracted from the Works of Sir Isaac Newton, Bishop Cumberland, and Doctor Keill.* 8vo. pp. 60. 1s. Dilly.

These extracts from books not easily accessible to the generality of readers, may be of use, in furnishing young persons, who have not leisure to peruse larger works, with solid arguments, as well as respectable authorities, to confirm their faith in the principles of religion, and secure them against the contagion of atheistical philosophy.

Art. 50. *A Letter to the Rev. Mr. Caleb Evans, M. A. Master of the Seminary at Bristol. Containing a few Remarks on a circular Letter drawn up by him, read and approved by the association met at Horsley, in Gloucestershire, July 3d and 4th, 1789.* By William Huntingdon, S. S. 8vo. pp. 128. 1s. 6d. Terry.

All that we are able to gather from this angry letter, is that the writer's "zeal is not according to knowledge." He is an advocate for the doctrines of Antinomianism.

Art. 51. *A short and plain Exposition of the Old Testament, with devotional and practical Reflections, for the Use of Families.* By the late Rev. Job Orton. Published from the Author's MSS. by R. Gentleman. Vol. IV. 8vo. pp. 684. 6s. Boards. Longman, &c. 1790.

This volume contains the books of Ezra, Nehemiah, Esther, Job, and the Psalms. It is executed in the same manner as the former volumes*, of which we have already given our opinion, and with which the public are too well acquainted to need any further account. It may, however, be proper to observe, that the editor meets with growing encouragement in the progress of his undertaking, as appears by the additional names to his list of subscribers.

Art. 52. *A Vindication of a printed Letter addressed to the Calvinistic Baptists of the Western Association, on the Subject of Doxologies, from the Remarks of a Member of the Western Association.* By a Baptist. 8vo. pp. 16. 3d. Johnson. 1789.

A further apology for that which, we should imagine, can need no apology,—the use of *scriptural* rather than *metaphysical* language in divine worship.

Art. 53. *Observations on the Third, Fourth, and Fifth Chapters of the Book of Genesis.* By T. Wrighte, A. M. Clerk. 8vo. pp. 137. 3s. sewed. Blamire, &c.

It is the purport of this pamphlet, to refute the doctrine of the agency of Satan on the mind of man, and to shew, that what is commonly called the Fall, was a divine vision for the instruction of the first pair; and, consequently, that the story of their transgression, which has passed down by tradition from time immemorial, is no-

* See Review, vols. lxxix. p. 328. and lxxxi. p. 568.

thing less than a shameful calumny. The work might very properly have been entitled, *An Apology for Adam and Eve*. Among other curious remarks, with which the reader of this piece will be amused, is the following: that the twelve signs of the Zodiac are significant of the principal events of the Antediluvian world; Aries and Taurus denoting the first occupations of mankind as shepherds; Gemini, the two sons of Lamech; Virgo, the sister of Tubal; Libra, Enoch, &c.

What bounds can be set to human ingenuity?

Art. 54. *Quotation against Quotation*, or cursory Observations on Dr. Priestley's Letters to the Inhabitants of Birmingham: in which the celebrated Quotation from the late Lord Chatham's Speech in the House of Lords is further considered; and a second Quotation from a subsequent Speech in the same House, upon a different occasion, and by the same great Authority, is produced. By the Rev. William Keate. 8vo. pp. 67. 1s. 6d. Stockdale. 1790.

The late Lord Chatham asserted in the house of lords, that we had "a Calvinistic creed, a Popish liturgy, and an Arminian clergy." To the truth of this assertion, Mr. Keate cannot accede. He is of opinion with Dean Tucker, (see his letters to Dr. Kippis, noticed in the 48th vol. of our Review, p. 183.) that the articles are not Calvinistic but *Arminian*: he confesses that the power allowed to the priests in the order for the visitation of the sick, of giving absolution to those who confess their sins, is Popish: but he will not allow this office to belong properly to the liturgy or public service of the church. He conceives the reading of this absolution to be *optional*, and he imagines there are few instances of any clergyman's reading it. This, however, is not a vindication of the book of common prayer, but only of the clergy.

He next proceeds to discuss some points relative to the principles and conduct of the Dissenters. Their republicanism he deems to be self-evident, and yet says that 'the proof of it must be *circumstans*.' He does not, however, go far about for his conclusion. His proof is a curious morsel of logic. 'The Dissenters are *whigs*; whig principles carried to the extreme terminate in republicanism—ergo, *Dissenters are republicans*.' Q. E. D.

After the same manner, he can easily demonstrate their propensity to *king-slaughter*, or to any thing else that he pleases.

Mr. Keate appears to have a warm attachment to the establishment; which may be very commendable: but Episcopalians, as well as Dissenters, will, perhaps, be inclined to think that he *out Herod's Herod*, when he maintains 'that the church of England is as old as Christianity itself.'

Art. 55. *Historical Memoirs of Religious Dissention*; addressed to the seventeenth Parliament of Great Britain. 8vo. pp. 99. 2s. Murray.

It is with actions as with objects;—they receive a colour from the medium through which they are viewed. Dissenters, when they write their own history, exhibit themselves as a very public spirited and

and meritorious class of the community, who deserve much of their country, and ought to labour under no proscription or disqualification whatever: but when their opponents undertake their historical memoirs, their character is sadly darkened, and their very virtues are made to take the deepest tinge of vice. From the preface to this pamphlet, we were induced to expect a candid discussion of their merits; for the able writer, though he is inimical to the repeal of the Test and Corporation acts, professes himself to be 'one who has the *real interests* of Protestant Dissenters much at heart.' What he means by their 'real interests,' it is not our business to develop; and, indeed, after reading the pamphlet, it would be rather a difficult task, for he appears to have little inclination to do them common justice. He labours to strip them of every plume of which they boast, and will not allow them the smallest merit. What they urge as a proof of the sincerity of their attachment to the principles of the constitution, and as an evidence of their unshaken loyalty, this writer attributes to mere selfishness. Why did they consent to the disabilities of the Test Act? This writer tells us; Not from motives of pure disinterested patriotism, but because they preferred Protestantism to Popery, and civil liberty to arbitrary power.

The principles of the Dissenters he considers as fraught with sedition and rebellion; the riots of 1780 he lays, in a great measure, (we believe very unjustly, for it has never appeared that any Dissenters were in the least concerned in them,) at their door, and reprobates their late attempt as full of indecent violence. He regards their application to parliament, to obtain a repeal of the Test Act, as entirely proceeding from a wish to *have one pluck more at the whore of Babylon's red petticoat*.

We never before found it objected to Dissenting ministers, (see p. 66.) that they attempt to instill into their congregations a distaste of all ordinances, civil and religious. If this was the real case, how comes it to pass that they exclaim so vehemently against what they esteem a profanation of the sacrament of the Lord's Supper?

The author of this pamphlet has an able pen, but he has suffered his prejudices too much to guide it. He allows that there are many among the Protestant Dissenters who are eminent for their virtue and moderation; yet, at the same time, he takes care to remind his readers, that

"*The mildew'd ear may blast his wholesome brother.*" SHAKESPEARE.

Art. 56. *A Letter to Dr. Priestley*, in consequence of his "Familiar Letters addressed to the Inhabitants of Birmingham, &c." occasioned by a Sermon preached at St. Philip's Church in Birmingham, Feb. 14. 1790. By the Rev. Spencer Madan, Rector of St. Philip's. 8vo. pp. 48. 1s. Birmingham.

Had Mr. Spencer Madan been left to the calm and gradual instructions of time and experience, we are persuaded he would have seen reason to have renounced altogether some of the positions laid down in his sermon: but, attacked by Dr. Priestley, he sticks close to them, and is unwilling to abate one iota of their force. Not Pilate himself was more tenacious of what he had written, than Mr.

Mr. Madan seems to be. It might have occurred to him that he was at least liable to some error in deducing political from religious tenets, and that it was uncandid to assert, on the ground of a fact perpetrated by a few, from motives of ambition and self-preservation, that the doctrines of the sect to which these individuals happened to belong, inspired hatred to their king: but these obvious considerations have no weight with a man who has *settled* his conviction; he therefore re-asserts that 'the principles of the Dissenters are *unquestionably* republican;' and that 'the extent of their loyalty has been delineated in the blood of a king.' It would have done Mr. Madan much more credit, if, instead of attempting to justify, he had apologized for these charges, as proceeding from the warmth of his zeal in a cause to which he was conscientiously and strongly attached.

After the decided vote in the house of Commons relative to the Test Act, he deems it unnecessary to argue the great question; he contents himself with complaining of the unfairness of his adversary, with animadverting on some expressions in the Familiar Letters, and with attempting, (in which he sometimes succeeds,) to give the Dr. a Rowland for his Oliver.

Art. 57. *Familiar Letters addressed to the Inhabitants of Birmingham*, in refutation of several Charges advanced against the Dissenters, by the Rev. Mr. Madan, Rector of St. Philip's, in his sermon, &c. &c. Part IV. By Joseph Priestley, L. L. D. F. R. S. 8vo. pp. 48. 1s. Johnson.

The letters contained in this 4th Number, are, for the most part, employed in commenting on Mr. Madan's letter, noticed in the preceding article. Dr. P. acknowledges it 'to abound with wit, but most with anger;' and as a proof of the temper in which he wrote, *concentrates* in the first letter of this series, letter vii. the various charges which Mr. Madan has brought against him. In letter viii. and ix. he animadvert on Mr. Madan's apology for his treatment of the Dissenters, and discusses his position respecting the *unquestionable* republicanism of the Dissenters; here he takes an opportunity of assuring his readers that he is himself a zealous advocate for a *limited* monarchy.

His 10th letter is on the Ecclesiastical constitution of Ireland. In the 11th he endeavours to acquit himself of the charge of loving controversy. The 12th and 13th treat of the principles of the church of England, and of subscription to the articles; in the latter of which, the Dr. expresses a wish that, instead of merely subscribing their names to the articles, the clergy were obliged to declare their belief of them *upon their honour*. The 14th and last letter combats Mr. Madan's position, 'that Socinianism is no less dangerous to the State, than any of the tenets of Popery:' for this purpose, Dr. P. exhibits a brief account of the Socinian doctrine, and asks, 'What has the belief of one God, or of the humanity of Christ, to do with any principle of the English constitution?'

Art. 58. *Familiar Letters, &c.* Part V. By Joseph Priestley, L. L. D. F. R. S. 8vo. pp. 71. 1s. 6d. Johnson.

The first letter of this 5th part, or letter xv, contains a plain defence

sence of *Unitarianism**, or reasons for rejecting the doctrine of the Trinity drawn from the positive declarations of scripture; and as the question might naturally occur; Whence came Christians by this doctrine, if not from Scripture? he points out its origin, and directs his readers to the *three creeds* in our liturgy as ascertaining its progress. The first, called the *Apostles' Creed*, observes Dr. P. is Unitarian; for in it *God the father Almighty* is spoken of as quite distinct from *Jesus Christ our Lord*. In the second, called the *Nicene Creed*, composed A. D. 325, Christ is called *God of God, Light of Light*, the meaning of which is, that Christ, though truly God, is not *God of himself* (*αυτοθεος*) which the father alone was then called, but that he derived his divinity from the father, and therefore was subordinate to him: but in the third, or *Athanasian Creed*, (composed, nobody can tell *when*, or by *whom*, but certainly after the time of Athanasius, who did not believe any such thing,) all idea of *subordination* is entirely taken away, and of all the three persons, it is declared, that *none of them is greater or less than the other; none of them afore or after the other*.

The next letter (No. xvi.) we shall notice in the subsequent article.

A short history of the Dissenters and their principles occupies letter xvii. This is followed by Dr. P's account of the situation of the clergy of the established church. In this discussion, the Dr. very ingeniously exhorts his townsmen and neighbours to make a proper allowance for *his* prejudices. He delivers his sentiments with great freedom, on the obvious defects of our established system, to which, for the sake of science, religion, and the clergy, we ardently wish a speedy, but quiet, remedy could be applied.

The calumnies contained in a pamphlet entitled *Theodosius*, (written, we believe, by the late Dr. Withers, and noticed in our Review for February last, p. 233.) merited no reply; yet Dr. P. has made them the subject of a distinct letter; adducing various evidence to prove, what was manifest to us on the first reading of the pamphlet, that the whole story, relative to Mr. Silas Deane, and himself, was an infamous fabrication.

These *familiar letters* conclude with seriously recommending to churchmen and dissenters, mutual candour and benevolence. The Postscript, containing an account of Dr. P's intercourse with the late Mr. Badcock, has no connection with the subject of the letters, and might have been reserved for a future publication.

Art. 59. *Letters to the Rev. Dr. Priestley*, in Vindication of those already addressed to him, on the Infallibility of the Apostolic Testimony, concerning the Person of Christ. By the Rev. Edward Burn, A. B. 8vo. pp. 71. 1s. Rivingtons.

Dr. Priestley, in his letters to Mr. Burn, (see our New Series, vol. ii. p. 241.) charges him with misrepresentation; Mr. Burn, in this reply, retorts the accusation, and complains of his opponent as

* Why do Socinians appropriate to themselves the name of *Unitarians*? Arians believe also in the proper unity of the divine nature.

an unfair and artful disputant. We should pity him more, had he not, by giving the first blow, provoked this redoubtable champion of Unitarianism, to turn his spear against him. These letters before us are written with spirit: but the subject is not well argued, as the author does not restrict his ideas to what we properly understand by the word *testimony*, which the title of his pamphlet, and his controversy with Dr. P. required him to have done. He maintains *inspiration* to be necessary to the infallibility of the testimony of the Apostles, concerning the person of Christ; while Dr. P. contends that they could give a true or infallible evidence as to the person of their master, without inspiration. Had Mr. Burn entitled his pamphlet "Letters on the Infallibility of the Apostles, as Interpreters of the ancient Scriptures," he would have made a much fairer attack on some of Dr. P's positions*, and would have precluded him from urging many things that he has admitted into his reply; whereas the title, as it now stands, while it is unsuitable to the argument of the letters, conveys an intimation, (at which the Dr. might well take fire,) that he had been labouring to invalidate the credibility of the Apostolic history.

On this second publication by Mr. Burn, Dr. P. has bestowed a few remarks, in the 5th part of his Familiar Letters, (letter xvi). In point of reasoning, he has evidently the advantage of his opponent: but we cannot compliment him on the mildness of his expressions; on the contrary, we must condemn him as abundantly too severe, and as arrogating a province that does not belong to him, when he tells Mr. B. (F. L. part v. No. 16.) that 'he is at present in a state of mind which disqualifies him for receiving forgiveness of God or man.'

No dispassionate reader can approve so harsh a condemnation. One would hence suppose, that continued opposition to Dr. Priestley is like sinning against the Holy Ghost.

SINGLE SERMONS.

Art. 60. *The Will of God the Ground and Principle of Civil, as well as Religious, Obedience.* Preached before the University of Oxford, at St. Mary's, October 25, 1789, being the Anniversary of his Majesty's happy Accession to the Throne. By Ralph Chborton, M. A. Fellow of Brazen Nose College, and one of his Majesty's Preachers at Whitehall. 4to. pp. 14. 1s. White.

The good old doctrine of the *jus divinum* of princes is here revived. 'Of civil government, (says the preacher,) the forms are various, and these forms are of human appointment; but in every government the authority is the same, and it is from Heaven.'—'To oppose the *delegate*, is to rebel against the *principes*: to honour the messenger, is to honour him that sent him.'

* The opinion of Dr. P. concerning the liability of the Apostles to error, in their application of passages in the Old Testament to persons and circumstances in the New, Mr. Burn considers as tending to injure their *credibility* as *witnesses*: but this does not necessarily follow. The *testimony* of a person may be accurate, though he may err as a reasoner or an interpreter!

This is the language of ancient times, now seldom heard; and when heard, thanks to the general prevalence of liberal principles, little regarded.

Art. 61. *The Evils which may arise to the Constitution of Great Britain from the Influence of a too powerful Nobility*, considered. Preached before the University of Cambridge, May 29, 1789, being the Anniversary of the Restoration of King Charles II. By W. Purkis, D. D. F. S. A. late Fellow of Magdalen College, and one of his Majesty's Preachers at Whitehall; now Rector of Carby and Anderby in Lincolnshire. 4to. pp. 18. 1s. Cadell, &c. 1790.

After an explicit acknowledgment of the excellence of the British constitution, Dr. Purkis points out the dangers to which it is exposed, from the usurpation of the Commons, in aiming to direct the executive power, instead of censuring it; from the tyranny of the King; and from the influence of a too powerful Nobility over both King and People. This latter occasion of danger, he maintains, is most to be apprehended in the present state of the British government; in which he perceives a gradual progress toward an over-grown Aristocracy.

Its effect on the national representation is clearly and forcibly stated in the following passage:

'The evils of Aristocracy affect particularly the representation of the Commons. If persons of property are by degrees removed into the Upper House, the Members in the other will be little else but the nominees of the Peers, who are brought in to support their interest; and the voice of Parliament will only be the echo of the Nobility. Any dissolution would be ineffectual, as the same interest would return the same supporters. A House of Commons would soon become a piece of idle mockery in the cause of liberty, as was the name of Consul and Senate in the lower ages of the Roman empire. Still more, the House itself would grow into contempt; for what man of worth, independence, or integrity, would go there to be out-voted or jeered at by a majority who have received their mandate from those who appointed them? If ever æconomy, or a fondness for money, should become fashionable amongst the great, (and fashion changes every day,) the property of the present peerage would go near to absorb the influence of the kingdom, and we should have few independent representatives. But dissipation, and a love of play (the employments generally of a dissolute, an unimproved, or feeble mind) have hitherto prevented us feeling the weight; and the dangerous effects of vice have as yet counterbalanced its natural tendency. Yet as extravagance and a love of play will soon spread amongst the lower ranks of our people, and of course a want of principle grow up, a general sale of interest to the best bidder must arise, and the nobility may dictate the terms of every election. Thus will our fair Fabric of Liberty fall to decay; and that goodly mansion, in which the poorest persons find security and comfort—in which the cottager smiles, and the widow and the orphan almost forget their woes—will be exchanged for the gloomy castles of feudal tyranny, where our wants are relieved at the door with an insult, and charity is dispensed by

the hand of pride or caprice. Thus will our exertions of industry be checked or encouraged, as the vanity or vices of our task-masters change their object. The smaller property of private individuals will be lost, like little streams in a mighty river, in the prevailing influence of each neighbouring peer. Our commerce will naturally suffer as the restrictions increase; and that spirit of emulation which is only found in a free country, and which expands itself, upon the fair hopes of public protection and reward, for useful inventions, will be sunk in the mean and partial aim of assisting a neighbour, whom we fear or despise, to outshine his rival in trifling ornaments. Yet farther—the distinction of birth, which the descendants of nobility so much presume upon, will of itself operate to render commerce mean in the eyes of a people. The history of every state, under the sole direction of nobles, bears us out in this assertion, and testifies by facts, that poverty and pride will vaunt themselves against the affluence of commercial property. The nobles of Venice will, we know, meanly lend their name in private trade, to procure them a sufficiency of income, which their rank in public blushes to acknowledge. The present Italian states in general come near to this observation; where the common people waste their lives in idleness, for want of sufficient encouragement to cultivate their abilities; and the princes more ignominiously tyrannize over their subjects, to excel in all those refinements which mark the character of a depraved and fallen people. Here let me not be mistaken.

‘ Detached from any influence on the representation, which ought always to be the case, the peerage in its deliberative state is wisely instituted. It acts as a check upon the tyranny of the Crown, or the wild schemes of the Commons, if the latter be heated by party, or pursue intemperately chimerical notions. The Peers canvass with moderation the effects of new laws, or withstand at times the violence of popular clamour, which, towards the conclusion of a session, the other House may not think proper to oppose. The judicial knowledge which the House of Peers can occasionally apply to, renders their opinions more correct; and, being detached from the people at large, it is their duty, and may be their high glory, to consider in the most extended view, and determine upon, laws the most effective to the welfare of the subject, and the good of the constitution.’

The discourse concludes with some judicious observations on the consequences of Aristocratic influence, with respect to the improvement of *learning*, and the growth of *religion*. The subject, which is, certainly, very important, and which, as far as the limits of a pulpit-discourse would permit, is ably treated, deserves a much fuller discussion.

Art. 62. *The Jewish and Heathen Rejection of the Christian Miracles.*

Preached before the University of Cambridge, March 7, 1790.

By Thomas Edwards, LL.D. 4to. pp. 19. 1s. Cadell, &c.

While many modern advocates for established religious systems are jealous for the honour, and even apprehensive for the safety, of the orthodox faith, the able and sensible writer of this discourse thinks it necessary to awaken, in the minds of his clerical brethren, apprehensions

apprehensions of a still more serious nature; and calls on them to provide against the attacks which are daily made on the entire fabric of Christianity itself. He particularly solicits their attention to the objections which have been revived by the celebrated historian of the Roman empire, 'inserted in the body of a work which can perish only with the language itself.'

'It might naturally be expected,' says Dr. E. 'that the talents of every zealous Christian would have been strenuously exerted against this formidable adversary:—that the prelates and dignitaries of our church would have vied with each other, who should bear away the prize of ingenuity and learning, and whose stone should sink deepest into the forehead of this Goliath:—that the Christian and literary world would have been edified and entertained by new and curious elucidations of the most interesting questions in theology and history.—But the force of truth will oblige us to confess that in the attacks, which have been levelled against our sceptical historian, we can discover but slender traces of profound and exquisite erudition,—of solid criticism and accurate investigation; but are too frequently disgusted by vague and inconclusive reasoning,—by unseasonable banter and senseless witticisms,—by unlettered bigotry and enthusiastic jargon,—by futile cavils and illiberal invectives.—Proud and elated by the weakness of his antagonists, he condescends not to handle the sword of controversy, but darts forth the envenomed shafts of sarcastic ridicule: he approaches indeed the camp and *defies the armies of the living God*: yet he approaches not, like Goliath, to call forth a champion, but to insult and triumph over his vanquished enemies.'

Persuaded of the necessity of some more able reply to Mr. Gibbon than has hitherto appeared, the author points out two important articles of attention, the *Jewish* and the *Heathen* rejection of the Christian miracles.

On the former head, the preacher inquires 'whether the Jews did not yield a stronger and more ready assent to the tradition of their remote ancestors, than to the evidence of their own senses; whether they did not pay a more implicit deference to the obscure and doubtful records of their national history, whose authenticity they could not possibly prove by any critical arguments, than to the ocular demonstration of such wonderful works as were never wrought before by man.' He acknowledges that Limborch's reply to Orobios the Jew, on this topic, was more worthy of an illiterate priest than the Remonstrant's Professor.

'We Christians, who are persuaded of the truth of our religion by the purity of its doctrines, the integrity of the Apostles, the success of their undertaking, and the completion of prophecy, are assaulted in vain by the darts of infidelity. But to the profane sceptic it may appear singular and incredible,—that the Jews should persecute with relentless malice and at length condemn to an ignominious death a being, who had exhibited a constant series of the most exalted and beneficent actions, who had claimed the distinguished privilege of raising the dead and of judging mankind, who had confirmed these high pretensions by the undeniable resurrection of Lazarus, and who had denounced

denounced against his enemies the most dreadful vengeance for their obstinate and wilful impenitence:—that they could not be persuaded even by the finger of heaven to relinquish their visionary notions of a temporal Messiah, and their erroneous interpretations of prophecy:—and that they were not compelled by the most forcible motives, the instability of their worldly grandeur and the horror of eternal punishment, to implore with unfeigned humility the forgiveness of their spiritual redeemer. Surely this conduct, may the unbeliever alledge, is so strange and unaccountable, so utterly contradictory to every known principle of the mind, that unless some principle hitherto undiscovered can be applied to the solution of this intricate problem, it will be held out by the professors of Judaism and Infidelity as an insurmountable obstacle to the reception of our faith.

‘ I must not omit to mention, that the learned Jortin in the first of his Discourses concerning the truth of the Christian religion has enumerated the several causes, which in his opinion concurred to hinder the Jews from embracing the gospel. It would lead me too far beyond my proper limits to enter into a minute examination of what he has advanced: nor, to confess the truth, can I discover any thing which appears to demand it. It will be sufficient therefore to observe in general, that though each of the prejudices, which he has specified, might have inspired the Jews with an aversion to Christ, had he been nothing more than an unassisted teacher of righteousness, yet their united force would have been irresistibly borne down by the natural influence of an undoubted miracle. If Jortin has failed in discussing a subject of theological or polite learning, we ought not to entertain any sanguine expectations that another will succeed. I therefore readily acquiesce in a solution of this difficulty, which though it may be treated with profane derision by the licentious scoffer, or opposed with argument by the sturdy polemic, will be devoutly admitted by every pious Christian, as proceeding from the authority of an inspired Apostle and the beloved disciple of Jesus: *But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*’

With respect to the *Heathen* rejection of miracles, Dr. Edwards abandons the common opinion, that the Heathens admitted the facts, but ascribed them to the power of magic; and refers to a passage in Origen, (p. 407, ed. Spenc.) in which he expressly charges Celsus with treating as fables the miraculous histories of the Old and New Testament: he adds, that ‘ till it can be ascertained with some degree of precision what effect a real and sensible miracle, wrought in confirmation of a future retribution, would produce in the mind of a Pagan, it will be impossible to estimate how far this influence might be counteracted by temporal allurements, if, indeed, it would be counteracted at all.’

As this discourse is only a part of a more extensive plan, in which the author intends to treat on the inspiration of the New Testament, the abolition of the Jewish ritual, the best method of ascertaining the doctrine of Christianity, and the authenticity of the Pentateuch, we shall, for the present, content ourselves with barely introducing Dr. Edwards to the notice of our readers.

Since the above article was written, Dr. E. has published another discourse, preached at Cambridge, May 23, which we shall shortly notice.

CORRESPONDENCE.

* * * *Quirinus Britanni* has obliged us with a letter, in which he discusses the difficult passage in Juvenal, sat. i. l. 155. *Pone Tigellinum*, &c. His general remarks on the passage, in our opinion, are just. He explains the line that has given most trouble to the critics, in nearly the same manner in which we interpreted it, in our reply to a Correspondent, at the end of our Review for February last. *Et latum mediâ sulcum deducis arenâ*, he understands to refer to the furrow made in the arena of the amphitheatre, or on the sandy banks of the Tyber, by dragging away the body of the victim who had been burned to death, wrapt round with the pitchy garment called *Tunica molesta*. To support this interpretation, he observes, that it was customary among the Romans to drag the bodies of criminals, after their punishment, into the Tyber. Seneca, *de tranquillitate animi*, after having given a minute, and perhaps hyperbolical detail of the ill-usage which the corpse of Sejanus received from the people, who cut it into pieces, adds, *ex eo nihil supersuit quod carnifex traheret*.

To the other part of this Correspondent's comment, we must object. *Stantes fixo gutture* cannot be interpreted 'hanging straight down from a hook, thrust either under the chin, or in their throat, projecting from high poles, as lamps do.' Juvenal does not say that the criminals were burned *suspended*, but standing *fixo gutture*; which most probably means their being fastened by the neck to a stake, so as not to be able to alter their upright position, during the burning of the pitchy garment with which they were wrapped round.

If, however, we differ from our Correspondent here, we must do him the justice to remark, that his general conception of the passage is accurate, and that he appears to possess solid learning.

† Mr. Palmer has favoured us with a sensible and candid letter, relative to the declaration of assent and consent to the Liturgy: but as we have already given our sentiments on the subject, we wish, on mature deliberation, to be excused from prolonging the discussion.

† We cannot compliment *Oxonienfis* on the style of his letter: in some parts of it, his language and remarks are very ungentlemanlike; and certainly we ought not to have been obliged to pay postage for anonymous observations thus expressed. If the writer were to address us, post paid, with his real name, we should endeavour to obviate any objections that he chose to make, and that were properly stated.

†† Dr.

†*† Dr. Leigh's work on the properties of opium, concerning which G. G. G. inquires, was reviewed in our Number for March 1787, vol. lxxvi. p. 258.—We wish G. G. G. success in his intended work, but must decline giving our *advice* relative to it.—This Correspondent's letters should have been directed to the Editor, at Mr. Becket's.

††† We are obliged to *Meanwell* for his communications, but they arrived too late for us to avail ourselves of any part of them.

††† *Codrus* could not, surely, have been serious, when he troubled us to inform him that we used the word to which he alludes, 'merely in retort of his affected jocularity.'

† The style of the letter signed N. is ill calculated to remove that fault which the writer thinks he has discovered in us. Did he know and experience what we do, he would not have made the observation. We are, however, obliged to him for his correction of an unavoidable error, chargeable to the Reviewer, and not to the Editor, as he politely insinuates.

††† We had not heard of the work mentioned by X. Y. till the receipt of his letter; since which we have procured it, and shall speedily review it.

§||§ F. G.'s letter is received; and due attention shall be paid to the explanation which it contains.

††† H. L. is unavoidably deferred till our next number.

☞ The following paragraph, which lately appeared in one of the daily-papers, being totally incomprehensible to the Monthly Reviewers, they would be much obliged to its *ingenious* author, or to any person who may be in the secret, to explain its meaning; and point, directly, to what it bears allusion:

"It is melancholy to see the poisons of the East corrupting the purest of our literary fountains. The *Monthly Review*, which has so long maintained an honourable independence, and so firmly resisted all ministerial allurements, has been caught in the golden foils of the Bengal Squad."

If the writer of the above charge will *prove*, on the M. R. any act of *corruption*, (if *that* be what he means by the *golden foils*, &c.) such discoverer shall be entitled to a full equivalent of the same, whatever may be the amount: to be paid by

THE EDITOR.

ERRATA.

In our last Appendix, p. 501. *note*, for 12 feet, read six feet.

— P. 503. l. 15. from bot. for *Vougél*, read *Vouglé*.

In the last Review, p. 120. CORRESPONDENCE, Art. ¶¶¶, l. 2; for *Plan*, read *Plea*.



THE MONTHLY REVIEW,

For NOVEMBER, 1790.

ART. I. *Literary Relics*: containing original Letters from King Charles II. King James II. the Queen of Bohemia, Swift, Berkeley, Addison, Steele, Congreve, the Duke of Ormond, and Bishop Rundle. To which is prefixed, an Inquiry into the Life of Dean Swift. By George-Monk Berkeley, Esq. LL.B. in the University of Dublin, F. S. S. A. Member of St. Mary Magdalen Hall, Oxford, and of the Inner Temple, London. 8vo. pp. 415. 6s. Boards. Elliot and Co. 1789.

BEFORE we proceed to an account of the letters with which we are here presented, we shall take a slight view of the inquiry into the life of Dean Swift, by which they are prefaced. Mr. Berkeley's intention in this inquiry, is to defend the character of the illustrious Dean from some charges by which it has been affected; the principal of these are, his want of benevolence, his impiety, and his treatment of Stella and Vanessa. Previously, however, to the discussion of these points, a review is taken of the merits of Swift's biographers. They are, we learn, four in number; Orrery, Hawkefworth, Johnson, and Sheridan; 'for as to Dr. Delany, Deane Swift, Esq. and Mrs. Pilkington, they come under a different description. The two former must be considered as apologists, and the third as a lying gossip.'

The temper of mind with which Mr. Berkeley enters on his inquiry, and its unfavourable tendency to promote truth, will be seen by every one who attends to his treatment of Lord Orrery. His Lordship is not only denied all kind of literary merit, but his name is coupled with the most reproachful epithets: we read of 'the yelps of Lord Orrery,' and 'the howl of Lord Orrery:' Lord Orrery is 'a common sewer,' and a monster, 'who, though he had not even the courage of the ass to insult the dying lion, yet, monster-like, preyed upon the carcase.'

Swift has been charged with being a misanthrope; and as a proof of it, his character of the Yahoos has been quoted. In answer to this charge, we have a long discussion about the dignity of human nature; and we are told, that dignity is not inherent in mankind, because some men are dignified; any more than dancing is inherent in horses, because two mares at Astley's dance a minuet. What trifling is this! The simple question is, whether Man, such as he is, is superior, in the scale of existence, to the other animals, by which he is surrounded. If he is, there is neither wisdom nor truth in representing him as their inferior;—and as for the argument, that Swift, 'being a teacher of morals, did right to paint the deformity of vice in colours the most glaring, and in situations the most disgusting,' it will appear futile, when we reflect that the morals of any individual are not likely to be amended by indiscriminate censure on the whole species. What inducement for an alteration of conduct, will the worthless man find, in seeing his virtuous neighbour held up to derision? Or what instruction will the honest well-meaning man derive from seeing himself degraded below the rank of a brute, and from being referred to brutes for a system of improved manners?—We mean not, however, to cast any severe censure on Swift for this part of his writings, which, in our opinion, reflects neither honour nor reproach on his moral character.

The next charge which is combated, is that of impiety. We are acquainted with no part of Swift's writings which can justify such a charge; yet, if the stories related of him be true, there was in his actions, as well as in his writings, an occasional levity of manner, which might be considered, by some, as arising from an indifference about religion. Mr. Berkeley here curiously defends his conduct. Swift, he tells us, very early in life, conceived a violent disgust at that despicable vice, hypocrisy; and therefore carefully concealed his sense of religion, that he might not be thought an hypocrite!—Is it not equal dissimulation, at least, if not hypocrisy, to be religious, and seem impious? and to suppose that Swift entertained a respect for religion, which he was ashamed to profess, is supposing him guilty of a weakness, which ill suits his character as a wise man.

The next point, on which Mr. Berkeley undertakes to elucidate Dr. Swift's character, is his treatment of Stella. Swift's reasons for not publicly marrying Miss Johnson, on her arrival in Ireland, are said to be two. First, her fortune, added to his income, was not sufficient for the maintenance of a family. This consideration, however, was not likely to have actuated the Dean of St. Patrick's, who, but a short time before,

before, when his finances were lower, had absolutely harassed Miss Waryng, with a less fortune than Miss Johnson, to become his wife.—The second reason, which, indeed, appears still less deserving of our attention, is, that as the caprice of Miss Waryng ‘had shewn that she knew only the *abuse* of power, the Dean might have his fears, that should he avow himself the lover of Stella, she might also be ignorant how to use that power with which his avowal would invest her.’ Let us try if we cannot obtain a clearer insight into this intricate business. Before Swift had entered into that peculiar intimacy, which afterward subsisted between him and Stella, he had experienced too much of the comfortless state of living alone;—“so he, a sighing lover, fought a wife* ;” and with all the romantic ardor attending a first passion inconsiderately cherished, threw himself at Miss Waryng’s feet. In a letter here preserved, in which is some good sense, but much more of that kind of writing that would decorate a novel, he vows eternal fidelity to his Varina, as he affectedly styles the lady; he “solemnly protests, by all that can be witnessed to an oath, that if he leaves the kingdom before she is his, he will endure the utmost indignities of fortune rather than ever return again, though the King would send him back his deputy!” then, after a *power* of oaths, he adds, “only remember, that if you still refuse to be mine, you will quickly lose him, that has resolved to die as he has lived, *all yours*.”—Still Varina suffered him to sail for England, where, as is well known, he met with Stella; a meeting which produced such a change of opinions, that on his return, (for he did return, though he was not made Lord Deputy,) we find Varina anxious to know, “what gave his temper that sudden turn as to alter the style of his letters since he last came over;”—and what, indeed, was the occasion of this? Not, as Mr. Berkeley would have us imagine, Varina’s caprice, but Stella’s excellence. In fact, with regard to Varina, the ardent lover was become a cool reasoner; as our readers will perceive, by turning to his letter written at that period to Miss Jane Waryng, no longer Varina, and which is extracted in our Review for January last (vol. 1. of the New Series, p. 6.). He there urges every circumstance which is most likely to prevent their union, though he affirms, “upon the word of a Christian and a gentleman, that he had no thought of being married to any other person but herself;” and after putting some questions, which were not very likely to be pleasing to the lady, he finishes, by saying, “when you think fit to send me an answer to this without—, I shall then ap-

* “Adriano, or the First of June.”

prove myself, by all means you shall command, Madam, your most faithful humble servant." This letter seems to have produced the effect which was intended: certain it is, that Swift and Miss W. were not married: but after all these violent asseverations, and unbounded vows of constancy, Swift could not act so indecently, as to subject himself to the reproaches of that lady, if no worse consequences had followed, by an immediate and public marriage with Stella; who, about that time, went over into Ireland; and this we imagine to be the true cause that no such marriage was then celebrated. How long this cause continued to exist, we know not, for we are unacquainted with Miss Waryng's subsequent fortunes.

Yet, although we must look up to Miss Waryng as the immediate cause of Swift's mysterious conduct to Stella, there was, as Mr. Berkeley observes, another circumstance, which added to the mystery. Vanessa*, for a time, had power to captivate the Dean, and to make Stella experience that mortification, which she herself had occasioned to Varina. Vanessa's reign, it is true, was short: but to that connection, while it lasted, though much more to the former connection with Miss Waryng, must be attributed Swift's unjustifiable treatment of Stella; and not, as is here said, 'to that love of singularity, which, in a greater or less degree, is inseparable from genius.'

The remaining part of the inquiry is employed in vindicating Dr. Swift's character from two charges brought forward by Mr. Nichols, in his late edition of the *Tatler*: the editor of which accuses the Dean of no less a crime than the attempt to commit a rape. How so ridiculous a charge could obtain sufficient credit to induce any man to print it, we are at a loss to imagine: Mr. Berkeley refutes it with a mixture of contempt and indignation, which it well deserves: it has also been contradicted in the *Gentleman's Magazine*, by the person on whose authority it was rested; and it is, we trust, too palpably absurd to be credited, even by those who may meet with the accusation without seeing the defence.

We now proceed to the letters which are contained in this volume; and first, with regard to their authenticity, we are happy to say, that Mr. Berkeley's open and candid account of the manner in which they came into his hands, has removed all doubt from our minds.—We pass over the letters from the three crowned heads, from which we could extract little that would be satisfactory to our readers. Of Swift's letters to Varina,

* Another whimsical name! Surely, from these cold conceits, we might suspect that the good Dean, in all his amours, was rather in play, than in earnest.

we have already given an history. To William Richardson, Esq. he writes as follows:

'Sir, I have wondered, since I have had the favour to know you, what could possibly put you upon your civility to me. You have invited me to your house, and proposed every thing according to my own scheme that would make me easy. You have loaded me with presents, although it never lay in my power to do you any sort of favour or advantage. I have had a salmon from you of 26 lib. weight, another of 18 lib. and the last of 14 lib.; upon which my ill-natured friends descant, that I am declining in your good-will by the declining weight in your salmon. They would have had your salmon double the weight: the second should have been of 52 lib. the third 104, and the last of 208 lib. It seems this is the way of *Dublin* computors, who think you *country* gentlemen have nothing to do but to oblige us citizens, who are not bound to make you the least return, further than, when you come hither, to meet you by chance in a coffee-house, and ask you what tavern you dine in, and there pay your club. I intend to deal with you in the same manner; and if you come to town for three months, I will invite you once to dinner, for which I shall expect to stay a whole year with you; and you will be bound to thank me for honouring your house. You saw me ill enough when I had the honour to see you at the deanery. Mrs. Whiteway, my cousin, and the only cousin I own, remembers she was here in your company, and desires to present her humble service to you; and no wonder, for you sent me so much salmon, that I was forced to give her a part.' —

Next follow some letters from Mrs. Whiteway to the same gentleman, which prove her, as an epistolary correspondent, to be by no means inferior to her literary friends.

The letters from Dr. Berkeley, afterward Bishop of Cloyne, fill up the greatest part of the volume. These do credit to the clearness of his understanding, and to the goodness of his heart: but many of them, which are addressed to Mr. Thomas Prior, relating to private business, and being, indeed, mere repetitions, should not have been published. As a specimen of this part of the work, our readers will be pleased with an account of the island Inarime, in a letter to Mr. Pope, from Naples:

'I have long had it in my thoughts to trouble you with a letter, but was discouraged for want of something that I could think worth sending fifteen hundred miles. Italy is such an exhausted subject, that, I dare say, you'd easily forgive my saying nothing of it; and the imagination of the poet is a thing so nice and delicate, that it is no easy matter to find out images capable of giving pleasure to one of the few, who (in any age) have come up to that character. I am nevertheless returned from an island where I passed three or four months; which, were it set out in its true colours, might, methinks, amuse you agreeably enough for a minute or two. The island Inarime is an epitome of the whole earth, containing, within the compass of eighteen miles, a wonderful variety of hills, vales,

ragged rocks, fruitful plains, and barren mountains, all thrown together in a most romantic confusion. The air is, in the hottest season, constantly refreshed by cool breezes from the sea. The vales produce excellent wheat and Indian corn, but are mostly covered with vineyards intermixed with fruit-trees. Besides the common kinds, as cherries, apricots, peaches, &c. they produce oranges, limes, almonds, pomegranates, figs, water-melons, and many other fruits unknown to our climates, which lie every where open to the passenger. The hills are the greater part covered to the top with vines, some with chestnut groves, and others with thickets of myrtle and lentiscus. The fields in the northern side are divided by hedge-rows of myrtle. Several fountains and rivulets add to the beauty of this landscape, which is likewise set off by the variety of some barren spots and naked rocks. But that which crowns the scene, is a large mountain rising out of the middle of the island, (once a terrible volcano, by the ancients called Mons Epomeus). Its lower parts are adorned with vines and other fruits; the middle affords pasture to flocks of goats and sheep; and the top is a sandy pointed rock, from which you have the finest prospect in the world, surveying at one view, besides several pleasant islands lying at your feet, a tract of Italy about three hundred miles in length, from the promontory of Antium to the Cape of Palinurus: the greater part of which hath been sung by Homer and Virgil, as making a considerable part of the travels and adventures of their two heroes. The islands Caprea, Prochyta, and Parthenope, together with Crjeta, Cumæ, Monte Miseno, the habitations of Circe, the Syrens, and the Lætrigones, the bay of Naples, the promontory of Minerva, and the whole Campagna Felice, make but a part of this noble landscape; which would demand an imagination as warm, and numbers as flowing, as your own, to describe it. The inhabitants of this delicious isle, as they are without riches and honours, so they are without the vices and follies that attend them; and were they but as much strangers to revenge as they are to avarice and ambition, they might in fact answer the poetical notions of the golden age. But they have got, as an alloy to their happiness, an ill habit of murdering one another on slight offences. We had an instance of this the second night after our arrival, a youth of eighteen being shot dead by our door; and yet by the sole secret of minding our own business, we found a means of living securely among those dangerous people.³

Congreve's letters, like those of Bishop Berkeley, plainly shew that they were never intended to be published: but they do not, like his, contain any thing which makes their publication improper. They are written in a very pleasant and good-humoured manner, though they afford few materials for quotation: one passage, however, we shall extract, as it gives an instance of rather an uncommon mode of expressing our passions:

• Our journey was extremely agreeable, though I think I had much the advantage, having seen French Flanders, which Mein
missed

missed for want of time, and yet lay at the Brill almost as long (as I was making that tour) for wind. One thing I must tell you which gave me much pleasure, and you may tell it to Amory and Robin. Whenever we have seen any thing extremely surprising, chiefly in painting, though the picture has been the most solemn, the most devout, the most moving, both in the subject and the expressions of the passion; as soon as our Charles began to be touched with it, he always burst out a laughing, which I like mightily; and so he did the first time he heard Abell sing.*

One instance, almost as extraordinary, occurs to our recollection. A boy, about ten years old, was obliged, for some surgical complaint, to suffer the application of a caustic. On questioning the mother, whether the lad had felt much pain from it, she replied, that he would not own it, but she was sure he had, from his laughing immoderately during the whole time of the application; which he always did when he was in pain.

In Addison's letters, we meet with little that is of consequence; and in those of Steele, and the Duke of Ormond, with still less. The volume closes with a sensible letter from Bishop Rundle; an extract from which shall finish our account of the work:

* Poor Lord Santry was tried* on Friday by his peers. I never beheld a sight so awful and majestic, and dreadfully beautiful, in my life; and nothing was ever performed with so much solemnity, silence, and dignity, before in any country. The finest room in Europe filled with the nobility and gentry of the whole kingdom and both sexes, the high steward, every one of the judges, the lords, the triers, and the noble prisoner, young and handsome, most decent in his behaviour, and with a becoming fortitude in his speaking, could not but compose the most affecting scene. All were so attentive, that silence was not once proclaimed. The King's counsel did admirably; but Bowes had an opportunity to show himself to the highest advantage. I always thought him an admirable speaker; but never imagined him half so great a man as I do at present, though I always loved and esteemed him. He did not use one severe word against the unhappy Lord, nor omitted one severe observation that truth could dictate. I never heard, never read, so perfect a piece of eloquence. Its beauty arose from true simplicity and unaffected ornaments; from the strength and light of his reason, the fairness and candour and good-nature of his heart; from the order and disposition of what he said, the elegance and fulness of his expressions, the shortness and propriety of his reflections, the music of his voice and the gracefulness of his elocution. They were all wonderful indeed; and charmed even those who were concerned and grieved at his most masterly performance. But if they did well, I think the counsel for the prisoner acted detestably. They only prompted him to ask a few treacherous

* For murder.

questions, and spoke not one word in his favour; though I have the vanity almost to think, I could have offered a point of law that would have bid fair to save him. When the twenty-three peers returned to give their opinion, their countenances astonished the whole house; and all knew, from the horror of their eyes and the paleness of their looks, how they were agitated within before they answered the dread question, *Guilty, upon mine honour*; and he was so most certainly according to the law: nor could they perhaps have brought in their dreadful verdict otherwise. But if there was a court of equity to relieve against rigid law, it would interpose in this case. There is a court of equity: that amiable prerogative is reserved to his Majesty; and he can relieve against such rigours as courts cannot, ought not, to be permitted to pardon: and the Lords the triers are as unanimous in recommending him to mercy as they were to find him guilty. The whole town, who were once infatrate against him, now are as solicitous to have him pardoned.³

We do not recollect what became of Lord Santry: but it is impossible to read the good Bishop of Derry's account of the trial, without being much interested in his Lordship's fate.

ART. II. *The History of Greece*. By William Mitford, Esq. Vol. II.* 4to. pp. 700. 1l. 1s. Boards.⁴ Cadell. 1790.

THE first volume of this work has procured the author no small share of reputation, as a learned and accurate historian; and his title to this character, is still farther confirmed as he proceeds in his design. The industry with which he has collected his materials from antient sources, and brought together from distant quarters, whatever might serve to enrich or elucidate the narrative; the critical acumen which he discovers in comparing the various representations given by different authors of the same facts; the comprehension of mind which appears in the arrangement of the whole; and the precision, perspicuity, and strength, which, in general, characterize his style; unite to entitle this work to a distinguished place among the historical productions of modern times. Some other writers may have obtained a higher degree of celebrity by bold attempts at originality of thought, or brilliancy of language: but few modern historians have a better claim to public approbation and esteem, for sound learning, and diligent investigation.

The present volume opens with a view of the western countries politically connected with the Greeks, and of the Grecian settlements in Sicily and Italy; in which the author has happily compressed the result of much reading into a distinct and

* For the 1st vol. see Review, vol. lxxiii. p. 81.

concise narrative, which few readers will peruse without gathering some information from it. In particular, he states several circumstances that may afford ground, from which we may estimate the state of civilization and improvement in the middle and southern parts of Italy, previously to the migration thither, of the first Grecian colonies: we refer our readers to the work itself, from p. 27 to 32 inclusively.

Mr. Mitford then continues the affairs of Greece from the conclusion of the Persian war; to the establishment of the security of Greece by the successes of Cimon. He concludes this part of the history, with the following judicious remarks on the character of Themistocles:

‘ Indeed we cannot but wish that the blemishes in character and conduct attributed to this great man, could, with due regard to historical authority, be more completely done away; yet it may be owing to him to make large allowance for calumny, arising from that party-spirit from which, in Greece, beyond all other countries, high political worth was wont to suffer. In abilities, and by his actions, Themistocles was certainly one of the greatest men that Greece or the world ever produced. Not, like Leonidas and Pausanias, placed, by the accident of birth, at the head of the affairs of Greece, but born to an inferior station in an inferior commonwealth, he first raised himself to the head of that commonwealth, and then raised his little commonwealth, the territory of a single city, to be the leading power in the political affairs of the known world; and, even when afterward banished from that commonwealth and from Greece, and reduced to the simple importance of his own character, he remained still the most important political character of his time. Whatever relates to such a man is interesting. It appears, says Plutarch, by his statue still remaining at Athens in the temple of Diana Aristobulë built under his direction, that his person and countenance announced something uncommonly great and heroic. For the character of his understanding, we may best take it from Thucydides; who, by his own abilities, and by the age in which he lived, was most competent to form a just judgement of him. “ In the mind of Themistocles,” says that historian, “ seems to have been displayed the utmost force of human nature; for the evident superiority of his capacity to that of all other men was truly wonderful. His penetration was such that, from the scantiest information and with the most instantaneous deliberation, he formed the justest judgement of the past, and gained the clearest insight into the future. He had a discernment that could develope the advantageous and the pernicious in measures proposed, however involved in perplexity and obscurity; and he had not less remarkably the faculty of explaining things clearly to others, than of judging clearly himself. Such, in short, were the powers of his genius and the readiness of his judgement, that he was beyond all men capable of directing all things upon every occasion.” He died, according to Plutarch, in his sixty-fifth year, surrounded by a numerous progeny, to whom a large share of the bounty of the Persian monarch

monarch was continued. Nor was a restoration to the privileges of their own country denied them, when, the interest of party no longer urging their persecution, the merits of Themistocles were remembered as far outweighing his failings. Some of his daughters were married to Athenian citizens; and Cleophantus, his third son, is mentioned by Plato as having resided at Athens, but remembered for no higher qualification than that of a most extraordinary horseman, such as might vie with those who in our days most excel in public exhibition. We do not indeed find that any of his posterity were eminent as political characters; but the estimation in which his own memory was held, contributed to their benefit to late generations. By a decree of the people of Magnesia, honors were granted to his family, which were still enjoyed by Themistocles, an Athenian, the friend of Plutarch, above six hundred years after the death of his great ancestor.

From the period which carries the affairs of Greece forward to the commencement of the Peloponnesian war, we shall select the following account of the administration of Pericles, and of the share which that great man had in establishing science, arts, and taste, in Greece:

‘It is a wonderful and singular phenomenon in the history of mankind, too little accounted for by any thing recorded by ancient, or imagined by modern writers, that, during this period of turbulence, in a little commonwealth whose whole population in free subjects amounted scarcely to thirty thousand families, art, science, fine taste, and politeness, should have risen to that perfection which has made Athens the mistress of the world through all succeeding ages. Some sciences have indeed been carried higher in modern times, and art has put forth new branches, of which some have given new helps to science: but Athens, in that age, reached a perfection of taste that no country hath since surpassed; but on the contrary all have looked up to, as a polar star, by which, after sinking in the deepest barbarism, taste has been guided in its restoration to splendor, and the observation of which will probably ever be the surest preservative against its future corruption and decay.

‘Much of these circumstances of glory to Athens, and of improvement, since so extensively spread over the world, was owing to Pericles. Peisistratus had nourished the infancy of Attic genius, Pericles brought it to maturity. In the age of Peisistratus books were scarcely known, science was vague, and art still rude. But, during the turbulent period which intervened, things had been so wonderfully prepared that, in the age of Pericles, science and every polite art waited, as it were, only his magic touch to exhibit them to the world in meridian splendor. The philosopher Anaxagoras of Clazomenæ, whose force of understanding and extent of science acquired him the appellation of the Intellect, had been the tutor of the youth of Pericles, and was the friend of his riper years. Among those with whom Pericles chiefly conversed, was also the Athenian Pheidias, in whom, with a capacity for every

every science, was united the sublimest genius for the fine arts, which he professed; and Damon, who, professing only music, was esteemed the ablest speculative politician that the world had yet produced. Nor must the celebrated Aspasia be omitted in the enumeration of those to whom Pericles was indebted for the cultivation of his mind; since we have it on the authority of Plato, that Socrates himself acknowledged to have profited from the instruction of that extraordinary woman.

It will not be the place here to enlarge upon the manners, any more than upon the arts and knowledge, of the age of Pericles; yet it may be requisite to advert to one point in which a great change had taken place since the age which Homer has described. The political circumstances of Greece, and particularly of Athens, had contributed much to exclude women of rank from general society. The turbulence to which every commonwealth was continually liable from the contentions of faction, made it often unsafe, or at least unpleasant for them to go abroad. But in democracies their situation was peculiarly untoward. That form of government compelled the men to associate all with all. The general assembly necessarily called all together; and the vote of the meanest citizen being there of equal value with that of the highest, the more numerous body of the poor was always formidable to the wealthy few. Hence followed the utmost condescension from the rich to the multitude; and not only to the collected multitude, but at all times to every individual. To those who sought honours or commands, and often even to those who only desired security for their property, it was necessary, not only to meet them upon a footing of equality in the general assembly, but to associate with them in the gymnasia and the porticoes. The ladies, to avoid a society which their fathers and husbands could not avoid, lived with their female slaves, shut up within a part of the house appropriated to them, associating little with one another, and scarcely at all with the men, even their nearest relations, and seldom appearing in public but at those religious festivals, in which ancient custom prescribed that the women should bear a part. Hence the education of the Grecian ladies in general, and particularly the Athenian, was scarcely above that of their slaves; and, as we find them exhibited in lively picture in the little treatise upon domestic economy remaining to us from Xenophon, they were equally of uninstructed minds, and uninformed manners.

To the deficiencies to which women of rank were thus condemned, by custom derived chiefly from the political circumstances of the country, was owing that comparative superiority through which some of the Grecian courtezans attained extraordinary renown. Carefully instructed in every elegant accomplishment, and, from early years, accustomed to converse among men, and even men of the highest rank and most improved talents, if they possessed understanding it became cultivated; and to their houses men resorted, not merely in the low pursuit of sensual pleasure, but to enjoy, often in the most polished company, the charms of female conversation, which, with women of rank and character, was totally forbidden.

bidden. Hence at the time of the invasion under Xerxes, the influence of the Milesian courtesan Thargelia is said to have engaged more than one Grecian city in the Persian interest; and the same Thargelia was afterward raised to the throne of Thessaly.

Aspasia was also a Milesian, the daughter of Axiochus; for her celebrity has preserved her father's name. With uncommon beauty were joined in Aspasia still more uncommon talents; and, with a mind the most cultivated, manners so decent, that, in her more advanced years, not only Socrates professed to have learned eloquence from her, but, as Plutarch relates, the ladies of Athens used to accompany their husbands to her house for the instruction of her conversation. Pericles became her passionate admirer, and she attached herself to him while he lived; according to Plutarch he divorced his wife, with whom he had lived on ill terms, to marry her. We are informed on higher authority, that he was not fortunate in his family, his sons being mentioned by Plato as youths of mean understanding. After he was once firmly established at the head of the Athenian administration, he passed his little leisure from public business mostly in company with Aspasia and a few select friends; avoiding that extensive society in which the Athenians in general delighted, and seldom seen by the people but in the exercise of some public office, or speaking in the general assembly; a reserve perhaps as advantageous to him, as the contrary conduct was necessary to the ambitious who were yet but aspiring at greatness, or to the wealthy without power, who desired security to their property.

Policy united with natural inclination to induce Pericles to patronize the arts, and call forth their finest productions for the admiration and delight of the Athenian people. The Athenian people were the despotic sovereign; Pericles the favorite and minister; whose business it was to indulge the sovereign's caprices that he might direct their measures; and he had the skill often to direct even their caprices. That fine taste which he possessed eminently, was in some degree general among the Athenians; and the gratification of that fine taste was one mean by which he retained his influence. Works were undertaken, according to the expression of Plutarch, in whose time they still remained perfect, of stupendous magnitude, and in form and grace inimitable; all calculated for the accommodation, or in some way for the gratification, of the multitude. Pheidias was superintendant of the works: under him many architects and artists were employed, whose merit intitled them to fame with posterity, and of whose works (such is the hardness of the Attic marble, their principal material, and the purity of the Attic atmosphere) relics which have escaped the violence of men, still after the lapse of more than two thousand years, exhibit all the perfection of design, and even of workmanship, which earned that fame.

Meanwhile Pheidias himself was executing works of statuary which were, while they lasted, the admiration of succeeding times. Nor does the testimony to these works, which are now totally or almost totally lost, rest merely upon Grecian report; for the Romans,

mans, when in possession of all the most exquisite productions of Grecian art, scanty reliëts of which have excited the wonder and formed the taste of modern ages, were at a loss to express their admiration of the sublimity of the works of Pheidias. When such was the perfection of the art of sculpture, it were a solecism to suppose that the siller art of painting could be mean, since the names of Panæus, brother of Pheidias, and Zeuxis and Parrhasius, cotemporaries, remained always among the most celebrated of the Grecian school. At the same time the chaste sublimity of the great tragic poets Æschylus, Sophocles, and Euripides, and that extraordinary mixture of the most elegant satire with the grossest buffoonery the old comedy, as it is called, were alternately exhibited in immense theatres, at the public expence, and for the amusement of the whole people.

‘ Thus captivating the Athenians by their relish for matters of taste and their passion for amusement, Pericles confirmed his authority principally by that great instrument for the management of a people, his eloquence: but this was supported by unremitting assiduity in public business, and evident superiority of capacity for the conduct of it; but, above all, by an ostentatious integrity. The whole Athenian commonwealth thus, with all its appurtenances, or, in the words of cotemporary authors, revenues, armies, fleets, islands, the sea, influence in various states of Greece, and among many barbarous nations, friendship and alliances with kings and various potentates, all were in a manner his possession. But while thus, during fifteen years, commanding the Athenian empire, so strict and scrupulous was his economy in his private affairs, that he is said neither to have increased nor diminished his paternal estate by a single drachma.’

[*To be continued.*]

ART. III. *The Elements of Euclid*; with Dissertations, intended to assist and encourage a critical Examination of those Elements, as the most effectual Means of establishing a juster Taste upon mathematical Subjects, than that which at present prevails. Vol. II. By James Williamson, B. D. 4to. * Edwards.

MR. WILLIAMSON'S first volume was noticed in our Review for January 1787, vol. lxxvi.: but as only a very short and general account was then given of it, we shall now be more particular, and extend our remarks to both volumes. Though this work was not mentioned in the most flattering terms in our former account of it, it was allowed that Mr. Williamson had adhered strictly to his author, in the translation; and that in a translation of a mathematical writer particularly, this was certainly a great merit: but it was added, that adherence to an author might be carried too far;

* The price of the two volumes is 1l. 4s. boards; the second not being sold separately.

and

and that it was thought Mr. Williamson had neither increased the perspicuity nor the elegance of his translation, by admitting a number of conjunctions and adverbs, which, however beautiful in the Greek language, were utterly superfluous in the English, and tended rather to confuse than elucidate the meaning of the author. The same scrupulous adherence to those redundancies is continued throughout this second volume: but, excepting these faults, we think no very material objections can be made to the translation, which contains only thirteen of the fifteen books that are generally ascribed to Euclid. We suppose that Mr. Williamson is of the opinion maintained by some others, (and possibly with justice,) that the fourteenth and fifteenth are not the work of Euclid, but of Hypsicles, who flourished at Alexandria, in Egypt, about 180 years before the birth of Christ: or, perhaps, he thinks with others, that they were written by Apollonius of Perga, who lived a few years before him, and were only abridged and put into their present form by Hypsicles. This, we say, is our supposition; for Mr. Williamson does not give us any clue by which we may discover either his design or opinions: he does not even drop a single hint concerning either; unless four words may be deemed such, which, by the most attentive reading, we discovered toward the bottom of the 20th page of the second volume, and about the middle of his seventh dissertation; where, accidentally, as it seems, he mentions the ‘thirteenth and last book.’ Had it not been for these four words, it would have been impossible for us to foresee whether we had, or had not, to expect another volume, which would contain the two remaining books, with dissertations; as there may be no end of dissertations, if they are written in Mr. Williamson’s manner. We shall now proceed to inform the reader what he may expect to meet with in them.

The number of these dissertations is eight. The first is divided into eight chapters; of the necessity and use of commentaries—the origin of geometrical principles—in what manner our common notions begin to take a scientific form—of definitions—of postulates—of the instruments used for communicating geometrical knowledge, &c.

The second dissertation contains nine chapters; an explanation of the first two propositions, transcribed from p. 67, 68, 69, and 70, of Hook’s posthumous works, published by Waller—further explanation of the first and second propositions, and an explanation of the third prop.—concerning hypotheses, exemplified in the fourth prop.—a critical examination of the fourth prop.—an explanation of the fifth prop.—concerning indirect demonstrations, in which the demonstrations of the
sixth

sixth and seventh propositions are considered—of geometrical demonstration—the geometrical meaning of the words finite and infinite.

The third dissertation contains five chapters; remarks on *M. Clairaut*, and other modern authors of elements of geometry—on the arrangement of Euclid's propositions, (where *M. Clairaut* comes in for another lash from the author's whip)—the same subject continued—remarks on the constructions in the first book—remarks which may enable the reader to make a proper estimate of his progress in geometry, when he is master of the first book of Euclid's Elements.

The fourth dissertation, which relates to the second book, comprehends four chapters; of parallelograms—remarks on the principles used in demonstrating the first eight propositions—of the addition and subtraction of rectangles and squares—the absurdity of applying numbers to illustrate the propositions in this book.

In the preface to his fifth dissertation, speaking of the arrangement of the propositions in the second book, Mr. W. says, they depend so little one on another, that the tenth might be read before the first, having so little or no connection with the first nine; which is true enough: but he could not have said the same of either the fifth, sixth, seventh, or eighth propositions; and consequently his general remark, which this circumstance is brought to prove, is not strictly true. This dissertation bears reference to the third and fourth books, and is divided into three chapters: in the first two we have remarks on the arrangement, and in the third, on the demonstrations, of the propositions in these books. These five dissertations all precede the first book of the Elements.

The subjects of the sixth dissertation are the fifth and sixth books; and it is divided into nine chapters: *viz.* of parts and multiples—of equi-multiples—farther illustrations of the first and second definitions—a comparison of the multiples of four magnitudes—an explanation of the remaining definitions—of the arrangement of the propositions—remarks on the demonstrations in the fifth book—the subject and arrangement of the sixth book.

Though we must give it as our opinion, that by much the greater part of the remarks which these six dissertations contain, are such as, we conceive, can only be necessary to the most ignorant and inattentive, on whom all instructions relative to geometry must be lost, yet they are not *all* such. Mr. Williamson drops several hints which deserve the attention of the critical reader; and many more that an attentive learner

will

will do well to observe, and which he will find of great use to him in the prosecution of his studies: but having said thus much, he must excuse us if we add, that some of his remarks do not appear to us to be true: we have just now in view, as one of the most material, the passage on p. 126 of the first volume, where he contends, if we understand him right, that straight lines, triangles, parallelograms between the same parallel lines, angles, circumferences and sectors of equal circles, are all the magnitudes which we can multiply agreeably to Euclid's two first definitions of his fifth book. Now it appears to us, from what is done in the eleventh and twelfth books, that Euclid was of a very different opinion; for he has there taken multiples of solids of very different forms, as cylinders and parallelipedons; and we see no reason why he might not, with equal ease, have done the same of prisms of any kind, as well as of pyramids, whose bases are either triangles or parallelograms; and, perhaps, of many others.

Mr. Williamson concludes his first volume, which contains the first six books, with some remarks that we recommend to the perusal and attention of every learner.

In the seventh dissertation, which begins the second volume, Mr. W. endeavours to shew the insufficiency of modern algebra for supplying the place of what Euclid has delivered in his seventh, eighth, ninth, and tenth books, on the properties of numbers, and commensurable and incommensurable magnitudes: but notwithstanding all that he has said on this head, we remain convinced that every thing which can be done in Euclid's manner of treating the subject, and much more, may be effected by the modern analytics; but, we will allow, not always with the same elegance and perspicuity. This dissertation is comprized in four chapters, on the following subjects: principles of, and method of reasoning in, algebra—the two different methods of measuring the ratios of proportional quantities, and their consistence with each other—the arrangement of the books of Euclid's *Elements*—the difference between the measures of magnitudes and the measures of ratios. Then follow the seventh, eighth, ninth, and tenth books.

The eighth and last dissertation relates entirely to the eleventh book, and is contained in three chapters; on the difficulties arising from the representation of lines in the same plane when they are in different planes—of planes and their inclinations—remarks on some of the first nineteen propositions of the eleventh book. In this dissertation Mr. W. has twice attacked Dr. Simson; and once, at least, in our opinion, with some success. After mentioning the Doctor's objections to,

and notes on the ninth, tenth, and eleventh definitions of Euclid's eleventh book, and allowing in some measure the justice of them, he adds, 'However, in vindication of Euclid, it may be said, that his definitions will apply to all the figures about which he reasons; and it is not very clear that he meant them to extend to any other. For the subject, according to my apprehension of it, becomes unmanageable, if we admit as solid angles those which would be formed at the top of pyramids erected upon a base with outward angles; for then a solid angle might certainly be made, the plane angles of which would make more than four right angles.'

As a defence of Euclid, we do not think the preceding extract very strong in argument: but, as an attack on Dr. Simson's emendation of him, it is forcible enough. To conclude that Euclid's definition of similar solids is good, because he has considered none but those to which it will apply, is just as sound reasoning as it would be to assert, that the square on the greater side of *every* triangle is equal to the squares on the other two sides, supposing that Euclid had considered the properties of no triangle but right-angled triangles. On the other hand, we frankly confess, that, in this passage, Mr. Williamson has shewn us, for the first time, that Simson's definitions of similar solids is, to say the best of it, no better than that of Euclid: for, taking solids in the very general sense of them, for which Simson's definition is intended to provide, they involve a sort of angles very different from solid angles, at least in Euclid's sense of solid angles; because, as Mr. Williamson justly observes, if we admit those to be solid angles, which are formed at the tops of pyramids erected on bases that have outward angles, a solid angle may be so made, that the plane angles forming it may, together, be greater than four right angles; which is contrary to the twenty-first proposition of the eleventh book.

'That there are innumerable "solid figures which are contained by similar planes, equal in multitude," which are not similar, must be obvious to every one; consequently, Euclid's definition must be defective; and Simson has rendered his equally faulty, by bringing into it the consideration of solid angles, when the angles that are chiefly concerned are not solid angles, in Euclid's sense of them. It appears to us, that all which was wanting on this head in Euclid, was to have added the words, "and similarly situated with respect to each other," to the ninth definition; to have cancelled the tenth; and to have demonstrated the equality of solid figures, instead of defining it, as Simson has done in the three new propositions which follow the twenty-third in his edition.

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Mr. Williamson's other criticism relates to Simson's note on the seventh proposition of the same book: but notwithstanding that our author undoubtedly sees the proposition in its right point of view, and that Simson did not, his attack on the latter is, in our opinion, utterly indefensible. The proposition stands in Mr. Williamson's translation thus: 'If there be two parallel straight lines, *but* let there be taken any points which may accidentally happen in each of them, the straight line joining the points is in the same plane with the parallels.' It is much more clearly, as well as more concisely, expressed by Simson, thus: "If two straight lines be parallel, the straight line drawn from any point in one to any point in the other is in the same plane with the parallels." We may safely appeal to any geometrician, whether, in the plain literal meaning of the words here put down, the proposition does not follow from the seventh and thirty-third definitions of the first book; and whether it is not assumed, as Simson asserts, all the way through the first six books, as well as in the third and sixth propositions of the eleventh book; which is the substance of Simson's objection to it, and the ground of his reason for rejecting it. However, that Euclid and Simson 'were thinking of quite different things' in this place, as Mr. W. expresses it, we readily allow, as there can be no doubt that the proposition should be to this effect: *If two straight lines be parallel, and a point be taken in each of them, there can be no straight line drawn from one of these points to the other; but that which is in the same plane with the parallels.* In this sense, the proposition could evidently have no place in the first six books, where all the lines are expressly drawn in the same plane; neither does the proposition, taken in this sense, follow from the seventh and thirty-third definitions of the first book; and, lastly, it is in this sense that it is applied, wherever it is cited, throughout the eleventh book. These reasons clearly evince that this is the true sense in which the proposition ought to be taken; and that, in this instance, Simson's usual penetration failed him, in as much as that he did not discover the true method of restoring the proposition, though he saw plainly that it could not be admitted as it stood in his author: but surely an editor who has done so much toward restoring the genuine reading of Euclid, did not deserve quite such harsh treatment, as to be told that 'nothing can be more absurd than his objections' are, merely because he proposed an improper amendment of a passage which is really corrupt.

We shall conclude by repeating, that Mr. Williamson's dissertations contain several pertinent and useful remarks, though there are very many which are puerile and trifling.

ART. IV. *An Inquiry into the Principles of Taxation*; chiefly applicable to Articles of immediate Consumption.—

Motto. *I will make thine exalters righteousness.—Violence shall no longer be heard in thy land; wasting nor destruction within thy borders.* Isaiah, lx. 17, and 18.

4to. pp. 296. 12s. Boards. Debrett. 1790.

WE had, lately, occasion to remark * that political economy, especially that part of it which respects taxation, though, as yet, but little understood, begins to be studied as a science;—and the volume before us proves the justness of that observation. We have not, indeed, in the course of our literary peregrinations, met with such a systematic performance on the subject of taxation, as the present; and as many ideas are here developed, which tend to overturn a pernicious system that too long prevailed in this respect, we shall be more particular in our account of it, than we usually are in regard to performances of a similar kind, which only consist of trite observations dressed up in a new fashion.

The author of this work confines his view entirely to the taxation of articles of *immediate consumption*; and he thus explains the plan which he is to pursue in this investigation: His object he says, is,

‘ In the first place, to take a view of the manner in which our financiers have extracted a revenue from articles of immediate consumption. In doing this, it will be necessary to give a short historical account of some of the duties, with the attempts which have been made to secure them; and to point out the most important errors into which the Legislature have fallen, and which have proved injurious to the revenue, by effectually obstructing its improvement. This forms the subject of the *first book*, which contains a pretty full account of what I have taken the liberty to call the *over-tax system*.

‘ But beside these practical opinions which prevent the increase of the revenue, there are speculative principles which often unite with them to check any plan of general reformation. These it is necessary to state and examine. In doing this, I shall have occasion, first, to inquire into the manner in which a state or commonwealth should encrease its revenue with the growing wealth of the people. Secondly, to ascertain the circumstances which occasion the great expence of collecting duties on articles of immediate consumption; and, thirdly, to consider the question, on whom taxes on such articles ultimately fall. These particulars form the subjects of the *second book*.

‘ Nobody supposes that revenue laws, and fiscal regulations, have an unlimited power to secure duties. It seems to be a matter of the highest importance, therefore, to ascertain the extent and

* See the first article of our Review for September.

limitation of that power. This subject, so far as I am acquainted, has never been treated of; nor do I know of any attempts that have been made, to ascertain principles by which the power of fiscal regulations may be estimated; this is the subject of the *third book*. In it, I endeavour to mark the circumstances which fit or unfit commodities to be subjects of taxation; to point out the general circumstances on which the power of fiscal restraints depend; and to exhibit a specimen of the manner of suiting the rate of a duty on any given article to the power of fiscal regulations, so that smuggling shall be prevented, and the numerous evils of the system hitherto pursued may be avoided.

Such is the general plan of this publication; and it will be admitted that, if the objects proposed shall be fully accomplished, it must be considered as a work of great importance. It shall be our study, by stating a few of the most remarkable facts and characteristic observations, to enable our readers, in some measure, to judge of this matter.

The author begins by explaining what he means by the *over-tax system* of taxation. Whenever a tax is so high that no fiscal regulations can insure the payment of it, he very properly calls it *over-taxed*; and he finds no difficulty in proving that this mode of taxation has been long adopted in this country.

The first article that he selected as a subject of illustration, is beer. The duties on beer in England, from the year 1660 to 1694, he observes, were 2s. 6d. *per* barrel on strong beer, and 6d. on small,—on an average of ten years, from 1684 to 1693, the amount of ale charged was,

Of strong, 4,567,293 barrels,
Of small, 2,376,278 ditto.

In 1694, the duties were raised to 4s. 9d. the strong, and 2s. 6d. the small, *per* barrel,—and for the next ten years, the amounts were,

Of strong, 3,374,604 barrels,
Of small, 2,180,764 ditto.

and down to the year 1750, 'they continue nearly a million of barrels of strong ale below what they were before 1690.'

The same appearances took place in Scotland.—At the union, the duty on a particular kind of beer there called *two-penny*, was 2s. 1½d. 10q. *per* barrel, which continued till the year 1760, when the duty was raised to 3s. 4½d. 10q. 'This blow (he observes) the Scotch brewery never recovered. Instead of 3, 4, or 500,000, the officers' books now seldom exceed 100,000 barrels.'

He next examines low wines, respecting which the same phenomena occur. Before the year 1750, the duties on the corn distillery in England, he says, amounted to 11½d. 3q. on the gallon of proof spirits, equal to about 1d. ½q. on the gal-
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lon of *wash*. In the year 1751, the duties were nearly doubled, the consequence was immediately felt, for in 1751, the quantity of low wines excised was, - 11,200,000 gallons. In 1752, they were only - 7,000,000 ditto. In 1760, an additional duty was exacted; since which time, 'if we are to trust the excise officers' books, there has never been in any one year, 2,800,000 of proof spirits produced by the whole distillery in England;' and, in *Scotland*, after the year 1760, when the additional duty was there also exacted, the quantities 'fell from 4 and 500,000 gallons, to 30, 40, and almost to 50,000 gallons.'

Foreign Spirits form the next subject of inquiry, and they afford similar conclusions. The same may be said of *foreign wines*, which is the only other article that the author examines. He concludes this chapter with the following pertinent cautionary remarks:

'Though it is of great moment to know when an article is over-taxed, yet the decrease of the quantity which then takes place on the revenue books is; by no means, a correct measure of the extent of smuggling, which may *afterwards* prevail in that article. It is also to be remembered, that, though too high a rate of duty always occasions smuggling, and though this may be traced on the face of the revenue accounts when they are carefully attended to, yet the converse of the proposition is not true, *viz.* that the falling of revenue amounts is an unequivocal proof of smuggling. Revenue amounts may rise and fall from causes altogether unconnected with taxes.'

The next chapter is appropriated to an examination of the means which the legislature have adopted, with a view to prevent, or to suppress smuggling, with their consequences. This is an elaborate disquisition, and contains many pertinent observations, all tending to shew the futility and pernicious consequences of attempting to suppress smuggling and other frauds, when the profits that may result from these practices are considerable:—but here we must refer to the work itself. As a specimen of the author's train of reasoning, we shall select his observations on the efficacy of *oaths* in these cases; as we have ever considered the prostitution of oaths as one of the most reprehensible errors of modern legislation; which, as it tends to unhinge the principles of sound morality, and to render the lives and property of every member of the community insecure, cannot be too soon redressed.—Concerning revenue oaths, the author reasons thus:

'It seems scarce necessary to say much to persuade us that oaths are a very improper manner of attempting to secure duties. When they are so employed, the legislature must either altogether rest upon this evidence of the trader against himself, or accompany it with checks,

checks, to detect those traders who may be capable of giving a false oath. If they are altogether rested upon, they evidently give every advantage, in point of profit, to him who swears falsely, over him who seareth an oath. If accompanied with checks, and the check is perfect, there is no use for the oath. If the check is imperfect, it will be no security against false swearing; and when detection takes place, it becomes absolutely necessary for the trader, if he has any regard for character, to bribe the officer to connive at the fraud which has been committed under the sanction of an oath. Thus a source of corruption is opened, different from, and even more powerful than the desire of evading duties; a circumstance which strongly tends to unstring the power of fiscal regulations. To make light of the awful sanction of an oath, is justly considered as a high degree of depravity, preparing the mind for every enormity. Smugglers, it is probable, begin with the secret commission of this crime, and end with its avowed practice. A custom-house oath with them, is not merely unattended with awe; it is an object of ridicule.

How can it be otherwise? when the laws are such, that not only the smuggler is tempted to take a false oath, for *profit*, but that even the honest trader, in the fair course of business, when he has no intention of defrauding the revenue at all, is compelled every day to take oaths that not only *may* be false, but evidently *must* be so, by the avowed acknowledgement both of the person who is, by law, *compelled* to administer it, and of him who, by his situation and business, is obliged to take it. Yet such is the *inattention* (for, in this enlightened age, we cannot call it *ignorance*) of our legislators, that they scruple not to pass such absurd laws without the smallest degree of hesitation.

Respecting *permits*, which have been adopted as another mode of preventing smuggling, the author observes, that the revenue committee tell us, 'that at one place the excise officers' books exhibited only 3,000 tons of spirits that had paid duty; when, from it, no less than 19,000 tons had been sent, under the protection of regular permits, in one year.

'Were a stranger,' (he continues,) 'to consult our revenue code; did he remark the regulations, restrictions, and checks under which the distiller in this country is laid; did he observe the many confiscations, fines, imprisonments, and deaths, which resound from one statute to another; he would surely conclude, that an English distiller must be one of the poorest and most oppressed men of the nation. But he has only to turn from the statute book, and look on the distillers, to entertain very different sentiments. He may see some of them sitting at their ease, and defrauding the nation without fear. They not only defeat the numerous checks which have been put on them, but convert them into their security. And they not only circulate the spirits they have thus smuggled, notwithstanding permits, but by means of that very instrument by which the legislature meant to prevent their circulation.'

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Let us add, that, by means of the wealth which they thus accumulate, they not only set at nought the laws that have been made to guard against the frauds which they commit, but even overawe the minister himself, and influence the leaders of the legislative assembly to adopt a system of legislation which, though fraught with national evils of the most pernicious kind, is well calculated to secure the great object that they have in view—private emolument.

In his concluding remarks on this chapter, the author, with his usual judgment, observes,

‘ That practice must be bad indeed, which has insensibly led the legislature into a system, ruinous in all its tendencies, whether we regard it in a moral, political, or fiscal view. It is only the last of these views of the subject we are now taking; and enough has been said to shew, *that high duties, rigorous laws, and increase of smuggling*, have been hitherto inseparably connected, in the fiscal history of this country. . . . This is, and has been, the opinion of every sensible man, who has had sufficient opportunities to understand the subject, and has really attended to it; and yet, by a kind of fatality, for which it is not easy to account, the practice of every successive minister and parliament has been the same.’

From *prudential* motives, the writer does not judge it fit here to explain the cause of this phenomenon; though from what has incidentally dropped from his pen, in several parts of this performance, we are inclined to believe, if he had chosen to inquire into this branch of the subject, he would have found it as little enveloped in mysticism, as many other particulars which he has explained in a very clear and satisfactory manner.

In the third chapter, however, the ingenious author thinks it proper to inquire into the cause of those erroneous opinions which have given rise to the *over-tax system*;—and here he considers the following heads separately, viz. 1st, *Price as related to the subject*—2d, *of merchant and manufacturer*—3d, *of the partial smuggler*—4th, *of the revenue officers, when articles are over-taxed*—under this head, the following pertinent observations occur:

‘ It is common, in the system hitherto pursued, to encourage the revenue officer to suppress smuggling; not by rendering him independent of it, but by rewarding him for detecting frauds and making seizures. These encouragements are supposed necessary, to stimulate his activity, and to secure his integrity; and in many situations, his motley of fines and seizures constitutes his chief emolument. But as this emolument is always proportioned to the goods seized, or to the frauds discovered, it is as much the interest of the officer that there should be goods to seize, and frauds to discover, as that they should be seized or discovered; and though it is his interest

rest to make seizures, it is equally so that smuggling, the source of these seizures, should not altogether be cut off. But this would be done by the reduction of duties, which therefore he would never advise, if he understood his interest, and was willing to promote it, at the expence of his country.⁹

5th, *Of the mere smuggler*—6th, *an apology for financiers*—7th, *of the fiscal information to be derived from the revenue accounts of over-taxed articles.* This is an elaborate disquisition, clearly proving that we must not rely on these accounts, taken by themselves. The following are his concluding observations on this subject :

‘ Is it so then, that smuggling often prevails most, where the revenue accounts are highest? Do we find the reasonings of revenue officers inconclusive and uncertain? Are we liable to be misled by the plausible reasonings of the manufacturer or merchant? Are revenue accounts incompetent to give us solid information? Do amounts rise, after additional duties have been imposed? And do they sometimes fall, after duties have been lowered, perhaps with the intention of raising them? And amidst all these jarring and contradictory circumstances, do we find men of the first talents, not even attempting to explain them, but passing them over with little observation, and still persevering in prejudices which have been long established? In such a situation, we need not wonder, that we have neither clear ideas, nor decided opinions: that overcome by the force of example; pressed by the necessities of the state, and seeing no other plan by which it could act, the legislature should adhere to the old system, though pregnant with consequences, ‘ † pernicious to the manners of the people; repugnant to all good government; and which threatens the destruction of that very revenue, which it is its object to secure.’

To remove this confusion, the writer proceeds to inquire into other causes that have contributed to mislead the public opinion on this subject, and to establish the pernicious system of taxation which he reprobates. With this view, he finds it necessary to examine, 8th, what are *the ends of taxing*.—These he thinks may be three-fold, viz. 1st, To restrain the use of a commodity, and in this case he would denominate them *political taxes*.—2d, To give one commodity the advantage over another in point of price, such he calls *commercial taxes*—or, 3d, To raise a revenue, which he calls *revenue taxes*. Each of these he considers separately in their order, which we must pass over, only observing that the general conclusion from the whole is, that every consideration should give way to this single point,—what rate of duty is the commodity capable of bearing? to obtain an answer to which question will be the object of his future inquiries.

† Revenue committee's first report.

The second book is appropriated to the discussion of several questions that require to be elucidated, before the system which the author proposes to introduce, can be fully understood. These he investigates under the modest title of *Inquiries*, which he arranges under three heads.

The *first inquiry* relates to the manner in which a state ought to encrease its revenue, in proportion to the growing wealth of its subjects. In this discussion, the writer first endeavours, from facts already established, to discover the effect of lowering duties, when they are confessedly too high; and then, on more general principles, attempts to shew, that, supposing the duties were moderate, the encrease of revenue ought to be regulated by the same general laws, which influence individual traders in the management of their private concerns.

In regard to the first part of this inquiry, the following facts are strongly illustrative of the effects of lowering the duties when too high: (p. 91.)

“ When we consider how general and deep-rooted the belief is, “ that a reduction of the rate of duties would be attended with a proportional decrease of revenue,” it seems still proper to ascertain, if this is a real, or only an imaginary objection, to reducing the rates of many of our taxes.

‘ It has appeared, that for two periods, ending 1773 and 1782, there never was above 800,000 gallons of foreign spirits legally imported into this country in a year.

‘ This quantity, at 7s. 3d. *per* gallon, (which is nearly the average rate of the excise duties for these two periods,) would yield a gross yearly amount of 290,000*l*.

‘ If we charge 6 *per cent.* for collecting, the net revenue arising from foreign spirits would not exceed 270,600*l*.

‘ The quantity of foreign spirits smuggled during these periods was, yearly,

-	-	4,300,000 gallons.
‘ Add the quantity legally imported,	-	800,000 gallons.

	5,100,000 gallons,
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which the inhabitants of this country will have, and with which, while we have too high a tax, the smuggler chiefly will supply them, notwithstanding all the exertions which government can make to prevent him.

‘ Let us suppose the duty on foreign spirits to be reduced from 7s. 3d. to 2s. 6d. *per* gallon, and that this duty was a moderate tax: this on 5,100,000 gallons, would yield a gross revenue of £.637,500

‘ And, if smuggling did not prevail, this sum could easily be collected for less than 5 *per cent.* Hence, deduct for expence of collecting,

	32,000
‘ So that with about one-third part of the rate of duty, we should have of net revenue,	£. 605,000

free from smuggling and corruption, instead of only 272,600*l*. accompanied with all the mischiefs of over-taxing.’

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The above, however, is only a hypothetical case. The following is a real fact that cannot be controverted:

‘ In the year 1745, the inland duty on tea was reduced from 4s. to 1s. in the pound, and 25 *per cent.* in the price.

‘ In the year 1745, the gross amount of the duty on tea was - - - - - £. 151,168 7 1

‘ But in the year after the reduction of the duty, viz. 1746, it rose to - - - - - 249,018 19 11

‘ And in 1747, it was - - - - - 263,114 6 3’

From these, and other facts which we cannot find room to state, the author concludes, that when the rate of duty is too high, the easiest way of increasing the revenue, is to lower the duty.

The remaining part of this Inquiry is employed to shew, that when taxes are moderate, they ought to be considered nearly under the same point of view with mercantile profit in trade, and should be governed by the same general laws.

‘ We have seen, (says he,) that they agree in operating through the same *media*; and as it is the interest of both to conform to the law of justice, so it is equally their interest to conform to that physical law which requires, that the *real* price of articles should fall, with the accumulation of wealth, and the general improvement of society. To this law, individual traders yield a reluctant obedience, though, on the whole, it is their interest to conform to it. But sovereign states, not feeling themselves under the same necessity, instead of obeying, have resisted it, by all their ingenuity and power; and hence have arisen all the evils of the over-tax systems. These evils are nothing more than the natural punishments which invariably attach themselves to those who resist a law of nature, whose final end is the diffusion of the comforts of a rich society through the lowest ranks of the people.

‘ We conclude, that if states would follow the practice of trading individuals, like them, their capitals (i. e. the *quantity* (observe) of each taxed article) would increase with the increase of the wealth of the community at large, and with the growing demand for these articles: that should the increase of revenue thence arising be insufficient for the public exigencies, they ought not to attempt to augment their revenue, as they have done, by additional duties on articles already sufficiently taxed, but by laying duties on hitherto untaxed commodities.’

In the course of this inquiry, the attentive reader will find many excellent observations on the principles of trade, and particularly on the consequences of *monopolies* in trade, as respecting the community at large, which deserve particular attention.

The *second* inquiry respects the expence of collecting taxes on consumable commodities, and is intended chiefly to obviate an objection that has often been urged in favour of augmenting an old tax, rather than of imposing a new one, because
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it has been supposed that the expence in collecting the last, would be greater than the first. This writer, however, contends, with much force of argument, that this is a mistake; and he asserts, that the expence occasioned by one over-taxed article, is greater than might collect twenty at a moderate rate. 'I have known,' says he, 'ten watchers on one trader at the same time.' He seems to be particularly acquainted with the frauds practised with regard to the excise laws, and has pointed out their consequences in a variety of cases, with a precision and force that cannot fail to impress conviction on the mind of every person who adverts to them. The expence to government, in all cases of over-taxation, he fully proves, is exceedingly great; though, in every case, it is more or less inefficacious:

'But (says he, in his concluding observations on this head) these exertions of government must vary, with what government are permitted to know with regard to smuggling. When an over-taxed article is in the hands of young traders, whose moderate gains deprive them of the power to corrupt the officers, this, joined to the clamours of rivalry, rouses the attention of government to the smuggling that prevails, and creates great expence in their exertions to suppress it: but after the business centers in a few monopolizers, who have great capitals, they can easily take the revenue officers into their own pay. This is the last stage of the over-tax system; and then it meets the appearance of a moderate taxation. One officer may be sufficient to survey one trader. No frauds are heard of, and no prosecutions take place; the few which arise are against inferior traders, who are soon altogether suppressed, though it is from the middling class that the highest rate of duty can be collected.'

The *third* inquiry in this work, respects the question, On whom do taxes fall?—and it is intended to remove some objections to the author's system, that have arisen from certain theoretical opinions which have been entertained by various political writers of eminence on this subject; and which he endeavours to shew, with some degree of success, have been ill-founded. In this part of his subject, however, the writer is evidently more beyond his depth, than in any other part of his disquisition; and, therefore, it is less satisfactory than the rest. When this question comes to be fully discussed by persons who have time and talents for such a disquisition, it will, perhaps, be proved to be altogether an useless inquiry from the beginning, and be productive of no other good effect than that at which this author points, *viz.* to shew that the consequences which have been drawn by some ingenious speculators on this head, from certain theories that they have adopted, are visionary, and that the nice divisions which they have endeavoured to

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make between the different classes of consumers, are useless and nugatory. This inquiry takes up a much greater proportion of the book than its importance merited.

The third book treats 'of fixing the rates of duties, and of suiting them to fiscal regulations, so that smuggling shall thereby be prevented.' Here, the author being more in his own sphere, he affords proportionally more authentic information. In treating of 'the general relation that subsists between the value of a commodity, and the tax it is capable of bearing,' the following judicious observations are made, in order to prove that lowering the price of the materials of a manufacture, should be no argument for augmenting the rate of the tax on it, but the reverse:

* Let us suppose (says he) a pound weight of sope to cost the manufacturer ten pence, exclusive of duties; and that the duty was a penny; his temptation to smuggle would be 10 *per cent.* upon the value. Increase the duty one-half, and the temptation is increased; but diminish the value of the sope, and the same effect is produced on the manufacturer. Call the value of the sope five pence *per* pound weight; a penny of duty holds out a temptation of 20 *per cent.*: but if the duty is increased, as the value of the article is diminished, this holds out a temptation compounded of both these circumstances. It was, however, because the price of sope had fallen to the manufacturer, that the additional duty on that article was laid in 1780. It was then said*, that the price of barilla (a necessary article in the manufactory of sope) had fallen: that this reduced the price of sope to the makers, who therefore could afford to advance an additional duty of three farthings on hard sope, and still sell it as cheap as they did before. This was, no doubt, true; but we shall find, that the manufacturer was more stimulated to commit fraud by the reduced value of sope, which was the reason given for augmenting the duty. The former duties on sope were $1\frac{1}{2}$ d. *per* pound. If we suppose the original value of the sope 6d. this was 25 *per cent.* If the value had continued the same, the additional duty of three farthings would have raised the temptation to 37 *per cent.* But if we suppose the value of sope reduced to 4d. these duties were 56 *per cent.* But this is not all, the reduction of the value of sope diminished also the risk of the manufacturers in attempting to smuggle; and the temptation to fraud was increased, not only in so far as the relation of $2\frac{1}{2}$ d. to 4d. was greater than $1\frac{1}{2}$ d. to 6d. but also in as far as the risk of losing 4d. was of less consequence than that of losing 6d. in the event that the article was seized.

¶ We see then, that the reduced price of barilla, instead of being an argument for laying on an additional duty on sope, ought rather to have been a dissuasive from that measure; and that, in general, the rate of a duty should not rise as the price of a commodity falls;

* See Lord North's speech.

but that the rate of a duty ought rather to rise and fall together with the natural price of the article on which it is imposed.'

Accurate reasoning is so rare in matters of finance, that we hope to be excused from endeavouring to bring the above within the view of some who might, perhaps, have otherwise never adverted to it. The same apology may be extended to what follows.

After having observed that eight distillers, residing about the city of London, as they themselves inform, 'though few in number, comprised, in importance and extent of their manufactories, upwards of *eleven-twelfths* of the whole distillery in England,' the author proceeds to point out the difference, in as far as regards revenue, that subsists between great and moderate manufacturers. Among these remarks, the following occur:

'A trader who can realize 4 or 5000*l.* a year by the evasion of his duties, can at once secure secrecy on the part of his servants, bribe the revenue officer, reduce the fiscal price of the commodity, and retain a handsome profit to himself. A man trading on a small scale has none of these things in his power. The *first* insures himself success in securing a great sum; the *last* would attempt a small gain at his utmost peril. Accordingly we find, that while no regulations that ever were invented, or applied, could stop the operations of the great distillers, the middling ones, in consequence of strict watching, have been obliged to give up business altogether. But surely it is impolitical to give encouragements to the great, in preference to the middling distillers. It is forcing traders out of the market, who are under the power of fiscal regulations, to put it more completely into the hands of those over whom the State has little or no power, and to whom fiscal regulations can but in a very partial degree extend.'

We could add many more extracts that equally discover a sound judgment, and a talent for accurate observation, in this author: but it is time that we should desist. The third book closes with a proposal for appointing an officer, somewhat of the same nature with that of the inspector-general in former times, who should be employed to pick up facts respecting revenue matters, and to afford information and sound advice to the minister concerning revenue laws; together with a specimen of a fiscal history of objects that were subjected to an impost for producing a revenue. To the last, as an ingenious illustration of the author's principles, we have no objection: but to the first part of the proposal, we should not so readily accede. An individual, in such an office, would be liable to be misled in a thousand ways; and by instilling his notions into the ear of a minister, he might produce much mischief before the evil was suspected, or could be prevented. In this free country, it is *the public*, and not the minister exclusively,

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who should be informed. The minister should imbibe his fundamental knowledge in political wisdom, while he is only a private individual, and while he has leisure to investigate matters coolly; not after he becomes a minister, when he cannot find time for such investigations. If, however, the public cannot be informed, how can the future minister receive instruction? We would therefore propose, and we have often wondered that it should never have occurred to those who have the power of making such an institution, that a public professor should be appointed for the sole purpose of investigating matters of taxation and revenue, on the plan of the Scotch universities, with a moderate salary only, so as to insure his giving lectures regularly. In this way, the attention of our youth would be turned toward the subject, which could not fail to produce many ingenious disquisitions from time to time, to enlighten the people at large, and thus to pave the way for salutary laws, and to compel the legislature to adopt them. With the people at large, and not with any particular junto of men, all laws which shall be permanently binding on the public, must originate. A minister more enlightened than the people, dares not act. One who is less informed may, by plausible pretexts and deceptive arts, keep his footing for a time, but must, infallibly, at last, be driven from the helm. The great object, therefore, is to inform the public at large in regard to the subject of legislation, before any essential reform can be successfully attempted.

The volume concludes with an appendix, containing nineteen articles of public accounts, mentioned in the body of the work.

In this performance, several very important facts respecting revenue are brought forward, accompanied with shrewd remarks, and accurate reasoning, from which much useful information may be derived. The knowledge of the author, however, is of that kind which may be rather denominated *accurate* than *extensive*. With the excise laws, and the different evasions and frauds to which they have given birth, he is accurately and intimately acquainted. He has studied them with great care, and his views respecting them are clear, accurate, and just, so far as they go; though even here it is rather the correction of abuses that have already prevailed, than the developement of original improvement, that constitutes the merit of the performance. With other departments, he is evidently much less intimately acquainted: nor are his conclusions respecting them equally deserving of credit. Fortunately, however, he has seldom extended his views beyond the limits that he has prescribed to himself; which we consider as a high commendation

commendation of the work. Would writers in general confine themselves to those branches of knowledge with which they are closely acquainted, instead of thinking it necessary to give general systems, many would be the benefits that society would derive from that practice. Those who are ignorant of the subject might then study without danger of being led into error; and the public at large would acquire clear and precise ideas concerning most subjects, instead of those vague and indefinite notions which at present too much prevail, owing to the difficulty that an uninformed reader finds in discriminating between the true and the false, in works which he chances to read. Should this plan be generally adopted, many bulky volumes, it is true, would be reduced to a small size, and the manufacture of book-making would be thus greatly diminished; and with it, of course, our own particular employment would be lessened. It would abridge, however, only the disagreeable part of our employment, that of finding fault; a branch of our duty which we should gladly relinquish.

The language of this performance, though free from striking defects, does not possess all the correctness for which a fastidious critic would wish. Many idiomatic phrases occur, that too clearly discover the author to be a native of Scotland; a defect that might, by the favour of a friend, have been easily avoided.

It has been much the fashion for writers of a certain class to complain of our young minister, as being desirous of withholding every kind of useful information from the public, respecting finance. If, however, it should appear that the present performance was brought forward by the countenance and support of that minister, with a view to correct the erroneous notions that hitherto have too much prevailed respecting revenue matters, and to pave the way for a new and a better system of finance, it would go far, we should think, to prove that these complaints are not well founded. We, however, who have no opportunities of penetrating the mysteries of state-arcaua, can only pretend to judge in this case from slight circumstances. By an awkward attempt to compliment the minister, which occurs in this work, it seemed to us that the author either already is patronized by administration, or wishes to be so. It will always give us pleasure to see men in power encouraging men of merit; for it is thus only that solid improvements can be brought forward;—and, let us add, it is thus only that ministers can either deserve or obtain lasting renown.

ART. V. *Poems*, by the Rev. Joseph Sterling. 8vo. pp. 232.
3s. sewed. Robinsons. 1789.

MOST of these poems were published in Dublin some years ago; and they are now reprinted in consequence of a criticism which appeared in one of the periodical journals in this country. We own ourselves under obligations to the critic, who has thus introduced to our notice these pleasing productions from a sister nation. The principal piece in this collection is the conclusion of 'Cambuscan, or the Squire's Tale,' which was begun by Chaucer, and continued by Spenser. The romantic exploits of chivalry acquire additional lustre from the splendid descriptions of poetry; and Chaucer spared no pains in decorating a tale, which was delivered from the mouth of one whose whole ambition was to excel in the scenes which he was relating: nor will they who read this tale easily forget the engaging and natural simplicity with which the poet has represented the milder passions of the female breast. Unfortunately, for so we must say, Chaucer left his poem unfinished; not, however, without having marked out the line which he intended to pursue. In this track, Spenser followed. The false taste which afterward extensively diffused itself, and with many of our poets expelled every thing which was natural or simple, to substitute quibble and conceit, had influence sufficient occasionally to mislead even Spenser. It possessed a kind of talismanic power; and like the 'melancholy rock,' it rendered the poet dull, whenever he came within the sphere of its activity: but Spenser's subject was not the most favourable; he was limited by his predecessor to the mere detail of a battle, which differs from similar contests only by the improbability of its events. He therefore appears inferior:—but inferior to whom? to Chaucer. To these succeeds Mr. Sterling; and when we consider the difficulty of the task, we must allow that he has acquitted himself with credit. The subjects of his description are generally feats of arms; and he has related them with animation and magnificence. This, indeed, as he well remarks, is not the most arduous part of a poet's office:

' To paint the pleasures of the friendly band,
The flowing soul, and ev'ry feeling fine,
Would claim the pencil of some chosen hand,
And mighty pow'rs, by far surpassing mine:
A lighter task to court th' Heroic Muse,
To sing the portance and the guise of war;
To steep our temples in Mæonian dews,
And draw the iron Godhead on his car;
Than to untwine each fibre of the heart,
To give the thrill of joy, or wound with sorrow's dart.'

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Though the author here speaks with diffidence of his own powers in unfolding the human heart, we are by no means inclined to think lightly of them. The following description of the effects of the Melancholy Mountain will entertain our readers :

Algarfise still his devious road pursu'd,
And with the setting sun to earth declin'd ;
Then with the blushing dawn his toil renew'd,
When golden radiance o'er the landscape shin'd.
Much did he wish to soothe the Indian maid,
And dry her sorrows for her father's death :
" Unwise the man who mourns the parted shade,
And hopes by sighs to renovate the breath.
Death, cruel caitiff ! when he hurls his dart,
Aims an unerring stroke, and deeply wounds the heart.
Yet death can ease us from a world of woe,
From pining anguish, and convulsive pain :
Why should our tears for noble spirits flow ?
Their life was trouble, but their end is gain.
Ours is the loss, who thro' this dreary vale
Must walk our journey of dull heavy years,
While active Mem'ry in the passing gale
Hears the departed friend, or thinks she hears ;
Sees the lov'd image by the moon's wan beam,
Or mournful converse holds, entranc'd in nightly dream."
To beauteous Theodora thus Algarfise spoke ;
His words were such as wisdom must approve :
The damsel view'd him with a soften'd look,
His kind attentions won her soul to love.
Now over Tibet's musky realms they flew,
And Kasgar's tow'rs in distant prospect lay ;
A mountain's dusky summit rose to view,
When in the glimm'ring West had sunk the day.
Beneath the spreading shade the Princess slept,
While faithful watch and ward the gallant Usbeck kept.
But broken were the slumbers of the night,
And fearful dreams appall'd the sleeping fair ;
Her father's spectre swam before her sight,
Algarfise seem'd to vanish into air.
Now with some favour'd rival was he seen
On beds of dalliance, and in bow'rs of rest ;
He now appear'd along the lifted green,
In single combat by his foe oppress'd ;
Now in the eddying pool he whirl'd around,
He strove to gain the shore, but in the surge was drown'd.
Like perturbation seiz'd the Tartar's mind,
And wayward visions floated round his head ;
His troubled spirit no repose could find,
His strength, his courage, and his mem'ry fled :

Worthless to him his Theodora appears,
 Her beauties wither'd in their summer prime;
 He sighs and mourns with anavailing tears,
 The cruel havoc of devouring time.
 Now with the sun the Knight and Lady rose;
 Their mutual love was gone, their hearts oblivion froze.
 They hasten towards the mountain dark and steep,
 Where at its foot a lazy river rolls;
 On the damp sedgey bank they wail and weep,
 For direful magic all their pow'r controuls.
 Black grow their tongues, and faded is their bloom;
 Their skins are shrivel'd, dimm'd their radiant eyes;
 Yon saphire vault is charg'd with murky gloom,
 Each beam of hope, each bright idea flies:
 On dark and dismal objects now they muse,
 And stray 'midst cypress groves, and sad funereal yews.'

The remainder of the volume is filled with miscellaneous poems; among these are two odes from the Icelandic. Mr. Sterling tells us, that 'the sublime Gray has been his guide:' but most readers are too much unacquainted with the mythology on which the odes are founded, to relish their beauties.

'*La Gierusalemme soggettita*' is written in Spenser's stanza, and in somewhat antiquated language. Our readers will be pleased with the following extract, chiefly for the use which is made of the popular superstition.—Sir Claribell relating to old Belgardo, to whom he was a stranger, the taking of Jerusalem, mentions the death of the old man's three sons, who fell fighting in its defence:

'Here for a moment paus'd the stranger knight,
 New breath to take; meantime the silent tear
 Stream'd down Belgardo's cheek; a strange delight
 Mingled with horror and remembrance dear
 Of those he loved best and held most near,
 Gleam'd on his brow; his colour went and came:
 Certes the good old man was pleas'd to hear,
 His sons had found a never-dying name,
 And flourish'd from their graves an honourable fame.

'Long had he known the heroes were no more,
 Their ghosts had told it in the hollow blast;
 And as he trod the river's willow'd shore,
 The youths before him in bright vision past.
 They couch'd the lance, and airy javelin cast:
 His trusty sword with drops of blood was stain'd,
 His faithful dog howl'd o'er the dreary waste:
 And to the night and silent moon complain'd:
 And now Sir Claribell, once more, his speech regain'd.'

The volume contains several other poems, on which we have not room to enlarge.

ART. VI. *The Kalish Revolution*; containing Observations on Man and Manners, by Durus, King of Kalikang; who was born in the Reiga of the Emperor Augustus, travelled over most of the Globe, and still exists. 8vo. pp. 448. 6s. Boards. Printed at Edinburgh; and sold by Robinsons in London. 1789.

IN reading *the Kalish Revolution*, we experienced more than one revolution in our sentiments respecting the merits of its author. We were pleased, disgusted, and pleased again, by turns. Our ideas, indeed, were never raised so high as to think it a first-rate performance: but there were parts, and those, in point of length, not inconsiderable, with which we were sufficiently amused and interested, to induce us to think favourably of the abilities of the writer. It may not improperly be considered as being composed of three parts; the first of which consists entirely of historical narrative; the second of mere fiction; and the third of moral, and a few political observations. These parts, unequal in length, are still more unequal in merit. The history, though the circumstances of it are common and familiar to almost every reader, excites and keeps alive attention. This, however, is more owing to the nature of the events, than to the manner in which they are related; which is all that the author can properly call his own. In the fiction, his property is much greater, and more indisputable. There, both the matter and the manner are wholly his own; and we think they are likely to remain so, as we cannot discover the smallest traces of any thing that should tempt a person to purloin them. The observations shew good sense, and a zeal for what the author imagines to be the best interests of mankind: but it is a zeal tempered with no great knowledge. They chiefly respect religion, and are valuable for the moral spirit that runs through them; though we can by no means approve the great principle on which they proceed, the superiority of natural to revealed religion, and the exaltation of the former at the expence of the latter.

Considered as a whole, we were even less satisfied with this singular work, than when viewed in separate parts. After reading to the end of the book, and asking ourselves what was the author's drift and design in composing it, we were unable to answer the question. He appears to have had no particular object in view, further than that of gratifying his own vanity, by exhibiting himself in print. It seems as if the work was made up of detached papers, written at different times, for different purposes; and that Durus was raised up, made to live so long, and travel so far, merely in order that, by being a spectator of some scenes, and an actor in others, he might give a

kind of connection, slight as it is, to things which were wholly destitute of connection in themselves. His observations on man and manners, in the course of his travels, are few and superficial, falling far short of what we were led to expect by the title-page. We hoped to have been gratified by some further insight into the human heart; some additional knowledge of mankind; some penetration in discovering the springs and motives of their actions; some pleasantry in exposing their domestic follies and foibles; some acuteness in discerning their national prejudices and peculiarities; or some sagacity in detecting their political errors and abuses: but nothing of all this occurs. The reflections of Durus, which are very sparingly scattered throughout the work, neither entertain by ingenuity, nor instruct by solidity: but let us attend to his history.

He is supposed to be the son of a British Druid; and being inveigled on board a Roman galley, lying in the Bodotria, or Frith of Forth, was carried out to sea, on his way toward the capital of the empire. In the course of the voyage, the vessel springing a leak, the crew were obliged to take to their boat, which, in consequence of a scuffle between the captain and one of his men, was overset. This event happened off the Fortunate Islands, one of which Durus contrived to reach, by his skill in swimming. Hither, also, a British female, who had been a captive on board the same ship, was driven by accident. Durus and Liza, soon recognising each other, mutually pledged their faith to live together in future as husband and wife. They were, however, shortly separated by an event similar to that which had brought them together. In an excursion to a neighbouring island, Durus being a second time overset, was left floating in the sea, till he was picked up by a vessel, which carried him to Rome; which city he entered just as the populace were wreaking their vengeance on the dead body of Sejanus.

The principal events in the life of this minister, in that of his master Tiberius, and of the succeeding emperors, down to Vespasian, for a period of forty years, during which Durus continued at Rome, waiting for an opportunity to return to his wife, are circumstantially related. These things, together with a short recapitulation of the reign of Augustus, compose the best part of the present volume—best both in point of merit, and of magnitude. They take up so large a share, and make so conspicuous a figure in the work, that it might, with as much propriety, have been called the Roman, as the Kalish revolution. Should some rigid critic here object, and say, that as the facts are placed in no new light, nor call forth any profound or ingenious remarks, the narration is superfluous, we know not what we could justly urge in the author's defence:

sence: but as we were amused and interested in the perusal, we were in too good a humour to make the objection ourselves.

After so long a residence at Rome, Durus at last heard of a vessel bound for the Fortunate Islands, on board of which he embarked. In the run between Cadiz and the place of their destination, they were overtaken by a tempest, which drove them a long way out into the Atlantic, where they lay beating about till all their provisions were exhausted, and every soul on board, except Durus, died of hunger. Thus abandoned to the mercy of the winds and waves, the vessel floated toward an island, against the shores of which it was dashed to pieces. Durus now once more set his foot on land, but it was desolate and uninhabited. What a situation for one, whose business it was to make observations on man and manners! and what is worse, the cruel author confines him to it for the space of sixteen hundred years! Durus, however, submits to his fate with wonderful patience, and amuses himself with keeping a journal. Of this journal, which we suspect to have been of a very different nature from that of our old friend Robinson Crusoe, which it brought to our recollection, not a syllable is communicated to the reader, unless an incident, which we shall presently mention, be supposed to be extracted from it: but the author has somehow managed his matters so cleverly, that the reader does not feel himself tortured with any anxious curiosity to know its contents, nor disquieted with any bitter regret at being deprived, by Durus's confinement, of his observations on the more active and busy scenes of life.

The incident, to which we alluded above, was the discovery of a female companion, who was set ashore on the island after Durus had resided on it more than six hundred years. She was the deistical daughter of a Mohammedan father and a Christian mother: but she discovers great ignorance respecting her father's faith, when she speaks of Mohammed as a man to whom many miracles have been ascribed; since it is well known, that such a power was never assumed by the impostor himself, nor attributed to him by his followers. Having recounted her adventures, which are neither very long, very singular, nor very interesting, and having pretty thoroughly instructed Durus in the principles of her religious creed, during the forty years which she passed in his society, she died, leaving him plunged again in the profoundest solitude; in which he continued, whether asleep or awake is doubtful, till he had completed the very long term before mentioned. At the expiration of this period, he was set at liberty by the arrival of a Spanish ship, which carried him to Buenos Ayres.

Here, being informed of the vast changes which the world had undergone in the course of so many ages, he was seized with an ardent desire of revisiting Europe: but as he was now on the continent of America, he resolved not to return by the shortest and most direct route, but to take the present opportunity of exploring a part of the newly-discovered world. He accordingly penetrated the interior parts of the country, with a design of gaining some port on the western coast, whence he might take shipping across the Pacific Ocean. In his way, he fell in with a party of American Indians; lived some time among them; and at last, partly from motives of prudence, and partly from attachment, married the daughter of one of their families. He still persevered in his original design, without communicating his intention to his wife, but decoyed her so far to the westward, that they reached the foot of the Andes. By the help of a high wind, they gained the top of those immense mountains; and the tempest redoubling its fury at the moment of their arrival at the summit, whirled them both aloft into the air, transported them many leagues across the ocean, and landed them on an island in the middle of the South Sea.

A short account is here introduced, of a dispute between this island and its colonies, which, in our author's phraseology, 'being unable to bear the pricking pain of the rod of taxes, began to turn *rusty*.' This is evidently intended, though it is not very apparent for what purpose of either praise or blame it is calculated, as a counterpart of the American war. It is a wretched confusion of simile, if we may so style it, and allegory. The part which Great Britain and its colonies bore in the business, is described by relating similar national events; while the conduct of France, Holland, and Spain, is allegorically represented by the actions of private individuals.

Durus had not been long on this island, before he received intelligence that his first wife, Liza, was still living, and was become the mistress of the king of Kalikang, a continent at no great distance. Thither he immediately hastened, carrying with him his second wife, Angeliza. Finding, on his arrival, that the people of this country were very generally dissatisfied with the conduct and character of their monarch, he entered deeply into a scheme for producing a revolution. This was happily effected, the tyrant was deposed, and Liza was restored to her lawful husband, who received her with gladness, on his being informed by his Kalish Majesty, in no very courtly phrase, it must be confessed, 'You must know, mun, I am a wore-out rake;' and that Liza had been detained by him in order to gain a reputation for gallantry, and not for the purpose

pose of any criminal gratification. This revolution was soon succeeded by a second, which ended in the death of another king, and seated Durus, whose rhetoric, weak as it appears to us, seems to have been sufficiently powerful to persuade his two wives to live in harmony with himself and with each other, on the throne of Kalikang.

The particulars of these revolutions, and the consequences of them, next to the events from the Roman history, compose the greatest part of the present volume. While the author keeps himself within the bounds of historical narrative, we read him every where with patience, and at times with pleasure: but when he quits the high road of plain fact, and deviates into the wild region of fiction, he becomes intolerable; he loses himself, and tires his reader. His incidents have neither variety nor probability to support them. They are directed to no common end, nor do they inculcate any important moral. His effects are produced with a rapidity that allows no room for the operation of causes; in marking the nice dependencies of which, and in tracing them through all their mazes and windings, by a regular and gradual progress, to their completion, consists the art by which a writer is to display his own genius and talents, and to excite the hopes and fears of others. His characters are not at all discriminated from each other: but individuals, the most widely separated by their situations in life, are assimilated and confounded in one uniform grossness of thinking and acting. The minister of state and the courtier devise their plans with the same rudeness of invention, conduct them with the same coarseness of execution, and talk of them with the same vulgarity of language, as the boor and the ruffian;—and though the rank and station of some of the author's personages would gain admittance at St. James's, their language and ideas are such as would pass current only at St. Giles's. In a word, we were so disgusted with this part of the work, that, if we had not been restrained by a sense of our duty, we should certainly have thrown away the volume before we got to the end of it.

By our perseverance, the author regained much of the ground which he had lost in our estimation. During the remainder of his book, which is taken up with an account of the reforms, political and religious, which Durus introduced into his government, we were every-where pleased with the evident goodness of his intention; sometimes approved his amendments; and were rarely offended by his diction. The alterations which Durus makes in matters of religion, are said to be 'the fruits of the heavenly and divine instructions' of his fair companion, Mary, in the uninhabited island. Many of

them are good and excellent in themselves, but we think the best of them are such as are not likely to flow from the impure source whence they are supposed to spring. We are persuaded that the clear and uncorrupted streams of genuine morality will never issue from a deistical fountain. Whoever, therefore, like Durus, labours 'to free mankind from the imputation of believing in wonders like little children,' at the same time that he strives to render them exemplary in the discharge of their duty to God and their neighbour, only pulls down with one hand what he is rearing with the other. Those unbelievers who are sincere friends to moral virtue, are not aware how much they are indebted for what they admire, and would promote, to the existence of revelation. If a revelation had never been vouchsafed, morals would probably never have attained their present height; certainly would never reach their perfection: if the knowledge of it were to be withdrawn, they would soon become corrupt. Were it not for the descent on Sinai, or the resurrection from Golgotha, how few, how very few, would travel the plain and simple path of practical duty and happiness, without being seduced with the thoughtless multitude, on the one hand, by the calls of appetite, or intangled with the refined philosopher, on the other, in the abstractions of theory?

The style of the present publication is rather easy and flowing: but, as we have already intimated, very far from elegant or correct. It rarely rises above the level of familiarity, but often sinks into meanness; is sometimes disgraced by bad spelling and bad grammar; frequently deformed by Scottish peculiarities; and every-where debased by vulgarisms.

ART. VII. *A Letter to the Right Hon. Lord North*, Chancellor of the University of Oxford; from Vicefimus Knox, M. A. late Fellow of St. John's College, Oxford; annexed to the Tenth Edition of *Liberal Education*. 8vo pp. 15. 6d. Dilly. 1789.

MR. Knox's strictures on the present state of instruction and discipline in the university of Oxford, which he originally inserted in his book of education, and afterward corrected and augmented in the subsequent editions of it, have attracted considerable notice. His animadversions have been warmly praised by some, and as violently censured by others. Whatever may be the merits or defects of that particular reform which he has suggested, we cannot but applaud him for his attempt to restore the credit of his *Alma Mater*; and we really think that, by what he has done, he has made both the public in general, and the university in particular, his debtors.

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The latter, however, seems so little disposed to acknowledge the obligation, that Mr. Knox tells us, he has no hopes of being able to do any good, by making a motion for reform, in his place, as a member of the academical senate.

Partly for this reason, and partly because he apprehends that the Oxford convocation are not competent of themselves, without the concurrence of their chancellor, and of the legislature, to redress some of the evils of which he complains, Mr. Knox has thus publicly called on his Lordship, to promote a revision of the statutes, customs, and exercises, of the university; and to submit the whole state of it to a parliamentary consideration.

A sketch of the plan now pursued at Oxford, and an enumeration of its chief defects, Mr. Knox has already given, in his treatise on Education; and has therefore, very properly, judged it unnecessary to repeat in this detached letter, information which would be superfluous to his Lordship, and which those who need it may easily obtain from the above-mentioned work. The choice of the particular regulations to be adopted for a reform, he likewise leaves to his Lordship's wisdom; and contents himself with specifying a few of those improvements which he thinks more immediately requisite. These are summed up under twenty different heads; and are principally directed to guard the morals, and to diminish the expences, of the students; and to accommodate their exercises to the present state of learning. They are all highly deserving of his Lordship's attention, and we hope that they will procure it.

That something ought to be done in both our universities, to render them more capable of answering the ends of their institution, which they are now charged with promoting in a very inferior degree, seems to be pretty generally agreed by the public. It is not an uncommon, though a very disgraceful charge, against these seminaries of learning, that, while they are so bigotted to old forms and systems, as rigidly to exclude all the scientific improvements of their contemporaries, they have adopted all their fashionable dissipation and extravagance. We hope that this is not true; and we believe that it is not, in the latitude asserted. Nay, we are persuaded that many of the governors and tutors of those institutions exert themselves to stem the torrent of corruption: but we apprehend that they are mistaken in the method which they take to accomplish their purpose.

Illiberal restraints, and servile impositions, only serve to debase the minds of ingenuous youth; and never will engage them on the side of virtue, by teaching them the value of curbing their passions, or convincing them of the folly of lawless and intemperate indulgence. An affectation of extraordinary
distance,

distance, solemnity, and reserve, will never impose on understandings which are raised above the level of vulgar ignorance; nor preserve them from mischievous exertion, by being able to freeze them into a dull and stupid apathy: nor can a pompous parade of empty form and ceremony, pass off the scholastic subtilties of former ages, for the useful learning of the present more enlightened period; nor excite a cordial and sincere respect within the academical walls, for that which is despised without. Methods like these, we think, will never be successful.

There are other methods, however, which, we doubt not, would produce the desired effect. That exuberance of youthful vigour and activity, which, when left wholly to itself, grows wild and rank, or which, when attempted to be entirely suppressed by injudicious constraint, only starts aside into deformity and excrescence, might easily be trained, by proper direction, into strong, wholesome, regular, and beautiful shoots, which, in their due seasons, would yield the fairest fruit; and that respect and attention, which youth are now, in vain, required to pay to formal and dry syllogisms, to useless and trivial exercises, to confined or antiquated studies, they would cheerfully and voluntarily give to the various branches of such real, interesting, and extensive knowledge, as would obviously be of the greatest service to them in their commerce with the world.

Of the young men who enter at the university, we believe there are very few indeed, who do not go thither with high ideas of the value and importance of literature, and with serious intentions of application and study. If, therefore, on their admission, they were furnished with proper objects of pursuit, adapted to the variety of their inclinations, capacities, and future views in life; if, afterward, at short intervals, they were all, without any exception of particular ranks or orders, required to give public proofs of their literary proficiency, in some way or other; if they were addressed by the prospect of honours and rewards, not too remote; their affections and passions would be interested in that which is honourable and useful, instead of being led away by what is disgraceful and destructive. The occupation and employment in which they would be engaged, would protect them from many temptations to vice and folly to which the vacant and the idle are exposed. The information and habitual reflection which they would acquire, would enable them to resist many others, that overpower the uninstructed and the thoughtless. The universities would experience that salutary change in the mental improvements and moral conduct of their students, which no severity of discipline

cipline will ever promote ; and a foundation would be laid for such future progress in knowledge and virtue, as would be productive of the happiest consequences to society.

Impressed with sentiments like these, embracing such views, and reasoning on such principles, some of the most respectable members of both universities, beside Mr. Knox, concerned for the honour of those seats of science, have at different times come forward, and have employed both their pens and their personal influence, to introduce the necessary alterations into their respective seminaries. Many of our readers will here, probably, call to mind, more particularly, the names and the labours of Dr. Napleton of Oxford, and of that late excellent and worthy man, Dr. John Jebb of Cambridge * ; and those who have sons destined for an academical education, will lament, with us, that so little regard has hitherto been paid to their representations and exertions : but though their efforts have not yet succeeded, they will not be lost : the time of reformation must come. Resistance may protract, but cannot prevent it. One way or other, voluntarily or otherwise, the general expectations must be answered and fulfilled : but our great and sincere respect for these ancient and venerable foundations, makes us wish, (were we to say hope, we might, possibly, be thought too sanguine,) that a sense of what is due to their own credit and interest, may induce their rulers to set about that of their own accord, which, if they continue to resist, may at last be extorted from them.

We have allotted more room to Mr. Knox's letter, than we are usually inclined or enabled to bestow on such small pamphlets. Our warm and earnest wishes for the prosperity of the universities, and our conviction of the powerful influence which their excellencies and defects have on the manners and morals of the higher ranks of the community, and through them, on the happiness and welfare of the country at large, have been our motives ; and, should an apology be deemed necessary, will, we trust, be very sufficient.

ART. VIII. *A Letter to the Rev. Vicefinus Knox*, on the Subject of his Animadversions on the University of Oxford ; by a resident Member of that University. 4to. pp. 36. 2s. 6d. Printed at the Clarendon Press, and sold by Rivingtons, London. 1790.

FROM a persuasion of the importance of the subject ; from a conviction that truth is never so effectually promoted as by an open and unreserved communication of sentiments from all

* For an account of the several tracts by this gentleman, on the present subject, the reader may consult our *General Index*.

sides; and from an expectation of meeting with something from the Clarendon press, above the common run of controversy; we took up this letter with pleasure: but we read it with disappointment. The writer is of that school which would extend the maxim, "Whatever is, is right," from its proper application, the ways of the All-wise Creator, to those of his fallible creatures; from the pure and perfect plans, and the unlimited views of the Almighty, which are complete in their origin, to the narrow, partial institutions, and bounded conceptions of man, which are necessarily debased by a mixture of error that must perpetually be corrected, from time to time, by gradual and progressive improvements; and he is too strict a disciple, and adheres too closely to his principles, to give us any great pleasure, or to advance much the interests of his contemporaries. He even pleads for the continuance of those prostituted university oaths, which bind to the observance of statutes and customs, that no one ever does, nor can observe; and on the same ground, no doubt, would justify what is so analogous to these oaths, the subscription to the Thirty-nine Articles, required at matriculation, and at the taking of degrees: oaths, of which Archdeacon Paley has justly remarked, (*Mor. Philos.* book iii. ch. 21.), that some are unlawful, and others impracticable; and subscription to articles which it is highly improbable that any one, at that early age, ever reads, and utterly impossible that he should understand.

That any one should be found, at this time of day, to defend such things, is truly astonishing. Every liberal and disinterested mind, every true friend to the universities, every advocate for sincerity, must surely say of such charges, as Archbishop Tillotson said of the Athanasian creed, "I wish we were well rid of them:" but nothing can prevail on some men to part with old modes and antiquated forms. What is once established, must for ever remain so; and, in spite of truth and reason, they will continue to read it *mumfimus*, to the end of the chapter.

Mr. Knox is charged with misrepresentation, and contradiction, and his amendments are said to be either unnecessary, or ineffectual. Each of these charges the letter-writer labours to establish separately; and he is so pleased with the thoughts of his success, that he supposes his antagonist will never be able to support the load of self-shame and public disapprobation, which he is about to lay on him. We however imagine, that Mr. Knox will not find the burden very heavy; as we think the letter contains more of cavil and captiousness, than of fair, solid, and candid argument. If the honest indignation of Mr. Knox has prompted him to overcharge the picture a little on
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one side; his opponent has heightened it with much more extravagant and false colouring on the other.

When the letter-writer expatiates (p. 27) on ‘the classical exercises and examinations; the regularity of religious duties; the attention to morality; the regulation and moderation of expences,’ with a long list of *et cætera*; a reader who has received no information from other sources, would conceive that nothing reigned at Oxford but literature, piety, sobriety, and œconomy: but, alas! those who have been admitted behind the curtain; who understand the full meaning of the terms, *wall-lectures*; *going through one’s strings*; *chapel-lounges*; *college jobations and impositions*; *doing juraments*; and many such mysterious and profound arcana of academical doctrine and discipline; who know that much of our author’s fine flourishing and declamation must be resolved into these things; who know also the great sums of money that are shamefully squandered in dissipation and debauchery, by students of all, and especially of the higher, ranks, for want of better employment; know and lament that matters are widely different from what the present writer would have us believe.

That our readers may form a just idea of this author’s mode of writing and reasoning, we will lay before them the following short extract. From the defiance which he hurls against Mr. Knox, immediately afterward, he seems to consider this as the most invulnerable part of his pamphlet. It is intended as a reply to Mr. K.’s proposal for abolishing the greater part of the professorships, as being perfect sinecures:

‘Sixteen professors and readers are appointed by the university: of these the professors of modern history, of astronomy, of geometry, of natural philosophy, of Arabic, of law, and of botany, the clinical professor, and the readers in chemistry and anatomy, deliver each of them a course of lectures in their respective departments once, at least, in every year. The professor of music amply discharges the duties of his situation. A Latin poetical lecture is read every term by the professor of poetry. The professor of theology is superseded in the discharge of his duty, by the very assiduous labours of the present regius professor in divinity. As there are two Arabic professors, one may very justly be relieved from the duties of his office. The emoluments of the professorship in morality are divided between the proctors of each year: the very nature of their office must lead them to a most satisfactory discharge of the real duties of a professor in moral philosophy.’

Thus is dust thrown in the eyes of the ignorant! Those, however, who are acquainted with the interior of an English university, are not to be so deceived. The case is very different here, from what it is abroad, or even in Scotland. There, the professors are the fountains of knowledge. All that

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is learned, must be drawn from that source: but this is so far from being the fact in England, that the great body of students at Oxford and Cambridge, which is composed of those who reside only till they take their first degree, never, during any part of their residence, think of applying to the professors for information of any sort. They never suppose that their instruction is to come thence. Of the undergraduates, if here and there one attend any professor's lectures, it is considered as a kind of novelty. Many of them, when they leave college, are perhaps hardly able to tell so much as the name of a single professor. It is well known that the tutors, public and private, and not the professors, are the dispensers of that knowledge which is commonly sought in an English university.

In the same superficial manner, does the author gloss over the complaints that are daily made by all, and heavily felt by parents, of the enormous expences of an university education. He tells us (p. 9) that the expenditure in the articles of provision, hair-dressing, room-rent, washing, attendants, tutorage, public lectures, college and university dues, and the *necessary* concomitants of an academic life, are extremely low and inconsiderable. This is all very true: but what is it to the purpose? It is not the necessary, but the *unnecessary*, expence, of which complaint is made: that expence which no discipline will ever prevent; no statutes ever restrain. To such feeble and ineffectual checks, the active emulation and ingenuity of youth, unoccupied by proper objects, will always bid defiance. In a word, the needless expence is that which can only be obviated by seriously fixing the attention, and engaging the heart, in the cause of literature. To effect this end, public examinations should be held, so frequent as constantly to keep alive the hopes and fears of those who are to undergo them; so general as to include all ranks of students; and so diversified, as to give scope for every species of literary merit.

We have already delivered our opinion, however, on this head, in our account of Mr. Knox's letter. We shall, therefore, here only observe, that though no one can entertain higher ideas of the great virtue and great learning that adorn our English universities, than we do, we nevertheless think it vain to deny that they are disgraced by much vice, and much ignorance. That these evils might be very considerably alleviated by a judicious reform, is certain. That, in time, they might be nearly annihilated, is probable. At all events, it is unquestionable, that those members of the universities do not best consult the honour and interest of these venerable foundations, who strive to palliate and varnish over their defects, but those who study and labour to amend them.

ART. IX. *A Dissertation concerning two Odes of Horace*, which have been discovered in the Palatine Library at Rome. 4to. pp. 40. 2s. 6d. Robinsons. 1789.

THE first enquiry among scholars, to whom these two odes, said to be written by Horace, are presented, must necessarily be concerning their authenticity: what proof is there, that they are really his? In answer to this question, the editor tells us, that they were discovered about eleven years since, by M. Pallavicini, in the Palatine library at Rome; and that they were first published at the end of the *addenda in animadversionibus ad Longi Pastoralia*, by M. de Villoison. As these circumstances, however, carry little conviction to the mind of any one, some *internal* evidence is next required. The first of the odes is addressed to Julius Florus; and much pains are here bestowed in proving that Horace had engaged to send some of his odes to this Julius Florus; and that therefore it follows—What? not that he actually did send the odes; for, if the writer before us had read the epistle to which he refers, and which is the second of the second book, he would have found that Horace there excuses himself from writing any odes, or indeed any kind of poetry. He might have learned too, that this epistle was one of Horace's latest productions, and therefore could not possibly be written previously, as is asserted, to this ode, which itself is afterward said to have appeared in his first publication.

The editor is not more fortunate in his attempt to prove the originality of the second ode; in some respects, indeed, he may be said to be more unlucky, as it is from this ode that he endeavours to shew that both were written when Horace was yet a young-candidate for fame, and that they actually made the two last odes in his first book, or publication, which he takes as the same thing. This ode is addressed '*Ad librum suum*;' and in it Horace is represented as dispelling the fears, which might be supposed to attend a first introduction into the world; and thence it is argued that the author must have been young and timorous when he wrote it. In the same manner it might be proved that the last epistle of the first book, (from which, by the bye, this ode seems partly to be copied,) was composed when Horace was young; whereas he there tells us he was forty-four years of age. If this newly found ode was written after the odes in the first book were composed, and if it was intended, as is asserted, to usher that book into the world, it must have been written in, or after, Horace's 54th year, since in that year was composed the first ode of the first book, addressed to Mæcenæ. How unwisely then does the author talk, when he speaks of 'the effect of reading this ode, with the last odes of the

the second and third books, in regular succession, by which we are not only *convinced*, that the different *works* (*Libri!*) of Horace, were separately published; but we are struck with the most evident marks of increasing courage, and progressive confidence, in the merits of his works, and of his future fame?

The author's *palmary argument*, (to use a fashionable expression,) is as follows. 'I think it may be concluded, that two odes were *certainly* wanting to complete the first book, from the particular attention of Horace, to form each book, that is adorned, as it were, with a peroration, of a regular number of odes: thus the second book has *twenty*, the third book *thirty*, and the first book of epistles *twenty*; it is therefore very probable, that the first book of odes was originally composed of *forty*!' Who shall withstand so convincing an argument? It is in vain to urge, that the number of odes in each book is not, of necessity and by a kind of law, obliged to be divisible by 10; because the first book has 38 odes; the 4th book has 15; and the Epodes 17. What then? Alas, these books are not 'adorned, as it were, with a peroration!'

From what has been said, it will appear that every reader must form his own judgment concerning the authenticity of these poems, from their contents. After a careful perusal, our opinion is, that they are more likely to be imitations of Horace, than to have been composed by him: but, at all events, if he were allowed to be the author, they can add nothing to his fame.

ART. X. *The Medallic History of England to the Revolution.* With Forty Plates. 4to. pp. 112. 2l. 2s. in Boards. Edwards. 1790.

OF the plan and the principles on which this book is formed, the following account is given in the preface:

'This work is the first which lays before the reader a complete series of English medals down to the revolution. Mr. Evelyn, in his *Numismata*, published many English medals, and about the middle of this century, Mr. Perry engraved some plates of them; but Mr. Snelling's plates greatly exceeded all former attempts in this way.

'The publishers of the present work have improved upon Mr. Snelling's plan, in supplying his deficiencies, and giving a description with the plates. Their expence has been considerable, and the fruit of it is now submitted to the public.

'Mr. Snelling's collection, though meritorious, was so incomplete, that more than a third of the plates now appear for the first time, and in those, some of the most rare and curious medals are contained.

'If we except the medals of the Popes, this collection may boast of being the first genuine and complete one of its kind. Notwithstanding

standing the eminence of France in books of science, must be acknowledged, yet that country has, as yet, only the fabulous and imaginary works of De Bie and Typotius, and a few detached plates by Le Clerc. Germany, Spain, and the other countries of Europe, have no collection of this kind, though all must allow that its importance to the history and arts of a country ought to render it a national object every where.

As there are no contemporary medals of English sovereigns till the reign of Henry VIII, the 1st and 2d plates are properly enough made up from the medals of Daffier, an artist whose performances will always be admired for the excellence of their execution, how little likeness soever they may bear to the monarchs whom they are intended to represent.

The 3d plate begins with the contemporary medals; and here the first piece with which we are presented, is the celebrated Jetton or Counter, struck in France for the wardrobe of King Edward III, and circumscribed *Garderobe Regis*. The rest then follow pretty nearly in order, till we come to the year 1688.

Of a work of this kind, which is little more than a mere catalogue of legends and names, it is impossible to have much to say. The book is printed in a capital style. The plates are well executed. The paper is equal to the type and engravings; and the whole, taken together, forms a very beautiful volume for a gentleman's library.

In a publication of so much expence, we are sorry to see any thing deserving of censure: but, though we shall not assert with a brother critic, that the inscriptions, French and English, are all erroneously translated, yet truth obliges us to declare, that they are, in general, but very badly, or to borrow a school phrase, very *badly* done; and that many of them are totally mistaken. Of this kind, is the translation of the word *rutilans*, page 11, which, instead of *splendid*, should have been *red*, *reddening*, or *ruddy*; of *bar* for *board*, page 14; and the whole of the legend of the same number. *Mayest* for *shalt*, page 16. *The* for *its*, *ibid*. *For* instead of *wish*, *ibid*. *Why* for *that*, page 20. *Straw* for *hay*, page 21. *Confound* for *slay*, page 22. *Will* for *is*, *ibid*. The whole of the Legend No. 2, plate xii, &c. &c. It grieves us to add, that toward the end they become much worse.

Nor do the plates always accord with the reading. Of this we have a proof in page 8; No. 10, page 23, No. 5, page 64, Nos. 7, 9, and in other places.

Whatever additions have been made to our old friend and master, Snelling, (in this branch of science, of most respectable memory,) we must still pronounce the present collection

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very deficient. Even from our own little repository, we could have supplied some, and we have seen many more, that were worthy of notice.

Should the magnificence of this publication, which is really deserving of encouragement, bring it to a second edition, we hope to see its present errors and defects remedied; and we would advise, in such case, to have the several pieces distinguished by the usual marks of the metals, of which they are composed. We mean *Æ* for *Æs.* *Ar.* for *Argentum*; and *A.* for *Aureus* or *Aurum*. We recommend these particulars the more warmly, because we know of no persons more deserving the favour of the public, than the gentlemen concerned in this work, whether considered for their printing, or drawing, in the last of which they have very few equals.

ART. XI. *A descriptive Account of the Island of Jamaica*: By William Beckford, Esq; Author of Remarks on the Situation of Negroes in Jamaica. In Two Volumes. 8vo. Vol. I. pp. 464. Vol. II. pp. 405. 12s. Boards. Egertons. 1790.

A GENTLEMAN, resident for several years in Jamaica, and largely concerned in its plantations and traffic, must be able to afford the public a just account of this important part of the British dominions; especially if, to natural capacity, he adds, as Mr. Beckford appears to do, the improvements of reading, scientific inquiry, and observation. The volumes before us, accordingly, contain much valuable information, and cannot fail of affording amusement and pleasure to the reader, though they do not form a perfect production.

It would be easy to point out several blemishes; some of which, at least, might have been corrected, or prevented, with but little trouble to the writer; there are instances in which the style is inaccurate, or awkward and obscure; at other times it appears inflated or affected; occasionally, the digressions are tiresome, and the prolixity is unpleasant; repetitions frequently occur; and the descriptions, though interesting and expressive, may consist too much of poetical prose for some ears, or approach too near to bombast:—on such accounts, the work lies open to censure, and may possibly try the patience of the reader; who will yet, if good-natured, be inclined to make considerable allowances for an author, who evidently writes under deep depression of spirits and perturbation of mind*. He is himself aware of the defects attending his performance, and offers his apology:

* See Review, vol. lxxix. p. 69—70.

‘ I have,

'I have, (he says in his preface,) little to plead for my presumption in intruding this work on the patience of the public, but the desire of employing some hours, which would have been otherwise consumed in sorrow and despondency, in a manner pleasing to myself, and inoffensive to society; and in enforcing the situation and the work of a class of people, who are now become the objects of legislative discussion; and whose bonds it is the interest of every planter to make easy, and whose burdens the duty of every writer, at all acquainted with their condition, to endeavour to render light.'

Enforcing the situation and the work, in the above passage, appears an odd, and almost unintelligible expression. We suppose the writer means, enforcing a proper attention and regard to the Negroes slaves and to their employments, so that they might be equitably and kindly treated.

Mr. Beckford is an advocate for the slaves; he laments their sufferings; complains of the injustice to which they are subjected; and points out particular instances of the ill-treatment that they receive from inhuman and avaricious masters. He is, at the same time, as has been formerly testified*, an avowed adversary to an abolition of the trade, or emancipation of the Negroe: he also talks much of the peace and comfort which this people obtain in Jamaica, and would persuade the reader that it is superior to what is known by the generality of the lower orders of society in Great Britain: but indeed there appears to be a degree of inconsistency in his observations at different times. He, however, declares his hope, that if neither abolition nor emancipation shall take place, a full and efficient reformation *may*; 'and under this idea, (he adds,) there cannot be a doubt but that the Negroes may be made as contented and happy, as their ideas of contentment and happiness can possibly extend.'

We find that Mr. Beckford cannot really vindicate the practice of slavery; the injustice and cruelty in which it originates, are charges that still cleave to it, amid all arguments that can be offered in its favour; and which alone, whatever might be said to palliate subsequent evils, prove that it is criminal, and ought by some means, though gradually, to be suppressed. It does not appear that men thus degraded and oppressed, so far from meriting punishment, can be justly censured, for contriving and employing measures to regain that liberty of which they have been robbed. Mr. Beckford, as we have hinted, at one time mourns over their distresses, and at another describes their state as easy: he appears, in this respect, to be rather perplexed: but after speaking very favourably concerning the indulgencies granted to the Negroes, he farther says,

* See Rev. for July 1788, vol. lxxix. p. 69.

‘ I assert, that the planter must be a real gainer by every reform that can immediately or ultimately tend to the comfort and happiness of those on whose labour he is dependent for his own felicity and health ; and he should be the first to come forward and enforce every benevolent institution that can either meliorate their situations, or *soften the appellation*, or suppress the rigors of bondage.’

He sometimes benevolently employs a few sentences in favour of brute creatures, and particularly observes concerning those hardy and useful animals, the mules :

‘ When the Negroes shall have felt the salutary effects of the commiseration and indulgence of the people of Jamaica, I should hope that their humanity would not be insulted by extending their protection to those patient but tacit sufferers, who feel much, but without the descriptive language of complaint ; and of all those creatures that are not possessed of the organs of speech, I cannot help insisting that the mules in the West Indies are the most entitled to compassion and relief.’ Vol. i. p. 168.

Descriptive writing is frequently attempted by this author, and frequently with some success. He finds many picturesque views for the purpose, in the land, the ocean, the heavens, and the different kinds of employments which are here prosecuted :—some of these scenes are of a pleasing and entertaining nature,—some are grand, awful, and terrific : the author wishes for the hand of an artist, who could make them glow on the canvas ; and flatters himself that, in some future period, such a desire will be gratified : he assures the reader, that the observations which he has made on the scenery of Jamaica are the faithful consequences of a long and minute investigation of its beauties ; ‘ nor,’ says he, ‘ am I conscious that I have introduced one single object of nature that I have not frequently had before my eyes, and have not contemplated with perseverance and delight.’—We shall here insert a passage, because it is short, and because it furnishes some ideas concerning one of the principal products of this island.

‘ A field of canes, when standing, in the month of November, when it is in arrow, (or full blossom,) is one of the most beautiful productions that the pen or pencil can possibly describe. It in common rises from three to eight feet, or more, in height ; a difference of growth that very strongly marks the difference of soil, or the varieties of culture. It is, when ripe, of a bright and golden yellow ; and, where obvious to the sun, is, in many parts, very beautifully streaked with red : the top is of a darkish green ; but the more dry it becomes, from either an excess of ripeness, or a continuance of drought, of a russet yellow, with long and narrow leaves depending ; from the centre of which shoots up an arrow, like a silver wand, from two to six feet in height ; and from the summits of which grows out a plume of white feathers, which are delicately fringed

fringed with a lilac dye; and indeed is, in its appearance, not much unlike the rust that adorns this particular and elegant tree.'

The management of the sugar-cane, from the first preparations and culture, to its deposit in the hogshcad, and then in the vessel for exportation, forms a very principal part of these volumes; which, as it affords some amusing particulars for general readers, also exhibits many observations that may be very profitably considered by those who are engaged in this branch of business: for the remarks are founded on experiments, and sometimes arise from the mistakes which the author acknowledges he made, and which served to afford him caution and improvement, as they may also do to others. Hence, however, we can make no other selections, than the few lines which follow, and which may, if regarded, prove of service to those who are or are not employed in the sugar trade; since attention and frugality are beneficial in every line of life:

'I am convinced that one seventh of every crop of sugar is wasted on some properties by neglect, or by a want of foresight, strength, or industry; and much of the failure of the produce will be, consequently, owing to a delay in the operations of the field, and particularly at that critical period when the harvest requires both vigour and dispatch.' Vol. ii. p. 7.—Again, 'It is disgraceful to see the waste of coppers, of stills, of mill-cases, gudgeons, grating-bars, and, in short, of many other plantation utensils, that are scattered on some properties, (the name given to individual sugar-grounds,) about the works and pasture: and yet perhaps the same list of stores is annually sent, and of consequence the same expence incurred. It is not so much what is made, as what is saved, that forwards independency, and substantiates the permanent riches of him who possesses them.'

From the accounts of this and of other writers, Jamaica is, in several respects, a most desirable situation:

'It is the best poor man's country in the world: and that country must surely be good, that can convert poverty into independence, can smooth the brow of sorrow and despair, and occasion the heavy heart to leap for joy: and where a man can acquire a competent fortune by persevering industry and honest gain, the liberal mind will be less willing to envy, than it will be desirous to applaud.'

As every human enjoyment, however, has some evil or danger attached, so is it with this pleasant spot; it has many disadvantages, and some direful enemies:—to use this writer's language, 'the hurricane must, from its destructive pre-eminence, be deemed the most formidable adversary the sugar-cane has to encounter, and the principal dread of the latitude in which it grows.'

Of the hurricane which happened in the month of October, 1780, we are here presented with a striking and affecting relation.

relation. Some imperfect idea may be formed concerning it from the following paragraphs :

‘ To give you at once a more general idea of this tremendous hurricane, I shall observe, that not a single house was left undamaged in the parish, (Westmoreland, which is large,) not a single set of works, trash-house, or other subordinate building, that was not greatly injured, or entirely destroyed. Not a single wharf, store-house, or shed, for the deposit of goods, was left standing ; they were all swept away at once by the billows of the sea, and hardly left behind the traces of their foundations.—Hardly a tree, a shrub, a vegetable, or a blade of grass an inch long, was to be seen standing up and uninjured, the ensuing morning.—The very beasts, of all descriptions, were conscious of the calamity ; the birds, particularly the domestic pigeons, were most of them destroyed ; and the fish were driven from those rivers, and those seas, of which they had before been the peaceful inhabitants. New streams arose, and extensive lakes were spread, where rills were scarcely seen to trickle before ; and ferry-boats were obliged to ply, where carriages were used to travel with safety and convenience. — At Savanna-la-Mar, (a county town,) there was not even the vestige of a town ;—the very materials of which it had been composed had been carried away by the restless fury of the waves, which finally completed what the wind began. A very great proportion of the poor inhabitants were crushed to death or drowned ; and in one house alone, it was computed that forty, out of one and forty souls, unhappily and prematurely perished. The sea drove with progressive violence for more than a mile into the country, and carried terror, as it left destruction, wherever it passed.—Persons, who the day before were possessed, not only of every domestic comfort, but of every reasonable luxury of life, were now obliged to seek for shelter on a board ; and were exposed, in sickness and affliction, unprotected and unprovided, to the noisy intrusion of the wind and the cold, and the frequent visitations of the shower. — Were I to enumerate private afflictions in this scene of general devastation and despair, I should require the pathetic pen of that accomplished writer, who has given a charm to grief, and a dignity to suffering, in the tender pages of Emma Corbet.’ — ‘ I can hardly prevail on myself to believe, that the united violence of all the winds that rush from the heavens, blown through one tube, and directed to one spot, could have occasioned such destruction, and in so short a space of time, as that of which I was an unfortunate witness, and of which I am now become the feeble recorder. — It can hardly be doubted that heaven and earth were combined in completing our destruction. One element alone has been hardly ever known to occasion so extensive a devastation ; and the sudden swelling and raging of the sea, we may reasonably attribute to the heavings of the earthquake, to which likewise the general ruin of our houses may be in some measure attributed. — I have seen the ruins of Lisbon ; and if it would not almost amount to folly to compare, in this place, great things with small, I should say, that the destruction there, great and melancholy as it was, could only have been, by comparison of buildings and

and extent of population, more dreadful than that calamity which I have now the presumption to describe."

It is not wonderful that this author writes feelingly, and is disposed to expatiate, on such a scene of horror as that to which he was a witness, and in which he was a sufferer: but it is possible that the reader of these volumes may, on some occasions, think that he launches out into unnecessary subjects, or detains him by reflections which are not requisite for a history of Jamaica. The panegyric on the King and Queen, (vol. i. p. 193.) to which two or three pages are devoted, is very allowable, especially when it is considered as written about the time of his Majesty's recovery from the disorder so generally and justly deplored.—The praises on Dr. Johnson, (p. 281.) are too laboured, and appear rather affected; that *gigantic prodigy of literary perseverance and success*, as Mr. Beckford terms him, may receive all due respect, without employing such swelling expressions. Dr. Burney also receives a share of encomiums from this writer; they are introduced naturally enough, when mention is made of some musical instruments used by the Negroes, particularly one which is called the Bender, being formed of a bent stick; and others which are denominated Caramunteer flutes, being made from the porous branches of the trumpet-tree. The author expresses a wish that a description of these instruments had found a place in the Doctor's history of music; and that he had signified how they might, with advantage and effect, be employed in our English performances: 'this,' says he, 'would even have given variety to a work, which is already voluminously new, and that has scarcely room for fresh attractions!'—In another part of this publication, amid occasional reflections on law and lawyers, he pays some high compliments to an eminent law lord lately retired, and intimates like expectations from his successor: but when he comes to speak on the subjects of debtor, creditor, arrests, &c. on which he employs several pages, it is evident that his mind is hurt; and though he delivers some truths, he may not be sufficiently calm and impartial to decide. It is a tender subject, on which we will not dwell, especially when we observe, as we do with concern, that these volumes are dated from the Fleet prison: yet we may just add, that we have sometimes been surprized to hear persons plead warmly in behalf of the debtor, who seem to have forgotten the provocation and injury sustained by the creditor. If, indeed, the law of England, on this point, as is sometimes intimated, oppresses both the one and the other, it is but common justice and equity that it should undergo revision, and receive a thorough amendment.

Among the productions of this island, the plantain tree obtains a place, in the judgment of Mr. Beckford, at least next to

the sugar-cane, and is, in some respects, regarded as its superior. He describes, through several pages, the tree, the fruit, the method of cultivation, and the use to which it serves: indeed he supposes it the finest vegetable in the world; and from the partiality, he adds, with which it has been always mentioned by circumnavigators, and even in those regions in which the bread-fruit abounds, it is natural to suppose that it has the preference of this highly boasted and singular production.

In the account which is here given of the land and water animals, we observe a paragraph concerning the alligator, which, as it is short, we shall insert:

'The make of this creature, that seems coated for strength, and whose scales and colour may deceive, conveys with the idea of danger the lures of deceit; and only floats an apparent log on the surface of the water, to surprize its prey, and hurry it, unsuspecting danger, to the depths below.—It is amazing how bold and adroit some Negroes are in the capture of this fish. We are told that the Africans will attack the crocodile with knives, and prove victorious in the combat. The Negroes in Jamaica will take the alligator without a weapon, will inclose it in their arms, and force it on shore, without fear and without assistance.' Vol. i. p. 370.

Mr. Beckford contradicts the opinion that 'the body of this animal, on account of the contraction of the scales, is not pliable, and consequently not *capable of motion*,' (or, as we should rather suppose he means, cannot turn without great difficulty.) Of one which he had in his possession, he tells us, 'he could scarcely touch its tail with a stick, before it snapped it with its mouth.'

According to this writer, the pen-keepers, as they are called, or farmers, who cultivate the soil of this island, are generally found to be, if not the most opulent, at least the most independent and the most happy of the inhabitants of this country. Yet after an account of the ease and plenty in which they live, it is added,

'There is not a country in the world in which there is more room for agricultural improvement, than in the one which I am endeavouring to describe; but then the natural indolence of the inhabitants must be removed, their industry awakened, and a slow and progressive trial of experiments must be made, under the eye of patience and observation, before they can succeed. The land in Jamaica rather wants culture than richness; nor is the idea, and consequently the practice, of keeping it in heart, at all understood. Cultivation is not known as a science, but as a routine of duty; and hence the doctrine of manure, and the use of the plough, are only considered as operations of annual recurrence, and not as objects that may either injure or improve: for if the land on which the *cane*s are planted be too much invigorated, *they* will be too luxuriant to yield *securas*; whereas if poor land, on the contrary, be well cultivated, the produce will not only be good, but may be great.—The less
the

the land is turned up in Jamaica, and exposed to the burning powers of the sun, the longer will it preserve its humidity, and consequently retain its strength. In the most *humble* productions of the country, it is observable that *they* thrive best in those soils which are the most abundant in flint-stones; and if they be heaped around a coffee bush, or what may be called a domestic shrub, they will certainly maintain, if not increase, the vegetation.*

In another place it is said,

'The use of the plough is certainly not arrived at its period of perfection in Jamaica; it is, without doubt, capable of much improvement to the land, with a proportionate diminution of Negro labour.—The earth is niggard of her gifts, that the hand of industry may bring them forth; and, however discouraged we may be by the sterile appearance of the surface, yet let man reflect, that the mine is buried beyond the reach of cultivation; and that in his progress to the reservoirs of gold and silver, he has passed through many strata of earth that would have been productive of the wants and comforts of man.'

Concerning the turtles which annually frequent the coast of Jamaica, or the islands near it, the author observes:

'It is well known, that they will not only live for a considerable length of time *without food and water*, but *out of the last element*: and those that I purchased at the Grand Caymanas*, in my voyage from Jamaica to England, increased very considerably in weight, notwithstanding they were not given any sustenance during the passage.—The best of these creatures are supposed to be those which are caught in the neighbourhood of this island: they are not so large, as those that the fishermen bring off for sale from Port Antonio and Cuba; but their fat and flesh are reckoned more rich and delicate. The land turtle of Jamaica are among the principal delicacies of the country; and there are but few people who have resided there long, who do not give them a decided preference.'

We have thus presented our readers with a cursory view of this publication, of which it was the less easy to give an account, as it does not proceed on any express plan; and is not divided into chapters. That the mention which we have made of imperfections and mistakes, is not wholly groundless, will probably be perceived by the few short extracts that we have inserted: yet, whatever are their faults, we think that these volumes may be read by the public, as they have been by us, with entertainment and information. Beside the useful observations of other kinds which the author presents, he not unfrequently introduces religious and moral reflections, and thus adapts his work, in different respects, to the improvement of the generality of his readers.

* See M. Rev. for Dec. 1774, vol. ix. p. 434.

ART. XII. *A Treatise on Practical Astronomy.* By the Rev. S. Vince, A.M. F.R.S. 4to. pp. 204. 15s. Boards. Deighton, 1790.

IN the present advanced state of astronomy, and of the sciences dependent on it, the knowledge of instruments, and of the method of employing them in actual observation, and of deducing the conclusions which observation furnishes, is of singular moment. To the improvement of modern instruments; to the accuracy with which they are constructed; to the combination of their powers; to skill in using them on the several occasions to which they are adapted; and to facility and exactness in applying the observations that are made to the practical purposes for which they are designed; we are principally indebted for those discoveries that have extended our acquaintance with the system of nature, and that have accelerated the progress of those arts and sciences, toward perfecting which, astronomy is subservient: but where are we to obtain the knowledge of these instruments, of their successive improvements, and of the method of using them to advantage? We have hitherto been under the necessity of recurring to various publications, which, on account of their number or price, are not easily procured, and in which the incidental information that occurs, is less satisfactory than we could wish. Writers, whose chief view has been directed to other objects, have contented themselves with recording the result of their observations, without describing the apparatus with which they were made; and in works of a more general kind, some instruments are wholly omitted, and others are described in a manner not sufficiently minute and accurate.

The work before us supplies a defect, which has been often regretted. We are glad to find, that it has been undertaken by a writer of Mr. Vince's known character, as a mathematician and astronomer; and we are happy in an opportunity of recommending it to those who need the information which it contains.

This treatise contains the substance of a course of lectures on practical astronomy, read in the university of Cambridge, and is designed to explain the construction and use of those instruments that are employed in astronomical observations. The ingenious author has availed himself of all the information which he could derive from various books, and from the communications of friends, in order to exhibit the latest improvements of the several instruments which he describes, and to render this work complete and accurate. In the advertisement prefixed to it, he acknowledges his particular obligations to the Astronomer Royal, and to Mr. Ramsden.—To the de-

description and explanation of the use of each instrument, he has added rules for computing and deducing the conclusions for which the observations are made; and these rules are illustrated by suitable examples.—As a kind of companion to those who have access to an observatory, and who have an opportunity of examining and using the instruments which are here described, this treatise is very important and useful: but the benefit of it is rendered more general, by accurate figures; a view of which will enable persons who have not access to the instruments themselves, to understand the author's description, and to obtain a satisfactory knowledge of their construction and use.

The author begins with describing the principles and use of the *VERNIER*, which is a graduated index, now generally applied to all instruments in which great exactness is required. It is an admirable contrivance for superceding the necessity of those minute subdivisions, which could not be conveniently introduced into the graduated line or scale, to which this is adapted. The principle on which the *Vernier* is formed, is thus concisely described:

* If two equal arcs to the same radius, or two equal straight lines, be each divided into equal parts, and the number of equal parts in one exceed the number in the other by unity, then will the difference of the equal parts of the two arcs or straight lines be a fraction, whose numerator is the length of the equal arcs or straight lines divided by the product of the numbers of the parts into which each is divided. For if A represents the equal arcs or straight lines, n and $n+1$ the number of equal parts into which each is divided, then the length of the divisions of each will be $\frac{A}{n}$ and $\frac{A}{n+1}$ respectively, and their difference is $\frac{A}{n} - \frac{A}{n+1} = \frac{A}{n \times n+1}$. E. g. Let

$A=7^\circ$, and suppose each degree to be divided into three equal parts, then will A be divided into 21 equal parts; and let an arc of the index equal to A be divided into 20 equal parts, then $n=20$, $n+1=21$, and the difference of the divisions $= \frac{7^\circ}{20 \times 21} = \frac{420'}{420} = 1$ minute.

In the same manner, it will be easy to adapt the graduated index to an arc, containing any number of degrees and minutes, and to obtain any minute divisions that may be required. Thus, also, if a line 1 inch long be divided into 24 equal parts, and another of the same length into 25; then $n=24$, $n+1=25$,

$A=1$ inch, and the difference of the divisions $= \frac{1}{24 \times 25} = \frac{1}{600}$

part of an inch, and not $\frac{1}{500}$, as it is in the book.

After

After describing the principles of the *Vernier* scale, and the mode of constructing it, the author proceeds to shew, how the divisions of it on the limb of the quadrant may be distinguished and read off. He observes in a note, that 'this invention was for some time ascribed to *Petrus Nonius*, and from thence was called a *Nonius*; but it was afterwards discovered to be the invention of *Pierre Vernier*, and therefore it is now generally called after his name.' He might have added, that *Nonius's* method of division, explained in his treatise *De Crepusculis*, printed at Lisbon in 1542, is very different from that of *Vernier*. It was formed by describing, within the same quadrant, 45 concentric arcs, and dividing the outermost into 90 equal parts, the next within into 89, the next into 88, and so on, till the innermost was divided into 46. By their means, in most observations, the plumb-line or index must cross one or other of these circles, very near to a point of division: whence, by computation, the degrees and minutes of the arc might easily be counted. To this invention, succeeded the method by diagonals, first published by Thomas Digges, Esq. in a treatise intitled, *Ala seu Scale Mathematica*, printed at London in 1573, who ascribes the invention of it to an ingenious artist, whose name was Richard Chanseler. *Nonius's* division by concentric arcs, was improved at different times by *Curtius* and *Clavius*. The last and best of *Curtius's* improvements, consisted in setting off, on the first concentric arc within the outermost, the 60th part of such a portion of that arc as answered to 61 degrees, and from that division continuing on through the whole arc the intervals of single degrees: by doing which, every division in this arc is advanced one minute forwarder than in the first. At the beginning of the next arc, he takes off the 60th part of 62 degrees, and from that point continues through the whole arc, the intervals answering to single degrees; and thus each division in this arc is advanced two minutes beyond the degrees of the first; and in this manner he proceeds, till the degrees are divided into the whole number of minutes that they contain. *Vernier's* method of division is a compendium of this method of *Curtius*. It was first published in a tract intitled, *La Construction, l'Usage, les Propriétés du Quadrant Nouveau de Mathématique*, &c. printed at Brussels in 1631. For a farther account of the progressive improvements which the graduation of scales has received at different periods, we refer the reader to Robins's *Mathematical Tracts*, vol. ii. p. 265, &c.

The first astronomical instrument which Mr. Vince describes, is Hadley's quadrant. He premises a short history of its invention. He then proceeds to the theory and construction

tion of this useful instrument. He shews how to adjust it for the fore and back observations, and in viewing both distant and near objects, and how to observe and correct the errors of adjustment. He subjoins very necessary and useful directions to observers, and closes his description of the instrument with several examples of its use. The account which is given of this excellent instrument, contains a summary of every improvement which has been suggested; and cannot fail to recommend it to those, who are desirous of being accurately acquainted with the principles of its construction, and the uses to which it is applicable.

The different dispositions of wires in a telescope, form the subject of the *third* chapter of this treatise. The first disposition which the author describes, is that of parallel wires; the second is that of cross wires; and he shews how they serve to determine the right ascensions and declinations of the heavenly bodies, and their transits over the meridian, and what corrections are necessary to be made in the use of them.

In the *fourth* chapter, Mr. Vince describes the *Transit Telescope*, which is a telescope moveable about an horizontal axis, and so adjusted as to make its line of collimation describe a great circle passing through the pole and earth, or the meridian of the place. He explains the adjustments which it requires, viz. that which serves to make the axis parallel to the horizon by a spirit level, a plumb-line or reflection; and that which makes the middle wire perpendicular to the horizon and the line of collimation, or the line joining the centre of the object-glass and the centre of the cross wires, perpendicular to the axis about which the telescope turns, so that this line may move in the plane of the meridian. He demonstrates the advantages of Mr. Ramsden's method of illuminating the wires, by making the axis about which the telescope turns, hollow and open at one end; against which he places the lamp, and by putting within the telescope, directly against the lamp, a plane reflector at an angle of 45° with the axis of the telescope, in the middle of which reflector there is a hole cut so large, that no rays passing through the telescope to form the image of the object, are intercepted. He then shews how to raise the telescope to its proper elevation, for bringing any known object into the field of view. He recites two methods for this purpose: the one invented by Dr. Maskelyne, and the other by Mr. Troughton, mathematical instrument maker in Fleet-street. Having shewn how to adjust the instrument, he directs how to regulate the clock by the stars and by the sun, and then how to determine the right ascension of the heavenly bodies. He enumerates the uses to which the knowledge of the right ascen-

sion may be applied in finding the time at which a star or planet comes to the meridian; how long, at any given time, it will be before any body comes to the meridian; in what order the heavenly bodies pass the meridian; and in making a catalogue of the fixed stars. Thus also the difference of longitude of two places may be found from the times of the moon's passage over their meridians, compared with the times of the passage of a fixed star. He illustrates the rule for this purpose, proposed by Dr. Maskelyne in the *Nautical Ephemeris* for 1769, by an example given by Mr. Pigot in the *Philosophical Transactions* for 1786, for determining the difference of the meridians of Greenwich and York.

The *fifth* chapter of this treatise contains a description of the structure, adjustment, and uses, of the *astronomical quadrant*; which, being fixed up with its plane in the meridian against a firm stone pillar or wall, is called a *mural quadrant*. This instrument is sometimes fixed to a vertical axis, and moveable round it into any azimuth, by which altitudes may be taken off the meridian. The quadrant here mentioned, is one of the latter sort, the adjustments and uses of which were first described by Dr. Maskelyne, in the *Nautical Almanac* for 1769. It was constructed by Mr. Ramsden, and is fixed in the observatory at Christ's College, Cambridge. In this chapter, the author describes the apparatus invented by Dr. Bradley, and executed by Mr. Bird, for examining the accuracy of the mural quadrant at Greenwich; and also the apparatus invented by Mr. Ramsden for examining the total arc of the quadrant which he had constructed for the Duke of Marlborough, without applying any weight to the instrument. He closes this chapter with a short account of the instrument used in taking equal altitudes, called the *equal altitude instrument*; and he subjoins a table for the reduction of the grand divisions, subdivisions, and *Vernier* of 96, into degrees, minutes, and seconds.

The various kinds of micrometers are the subjects of discussion in the *sixth* chapter. Of these, the first is that of Huygens, with the improvements suggested by Dr. Bradley and Sir Isaac Newton; and the method of adapting a micrometer to a telescope, by which Mr. Servington Savery proposed a new way of measuring the difference between the greatest and least apparent diameters of the sun, when the whole of the sun was not visible in the field of view at once. The author next describes the divided object glass micrometer, invented by the late Mr. John Dollond, and adapted by him to the object end of a reflecting telescope, and by his son Mr. P. Dollond, to the end of an achromatic telescope. The uses
of

of this micrometer for measuring the angular distance of two objects and the diameter of an object, and the method of applying it, suggested by Dr. Maskelyne, for determining the difference of right ascensions and declinations, are also described. The improvements of Mr. Dollond and Mr. Ramsden in the construction and application of the micrometer are recited; and the chapter terminates with a brief description of Dr. Herschel's *lamp micrometer*, applied by him to Sir Isaac Newton's reflecting telescope.

This micrometer is formed by two moveable lamps, the light of which passes through two small holes. These are placed at a convenient distance from the telescope, in the direction in which the observer looks at the image. The points of light are viewed by the left eye, and brought, for instance, to the opposite sides of a planet viewed by the right eye; and by measuring this distance from each other, and from the eye, the angle under which the magnified diameter appears, will be known; which, divided by the magnifying power of the telescope, gives the apparent diameter required.

The instruments described in the *seventh* chapter, are Mr. Graham's *equatorial sector*, called also the *astronomical sector*, which is now in the observatory of Greenwich, with the method of its adjustment, and its use; Mr. Sisson's *sector*, constructed on a plan suggested by Dr. Maskelyne, with its adjustments and use; *parallactic instruments*, with the principles of their mechanism; the *zenith sector* of Dr. Hook, that of Mr. Molyneux executed by Mr. Graham, and that of Dr. Bradley, with which he discovered the *aberration* of light in the fixed stars, and the *nutation* of the earth's axis. This instrument is now in the observatory at Greenwich.

The first *equatorial instrument* was made by Mr. Short. It has undergone various alterations and improvements since the year 1749, in which his was described. Mr. Vince, in the *eighth* chapter, describes that of Mr. Ramsden, with its latest improvements, the methods of adjusting it, and the uses to which it is applicable.

In the *ninth* chapter, the author has described a *new instrument for measuring horizontal angles*, made by Mr. Ramsden, and used by the late General Roy, in carrying a series of triangles to Dover from a base measured on Hounslow Heath; for the purpose of determining the difference of meridians between the observatories of Greenwich and Paris; the result of which was $9^{\circ} 20''$, as Dr. Maskelyne had before determined, from his own observations and those of Dr. Bradley.

The *tenth* chapter contains a particular description of Mr. Ramsden's new *circular instrument*, constructed with a view of obviating

obviating the imperfections, and avoiding the errors, of the mural quadrant.

In the *eleventh* chapter, we have an account of the use of the *simple telescope*, with directions to observers.

The *twelfth* chapter illustrates the use of *interpolations* in astronomy.

In an appendix, we have nine tables:—the first, shewing the refractions of the heavenly bodies in altitude; the second, the depression or dip of the horizon of the sea; the third, the sun's parallax in altitude; the fourth, the augmentation of the moon's semidiameter; the fifth, how to reduce the apparent altitude of the moon to the true altitude; the sixth, the decimal parts of an hour; the seventh, how to convert degrees, minutes, and seconds into time, at the rate of 360° for 24 hours; the eighth, how to convert time into degrees, minutes, and seconds, at the rate of 24 hours for 360° ; and the ninth, the length of circular arcs to $\text{rod} = 1$.

Detached extracts from a work of this nature, without the assistance of figures, would answer little purpose, either of information or amusement. From the above abstract of its contents, our mathematical and astronomical readers will be able to form a sufficient judgment of its importance and use.

ART. XIII. *Letters on Education*. With Observations on Religious and Metaphysical Subjects. By Catharine Macaulay Graham, 8vo. pp. 520. 6s. Boards. Dilly. 1790.

THIS volume is partly original, and partly a republication of a metaphysical work, which formerly passed under our notice, entitled, *An Essay on the Immutability of Moral Truth**. The chief reason which the author assigns for reprinting this work in the present publication, is, that the principles and rules of education here laid before the public, are founded on the metaphysical observations contained in that treatise. Our present business is with this celebrated female writer's ideas of education, as expressed in these letters; concerning which, we readily accede to her pretensions, (which, however, might, perhaps, as properly have been referred to the judgment of the public,) that 'the work has some small claim to original thinking.' As we have had frequent occasion to express our opinion of the general merit of Mrs. Macaulay Graham, as a writer, we shall at present, confine our attention to her remarks on education; in order that our readers may form some judgment, how far they are to expect, from these letters, any important hints which may be usefully applied to practice.

* See Review, vol. lxx. p. 89.

After some general observations on public and private education, Mrs. M. G. enters into a long detail concerning the management of children, and she proposes plans, which, in our judgment, are rather original than useful. Who would expect from an English female writer, an apology for mothers, in the fashionable world, neglecting to suckle their own children? What can be more inconsistent, than to discourage the ordinary use of animal food, and yet recommend the medical use of the pure gravy of meat? The extreme hardiness, with which our reformer advises that children should be treated, can never be adopted in a highly advanced state of civilization. The plan of converting early instruction into amusement, on which she lays great stress, has, perhaps, been too hastily conceived. We are of opinion, with Mr. Knox, that children should very early be made sensible that they have tasks of a serious kind to perform, and by attending to them periodically, should contract a habit of application. It is particularly inconsistent in our authoress, who would take so much pains to inure the bodies of children to hardiness, to suffer their minds, for want of daily stated employment, to lose the firmness of their tone, and their capacity for vigorous exertions. Few persons, who pay any respect to religion, will, we apprehend, be inclined to follow this preceptress in her advice to keep children wholly unacquainted with the scriptures.

In her plan of literary study, among other things, Mrs. M. G. advises, that the *rudiments* of the Greek language be taught at *fifteen*, and that reading the Greek history be postponed till the language is acquired. At the age of eighteen, the lad of genius will read with pleasure, (beside the historians,) *Plato*, *Demosthenes*, *Homer*, *Euripides*, and *Sophocles*: but of the first of these, he is to confine himself to his *dialogues*: (When is he to read his *other* works, and where is he to find them?) At *sixteen*, morals are to be studied in *Cicero*, *Plutarch*, *Epietetus*, and *Seneca*, (all, certainly, in the *original*.) The reading of English poetry is to be confined to some select plays of *Shakespeare*, *Addison's Cato*, *Steele's Conscious Lovers*, *Milton*, and *Pope*. Astronomy is to be read in *Ferguson*: Natural History, in *Pliny*, and *Buffon*: Politics, in *Harrington*, *Sidney*, *Locke*, and *Hobbes*: Metaphysics, in *Plato*, *Cudworth*, and *Lord Monboddo*. (Will Lord M. forgive the authoress for overlooking his old friend *Aristotle*?) From the age of twenty, two years are to be spent in studying Revelation; and the course is to *close* (what an *ἄνετον ἀπορροή* in education!) with *mathematics*. This plan of study is certainly *original* and *curious*: but whether it be any improvement on the method of

instruction pursued in our schools and universities, we must be allowed to question.

On the moral part of education, Mrs. Macaulay Graham is more successful. The following passage, on the variety of dispositions in children, does no discredit to the pen of this celebrated writer :

‘ The dispositions of children are various, and these varieties require to be attended to with care, or the fruits of education will be blasted ; for that mode of treatment which would rear some children up to honour and felicity, will be the ruin of others. This I take to be the sole cause of that inequality of character and conduct which we daily see take place among the members of the same family.

‘ There are some persons who possess a physical prudence, which begins its operations with the first dawn of reason. Whether this quality of the mind owes its origin to the slow motion of the animal spirits, occasioning a cold and phlegmatic temperature, seldom disturbed by passion ? Whether it arises from that equipoise of the affections, which prevents any single one from gaining a predominance ? Whether it proceeds from a natural timidity of mind, from an anxious attention to self-interest, or from a natural sagacity, which points out with greater clearness, precision, and celerity, the evil to be avoided, and the good to be pursued ? Whether it arises from any one of these circumstances singly, or from an union of two, or more of them, or from a happy combination of all ? Certain it is, that the difference of character is great in this particular ; and that some persons are born with the principles of this useful quality, without possessing great vigour of intellect, shining parts, or those energies of the mind which give birth to admirable actions.

‘ Prudence has gained on these reasons, the appellation of common sense, though it is of such a determined utility, that none would gain by its exchange for what is called fine sense. And as its operations begin early in life, parents are not liable to mistake the tendency ; but in order to make the most of their knowledge, it will be necessary to observe, that fine sense, when well managed, is better adapted to foster the higher virtues of the soul, than common sense. That the same moderation which prevents those who are possessed of physical prudence from falling into great evils, will be obstacles to their pursuing virtue with any degree of warmth. They will be apt to mistake the caution of wisdom for craft, subtlety, and deceit ; and they will be so far from attempting heroic virtue, that without care, their conduct will border on meanness. Of such pupils then who show symptoms of possessing the quality of a physical prudence, the parent or tutor may rest satisfied on the point of their worldly interest ; they ought consequently to postpone their lectures on discretion, and endeavour to animate their feelings by stimulating examples of great and towering virtue, and of those high and disinterested parts of conduct, where the nobler passions take the lead, and where the interests of self are sacrificed to.

to equity or to general utility. When the cold insensibility of such natures becomes animated, it will be then time enough to inculcate lessons of moral prudence, which is a very different thing from the quality abovementioned, as it depends on knowledge gained by experience or instruction; and is never inimical, but favourable to virtue. For it is the use of the understanding in regarding all the rules of rectitude, in improving all our accomplishments and talents, and employing them usefully to ourselves and others. It is watchful in attending to the dictates of reason, amidst the clamours of passion; and lastly, it proceeds upon a judicious love of virtue, with such a careful examination of all its interests, as to suffer no eager pursuits of some parts of it to be injurious to others.

There are other characters so opposite to the naturally prudent, that discretion finds no place in their composition. These persons in general have quick and lively parts, great activity of mind, with exquisite sensibility; and their spirits move with a velocity that destroys all that frigidity which is so favourable to the operations of the understanding. Thus their imagination is liable, not only to be inflamed, but deceived; every impression made on it from external objects, or which arises from the action of the mind, is received with a vivacity that must be inconceivable to those of slower feelings; and their passions are always ready to rise in an uproar, whenever they are stimulated by desire. These characters, when they come under the tuition of very wise persons, or are uncommonly favoured by accident, become of extensive utility, and rise to the highest fame; but for want of the same circumstances of fortune, they oftener act a mad and a ridiculous part in the world, and become objects of its derision and persecution.

As these characters form a contrast to those who are endowed with the quality of a physical prudence, it will be necessary to give them a contrary treatment. Instead of endeavouring to encrease sensibility, or exalt the passions of the mind, every stimulus to desire should be kept as much out of the way as possible, till the understanding has had time to strengthen, and till it has gained the habit of exerting its powers: otherwise it will be ever borne down by the torrent of passion, and kept under by the tyranny of imagination. The mind should be kept active without intenseness. The examples set forth for admiration, should be exact pictures of practical imitation. Such an example as Genlis Laggaray would drive these inflammable tempers into enthusiasm or despair. The secrets of their heart should be drawn from them by such winning arts of seeming confidence, and real tenderness, as should induce them to throw off every disguise. Observations on the advantage of discretion, and the evils which attend temerity, should be made on every opportunity which presents itself; and these propositions should be variously illustrated by apposite examples, drawn from ancient times, from the characters and conduct of acquaintances, and from the stories and anecdotes of the present day.

In such dispositions as I have just now described, is often engrafted a whimsical turn of imagination, which is sometimes an attendant on original genius; but which, for want of a proper at-

tention and management, most commonly degenerates into the worst species of mental disease, viz. an insanity, which carrying the appearance of soundness in all the ordinary transactions of life, only shews itself when the mind is oppressed by a combination of unfavourable circumstances, and gives the colour of criminality to actions which really result from the disordered state of the mental organs.

Children of this cast commonly show the turn of their disposition early. The follies of childhood are tinged with singularity; their spirits flow unequally. Sometimes very high, and low in the same proportion, they seize every opportunity which the absence of those they stand in awe of presents, to break through the rules which authority obliges them to follow. They are never left to themselves without entering into some unlucky course of action, and this not proceeding from any vicious turn in their affections, but from an irregular imagination, which is ever prompting them to a mischievous activity. This turn of disposition, in all probability, proceeds from some capital defects in the constitution, which affect the due circulation of the animal spirits, and those finer juices which act on the brain. Thus the imagination grows irregular. Thus the ideas presented to the mind, lose their due magnitude, and become liable to distortion. The remedy for such evils lies in a strict care of the bodily health, particularly in an attention to the rendering it robust and equal. The mind ought to be kept perpetually engaged in those innocent occupations which amuse without transporting. Instruction itself should wear the face of gaiety. A full confidence should be acquired, solitude avoided, and when the time of adolescence comes on, very strenuous endeavours should be made to give the pupil an insight into the mechanism of the human mind, and the methods of disciplining it.

Mr. Locke gives some directions for the management of the slow and insensible mind, and Madame Genlis for correcting an indolent one; but I imagine, that the qualities given in these three descriptions, as they have been placed by me, or as they may be found otherwise blended and mixed in the variety which nature produces, give the stamp of character to all human beings; and the judgment of the parent or tutor must be guided by their experience, which will teach them to adapt their conduct to the different modifications formed by the various mixtures of these qualities, and their different degrees. Fortunately for the happiness of mankind, insensibility is the prevailing feature; and whilst sensibility is often sacrificed to ignorance and neglect, she boldly treads the stage of life, and rests secure in the shelter of a torpid constitution.

As most characters have a leading feature formed from the operations of the governing passions, so families are frequently marked by the prevalence of some one or other of the several affections. Thus the natural virtues and vices of parents commonly descend to their children. It ought therefore to be the task of every parent to examine carefully their own character, to find out its propensities, and to regulate the method of education in such a manner

as shall guard particularly against the influence of those which they find censurable in themselves, unless experience should prove to them, that their children have a contrary tendency.'

The remainder of that part of the present work which is new, is employed in remarking some of those leading customs in ancient Greece and Rome, which stamped a national character on their citizens; in tracing the causes which have prevented Christianity from producing its full effect on the manners of society; and in enquiring into the most likely means of advancing public and private happiness. The authoress here treats of penal laws; public charities; the management of private luxuries, public amusements, and the national religion; and other interesting topics. Many of her observations are ingenious and liberal, and may be worthy of attention: but others appear to us injudicious or romantic; particularly, the instituting public baths at the expence of government; the transferring theatrical amusements from the evening, the natural season of amusement, to the morning, when every one is, or ought to be, busy; and the converting places of worship into public exhibitions for the amusement of our connoisseurs, by decorating them with paintings and statues.

On the whole, we are of opinion, that Mrs. Macaulay Graham excels more in the character of an historian, than in that of a philosopher. The present work will, we apprehend, add little to the wreath of honour which already graces the brow of this literary heroine.

ART. XIV. *Tour of the Isle of Wight*. The Drawings taken and engraved in Aquatinta. By J. Hassell. 8vo. 2 Vols. About 230 Pages in each. 1l. 11s. 6d. Boards. Hookham. 1790.

FEW are now content to breathe their native air in their own grounds. Excursions are universally the fashion. The inhabitant of the North explores the counties of the South; the inhabitant of the South traverses those of the North; while the London citizen, bursting from the smoaky temples of Plutus, travels over the kingdom in all directions, hoping to gather, in his rambles, the fragrant flowers of health and pleasure. That this passion is carried to a great extent, and pervades all ranks, may be inferred from the multitude of *Guides, Tours, Journeys, Excursions, &c.* which are continually published. Authors lose no opportunities; and if a particular district or route attracts singular attention, its beauties are certain of being collected in some descriptive volume. The work before us was probably designed and executed in consequence of its having lately become fashionable to make the tour of the Isle of Wight; and

to those who meditate a survey of its rich and extensive, its varied and picturesque scenery, we would recommend these volumes as useful and pleasing companions. We congratulate Mr. Hassell on having his steps directed to this island, which, within a space of no great extent, exhibits both the sublime and the beautiful of prospect. He seems thoroughly sensible of this circumstance, as his observations on its scenery, conceived with taste, will sufficiently prove. We wish he had not detained us so long on the road to it, and that his descriptions had been given in greater plainness and simplicity of language. More than one half of the first volume is occupied in relating the author's journey from Hyde-park Corner to Portsmouth; and after he has conducted the reader round the Isle of Wight, he does not take his leave of him till he has carried him through the New Forest to Salisbury and Stonehenge; and thence through Farnham, Guildford, Kingston, and over Putney bridge, to the very spot whence they commenced their journey. The work, therefore, is properly, *A Tour from Hyde-park Corner to the Isle of Wight, and back.*

By these means, more pages are filled than necessity required; but we object more to Mr. Hassell's *poetic prose*, which sometimes throws a pomposity over his descriptions: *Ex. gr.*

'We behold Nature slyly sporting in some retired corner, where, as if fearful of being seen, she rears a ponderous grove, to overhang some murmuring rivulet, to whose chrysal stream (sweet sacred haunt!) the timorous fawns, or sturdy heifers, retire to shun the scorching rays of Phœbus. While some stand chest-high in the rapid current, to avoid their annoying enemy the fly, others recline on the mossy bank, and catch the passing breeze. But if perchance the ruder breath of Zephyr rustles through the leaves on the surrounding boughs, away fly the fearful fawns, and bounding over the flowery lawn, seek a securer retreat.' Vol. i. p. 42.

'A briar had courted the embraces of the everlasting ivy; the season had tipped their leaves with the remembrance of September, but no more than added lustre to the union.' P. 209.

'The evening closing in, one of the heavy purple harbingers of approaching night had nearly dropt its aerial curtain before the declining sun.' Vol. ii. p. 55.

'At this crisis, while the beams of the great luminary, rising from his watery couch, threw over the fractured mountain's brow a variety of tints, both in chaste keeping and harmony of colours; we were presented with one of those scenes which a sudden view of nearly bereaves us, for an instant, of every other faculty;—a scene that, while we pause upon it, enlivens every idea, and vibrates through the whole frame:

"In wilder'd rapture lost, and roving thought." P. 194.

Mr. H. being a young writer, these superfluities are the more excusable. Some warmth we must allow an artist to throw
into

into his style, as well as into his pictures. His profession is apparent in every page. His language is always that of a painter, perhaps too much so for the general reader. Every one will not know what he means by the *offskip*; nor by '*Nature having just massed her dead colouring.*' Vol. ii. p. 154.

While, however, we notice these defects, we shall not withhold from this work its just praise. To a young observer, these volumes may be of great use in assisting his taste for natural beauty; and the very route which Mr. H. took round the Isle of Wight, we would recommend as a delightful one, and such as must open to the traveller all its charming prospects.

We agree with Mr. H. 'that for beautiful picturesque views, select parts of it are scarcely to be exceeded by those on any other of the coasts.' Vol. ii. p. 158.

On the southern coast, the scenery is the most wild and romantic, especially at Steeple, St. Laurence, and Bonchurch. The rocks equal for boldness those of Derbyshire; the ground is finely tossed, and richly covered; while the ocean, by its presence, adds a peculiar sublimity to the whole. As Mr. H. has been happy in describing this scene, we shall extract this part of his work for the amusement of our readers:

'The great hand of Nature seems to have judiciously selected this spot for exhibiting one of her grandest strokes. The entrance to the cliff is from the road, which was apparently forced over rugged steeps, that would otherwise have been impassable. A grand burst broke on our left, its heights pleasingly variegated by clinging shrubs. On the opposite side of the road lay a huge mass of rock that had fallen from some overloaded eminence, and which served as a counterpart in the fore-ground. Many others obstructed the labour of the husbandman, and contributed to enrich the subject.

'A ray of light crept imperceptibly on the rocks to our left.—The effect was soft, but not equal to what a stronger light would have produced. Transits of light and shade are continually straying over these heights, which, when caught by the eye, sudden as the effect is, cannot fail to impress the mind with ideas of grandeur: and though the pencil might not be able to touch these transitions, the mind is not the less convinced of their efficacy.

'For nobleness of fore-grounds, I am of opinion, this spot is not to be exceeded, if equalled, in England. The rocks in general are finely tinted, and lie in masses extremely large; nor does the foliage fall short of its other beauties. In this part, nurtured by the southerly winds, vegetation is most luxuriant. A vernal-green ash, spreading its branches to the way-worn road, is often seen entwining its charms with the stately oak, each adding grace to the other's grandeur.

'The vegetative effect which the southerly wind has on the trees, shrubs, and plants of this island, is worthy of remark. Long before any of them arrive at maturity, through the prevalence of

the wind from this point, they all incline towards the north, nodding their stately heads, as if they set the chilling blasts of Boreas at defiance. In the vallies, where they are sheltered by the surrounding hills from every pernicious blast, they thrive with an astonishing degree of luxuriance.—This observation may seem to savour of exaggeration; but so far from it, that no description it is in the power of my pen to give, can come up to the picturesque beauties these spots afford, or convey an adequate idea of the rapturous hours I have passed in contemplating them.' P. 202. Vol. I.

Not only to the scenery, but to the inhabitants of the Isle of Wight the author pays the highest compliments. 'The air,' he informs us, vol. ii. p. 30, 'is remarkably healthy and clear; and, what is no less observable, pleasure and tranquillity seem to brighten in every countenance. From what source it proceeds, I will not pretend to say, but the inhabitants of this island appear to possess a fund of cheerfulness and good-humour that is not so conspicuous in any other part of his Majesty's dominions.' He does not, however, forget to remind us, that the farmers love to *moisten their clay*.

As Mr. H. makes no pretensions to knowledge in philosophy and natural history, the reader must not expect from him learned conjectures respecting the formation and position of the various strata of which this island is composed; nor researches into the causes of the several phenomena that presented themselves to his observation. His object was to write an amusing, not a scientific work; and in this view, on the whole, he has succeeded: but he sometimes speaks of things which he does not appear to have attentively surveyed. The old church of St. Helen's he only mentions as *endangered*; but had he visited its present ruins, he would have seen that it had been *destroyed* by the sea; and that the land-mark, which he tells us is at the bottom of the hill, is formed out of the west end of this once venerable structure. The position of this ruin, which is now washed by the sea, is a proof how much this element has gained on the land in this quarter of the island. It is not improbable, that what is now the extremity, was once nearly the centre of the parish of St. Helen's.

From the *acquaintance* drawings, the author perhaps expects more fame than from his written tour; and the number of these has augmented the price of the work. Most of them exhibit beautiful views, and are executed in a pleasing style. In some instances, however, they are too small to be satisfactory, and do not, on this account, give an adequate idea of the objects which they are designed to represent. This is particularly true of the plate representing the rocks at Freshwater. A stranger to the objects themselves could form no conception, by looking at the plate, of their vast height and immense magnitude. Some of these

these drawings have an unnatural indigo tint thrown over them ; and, in others, the landscape appears as if lighted by *Ætna* during an eruption.

We hope these strictures will not be thought to proceed from the most distant motive of wishing to repress the exertions of rising genius. We have freely stated our objections with a view of contributing to Mr. Haffell's improvement ; and we can assure him, that if we had not found much that is worthy of commendation, our objections would have been more concise.

ART. XV. *Reflections on the Revolution in France*, and on the Proceedings in certain Societies in London relative to that Event. In a Letter intended to have been sent to a Gentleman in Paris. By the Right Honourable Edmund Burke. 8vo. pp. 356. 5s. sewed. Doddsley. 1790.

MR. BURKE'S public character, his reputation as a statesman, his eloquence as an orator, and his abilities as a writer, conspired with the interesting nature and importance of the subject, to raise a strong desire in the minds of his countrymen, to learn his ideas on the French revolution, and the reasons on which they were founded. His Philippic delivered in the House of Commons, against the "bloody, ferocious, and tyrannical, democracy of France," together with the long interval between the advertisement for the speedy publication of his thoughts, and their actual appearance, gave additional ardour to the general curiosity. To gratify this eagerness of the public, we procured a copy of this work as soon as it was printed, and we now proceed to take the first opportunity of making our report of its merit and contents.

It is, indeed, in every sense of the word, a curious book. Its matter (a circumstance not uncommon with Mr. Burke's writings,) is much more miscellaneous than the title-page expresses : for its author is not one of those who travel post along the high turnpike-road of their subject, and are solicitous only to reach the end of their journey. He makes perpetual excursions, both to the right-hand and to the left, to explore every object within his view ; and as he is not only an inquisitive, but a communicative traveller, expatiating largely on whatever strikes his fancy, and culling every flower in his way, he is always a pleasant and amusing, often a new and ingenious, and sometimes a solid and instructive companion. The reception with which the work has met, has been no less various than its nature. It has been extravagantly extolled by one party, and extravagantly abused by the other : but we, who are of no party, have read it with feelings of a more temperate kind. In its

its composition there are undoubtedly many beauties, and many defects. We have been charmed, but not intoxicated, with the former; we have been greatly offended, but not shocked, with the latter. In its principles, we think there is some truth, and much falsehood: but the former is neither in such abundance, nor of such importance, as to throw us into raptures; nor is the latter so pernicious, nor so wilful, as to fill us with horror and indignation. In a word, we would neither allot to it the foremost nish in the receptacle of science, nor of wisdom; nor consign it, without mercy, to the fire of the executioner.

In its external form, it has more the air of a popular harangue, than that of a letter to a friend. It is declamatory, diffuse, and desultory. An idea, originally started for the purpose of illustration, is often pursued so far, that it misleads more than it illustrates. Hence it appears, at times, wild, disjointed, and broken. Both in the whole, and in the subordinate parts, there is a great want of compactness. We rarely see any regular beginning, middle, or end. The characteristic feature of its diction, of its sentiments, and of its arguments, is amplification. The language possesses much more of the periphrastic verbosity of Cicero, than of his neatness, of his correctness, or of his elegance: much more of the warmth and vehemence of Demosthenes, than of his force and energy. The epithets are frequently so multiplied, that they weaken and embarrass, rather than give any additional weight, or vigour, to the idea. They are sometimes so contrasted with their substantives, in a sort of *concordia discors*, with a view, as it were, by the collision of two opposite principles, of striking out a *tertium quid*, that they distract and fatigue the attention, rather than leave any strong impression on the mind;—and in his sentences, such a number of collateral circumstances are introduced, in aid of the principal assertion, that they clog and incumber, instead of enforcing, the general effect. In his raillery and satire, Mr. Burke, though sometimes coarse, is commonly neat, delicate, and successful. In his ornament, he is rich to profusion. His metaphors are drawn from every object in the creation, divine and human, natural and artificial, ancient and modern, recondite and familiar, sublime and grovelling, gross and refined. He ranges from the angels of heaven, to the furies of hell; from the aeronaut, soaring above the clouds in his balloon, to the mole, nuzzling and burying himself in his mother earth; from the living grasshopper of the field, and from the cuckow of the air, to the stuffed birds and the dead mummy of the museum; from the wild orgies of Thrace, to the savage processions of Onondaga; from the org-

ganic molecule of the metaphysician, to the scales, weights, and ledger, of the shopkeeper; from the kettle of the magician, and the dark science of the hermetic adept, to the porridge-pot of the scullion, and the pickling and preserving knowledge of the experienced cook; from the decent drapery, furnished from the wardrobe of a moral imagination, to the huge full-bottomed periwig of a bedizened monarch; from the purity and delicacy of a Roman matron, to the filth and nastiness of a village pig-stye; from the sweet fragrance emitted by the bloom of a young, lovely, and beautiful female *, in the morning of her days, *decorating the horizon of life*, to the foul stench exhaling from the mental blotches, and running sores, of an old, rotten, ulcerated, aristocrat. His reasoning is of that species, which is calculated to affect, rather by the accumulation and combined force of a number of arguments, each of which appears light, and airy, and refined, in itself, than by the strength and solidity of any single and independent proposition.

Though the French revolution forms the ground-plot of the edifice, the superstructure seems to be chiefly designed for the use of the inhabitants of this country: for, notwithstanding Mr. Burke assures his correspondent, that we of this island † have made no discoveries in the great principles of government, nor in the ideas of liberty; and that we think no discoveries are to be made in such things, which were understood long before we were born, altogether as well as they will be after the grave has heaped its mould upon our presumption, and the silent tomb shall have imposed its law on our pert loquacity; notwithstanding he affirms that ‘we bow down to kings, revere priests, and respect nobility,’ with all the servile deference which we ‘*inherit*’ from our ancestors; that we ‘cherish all our old prejudices to a very considerable degree, and, to take more shame to ourselves, we cherish them because they are prejudices; and the longer they have lasted, and the more generally they have prevailed, the more we cherish them;’ notwithstanding all this, he evidently entertains some ‘anxious apprehensions,’ that what he calls ‘confusion,’ that is, the

* We had added *modest*, but on turning a second time to the original passage, we found that Mr. B. did not authorize us to use any such term. As we never felt ourselves more at a loss to what other quarter to go for respectable authority, and as we wished sincerely to adopt the epithet, we had thought of venturing it boldly on our own credit: but we had no sooner traced the letters, than a band of “accusing spirits, rushing into our chancery, we dropped a tear upon the word,” [some things can even “draw iron tears down critics’ cheeks,”] and reluctantly “blotted it out for ever!”

downfall of 'the old, feudal, and chivalrous spirit of *fealty*,' is already begun in England, 'though its beginnings at present are feeble;' and therefore, since in France we have seen an infancy still more feeble, grow into a strength to heap mountains on mountains, he deems it prudent, 'while our neighbour's house is on fire, that the engines should play a little on our own.'

Accordingly, with the skill of an experienced fireman, he first directs his stream full on the powder-mill in the Old Jewry; and plays away manfully on that magazine of mischief, whence, as he seems to suppose, the *Guy Fawkeses* of the present day draw the whole stock of their combustibles. He begins with the *nugæ*, the theological crackers, which however, as the religious zeal of this century is not so inflammable, nor found to burn so furiously, as that of the last, which was unsprinkled by the water of toleration, he considers as not very formidable. Dr. Price, in his well-known sermon preached before the Revolution Society, or, as Mr. Burke pleasantly calls it, the Society for Revolutions *, advised those who could not conscientiously join in any mode of worship, (established or tolerated,) actually subsisting, to set up a separate worship for themselves: which, we imagine, he thought better than a total neglect of all worship whatsoever, or a hypocritical attendance on a worship, internally disapproved. On this, Mr. Burke observes as follows:

'It is somewhat remarkable that this reverend divine should be so earnest for setting up new churches, and so perfectly indifferent concerning the doctrine which may be taught in them. His zeal is of a curious character. It is not for the propagation of his own opinions, but of any opinions. It is not for the diffusion of truth, but for the spreading of contradiction. Let the noble teachers but dissent, it is no matter from whom or from what. This great point once secured, it is taken for granted their religion will be rational

* Page 31. As we have not the honour, any more than Mr. Burke, to be initiated into this society, we are ignorant of its esoteric doctrines: but as to the exoteric, we think them much less fitted to produce revolutions, than those which the right honourable gentleman himself so zealously preaches. If men were gradually indulged in the exercise of their rights, as they come to the knowledge of them, we are of opinion that a revolution would be a phenomenon of very rare occurrence. "A froward retention of custom," says Lord Bacon, who was a good judge of men as well as of books, "is as *turbulent* a thing as an innovation." To expand the theory, to spread the knowledge, and to extend the practice, of liberty, by degrees, appears to us to be the only sovereign and infallible remedy both for rebellion in the subject, and for tyranny in the prince.

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and manly. I doubt whether religion would reap all the benefits which the calculating divine computes from this "great company of great preachers." It would certainly be a valuable addition of non-descripts to the ample collection of known classes, genera and species, which at present beautify the *bortus feccus* of dissent.

Now, if Dr. Price had himself approved the worship and doctrines of the church of England, while he continued to dissent from them; if he had supposed those whom he advises to separate, and set up a new worship, to approve in their hearts of any of the old modes already in being; or if he had said, that he should not only approve the conduct of the separatists, but would labour to propagate their opinions; there might have been something more than wit in what Mr. Burke has advanced: but thus it is with those who are blindly attached to establishments. Having no conception that there can be truth in any thing but what *they* profess, they are surprized that others should admit such an idea; and they suppose that all men, as well as themselves, must look on dissent as founded on nothing better than a spirit of contradiction.

After this playful spurt, the pipe is turned, in good earnest, against the *igneæ Satanae tela*, those deadly, destructive, diabolical, firebrands, *the rights of men*; of which the apostles of liberty and their disciples, in the moment of riot, when frantic with the fumes of their oracular tripods, and in a drunken delirium from the hot spirit drawn out of the alembic of hell, now so furiously boiling in France, madly and impiously boast as weapons of defence, put into their hands by the great author of peace and lover of concord: but which all true cherishers of antient and venerable prejudices, all zealous and pious assertors of the old feudal and chivalrous aristocracy, should do their utmost to quench and extinguish for ever, as the wicked inventions, and cursed devices, of the arch-fiend of anarchy and uproar!

It has been lately affirmed by literary caballers, and intriguing philosophers, that the king of Great Britain "is almost the *only* lawful king in the world; because the *only* one who owes his crown to the *choice of the people*;" and, moreover, that men in all countries have a right "to choose their own governors; to cashier them for misconduct; and to frame a government for themselves." In all this, notwithstanding Mr. Burke spends so many pages in refuting it, there appears to us to be neither novelty, nor danger. Mr. Locke long since asserted, and proved, (in substance at least, if not in words,) the very same things. When it is said that our king is the only lawful king, we believe that no one, excepting Mr. Burke, (who, for purposes of his own, chooses so to construe, or rather misconstrue, the words,) understands the meaning to be, that
most

most kings but our own, sit on their thrones in open defiance of some known, *written statute*, or *standing custom*, of the realm over which they preside; and that, therefore, all good subjects being bound, both by interest and duty, to preserve sacred the laws and customs of their country, and guard them from violation, ought, in conscience, to join in deposing such kings as usurpers. Neither does the *choice of the people* mean a regular, express, actual, election. Nor is the word *misconduct* descriptive merely of trivial and slight breaches of duty: but it is a general term, including the highest as well as the lowest, the most fundamental, as well as the most insignificant, infringement of the laws.

All that we conceive to be comprehended in what Mr. B. calls 'this new and hitherto unheard-of bill of rights,' is this:—that scarcely any country in the world, excepting our own, affords clear, and unequivocal, *evidence*, that the monarch holds his sceptre in obedience to the free, voluntary, and enlightened will of his subjects; and that, therefore, it is uncertain whether the governments of other countries, rest on their only just and proper foundation. The *choice of the people* means no more than the *acquiescence* of the people; and governors who rule in defiance of, and in direct contradiction to, the acquiescence of a majority of those whom they govern, usurp a domination, which (unless we admit the old, exploded, slavish doctrine of a divine, indefeasible, right) does not belong to them: but there is some reason to suppose, that, in most kingdoms, excepting Great Britain, the people acquiesce either through fear, or through ignorance. They are either so subdued and enslaved, as to be afraid of asserting their will; or they are so stupid and uninformed, as to conceive that kings have, as original, independent, and absolute, a right to their crowns, as they themselves have to their lives, their liberties, and the produce of their labour. Such acquiescence is no proper acquiescence. In this country, the case is widely different. In the year 1688, the two houses of parliament, in concurrence with a very considerable majority of the people, *declared*, not so much by any statutes, as by their *conduct* and *actions*, that Britons understand their rights, and will assert them. They compelled their monarch, for his *misconduct*, to leave the kingdom; and when he would gladly have returned, they said, 'We will not have this man to rule over us.' They *chose* other governors. They have *chosen*, ever since, to reject the *lineal* descendants of their *cashiered* monarch. They continue, to this moment, to *choose* that the house of Brunswick shall reign over them; and by their growing attachment to revolution principles, and to the king now on the throne, (of both which they have

have given manifest and recent proofs,) they *evince* that his present majesty is the most lawful sovereign in the world.

This has nothing to do with the question about elective and hereditary monarchy; and Mr. B. might have saved himself the trouble of shewing, that which every British school-boy knows, and in which he glories, that the succession to our crown is hereditary. It has as little to do with our statute book. It is admitted, on all sides, that we did not *acquire* by the revolution, a right to choose our governors. In common with every other nation, we derive it from nature. What if the *bill of rights*, and the *act of settlement*, say not a word on the subject? What if our ancestors, at the period of the revolution, were so studious to establish a *succession*; and to keep out of sight the temporary solution of continuity? They did this only to express the more strongly their own convictions of the evil of an elective monarchy. They did it only to give the people the fullest ground of assurance, that the two houses had not the most distant view of opposing the just and decided partiality of the nation, in favour of an hereditary crown. The lords and commons, perhaps, were apprehensive, that unless they were cautious and explicit in what they were doing, the people might *cashier* them as well their monarch. They did not, as Mr. B. contends, exclude, or renounce for ever, for themselves, and for their posterity, the right of choosing their own governors. For themselves, it would have been wickedness to renounce a right which God and nature make inalienable: It would have been folly; palpable, gross, glaring, folly; for the act in which they were engaged, would have belied the words they uttered. For their posterity, it was wholly out of their power to renounce it. What if before this period our ancestors talked so much of our liberties being an *inheritance*? They did this in order to keep their kings, and their nobles, from laying violent hands on those liberties: not, as Mr. Burke would infer, in order to shew that they thought they could have no right to liberty, unless their forefathers had enjoyed it before them.

Mr. Burke, though he says in one place (p. 137) that 'those who administer in the government of men stand in the person of God himself,' formally disclaims, in words, what he believes no creature now maintains, the doctrine of divine, hereditary, indefeasible, right: but to make up for, and balance this verbal concession, the cup of his consolation, with which he cheers the flagging spirits of his aristocratical associates in adversity, is plentifully drugged with all the noxious qualities and poisonous essence of the doctrine. He pleads for *antient usage*, and *precedent*, and *prescription*, and *non-resistance*, with
all

all the vehemence, and with much of the very sophistry, of the most determined tory*. He contends that all the natural rights of man are false, fictitious, and pretended, claims. The only real rights are those which are the offspring of convention. The rest, 'in proportion as they are metaphysically true, are morally and politically false.' The real rights are to be found 'in a sort of *middle* †, incapable of definition but not impossible to be discerned.' [It is very easy, to be sure, to discern that aristocracy lies in the middle between monarchy and democracy; though it is not convenient, at all times, and in all places, so to define it.] 'The rights of men, in governments, are their advantages.' [Till we met with this sentence, we could never discover, to our own satisfaction, the true ground on which the rich and powerful lord justifies his claim of so many, and so great rights, over the poor and weak commoner.] 'Government is a contrivance of human wisdom, to provide for human *wants*. Men have a right that these wants should be provided for by this wisdom. Among these wants, is to be reckoned the want, out of civil society, of a sufficient restraint upon their passions. Society requires that the incli-

* Yet, if we are not misinformed, the right honourable gentleman is a member of the whig club: but it is not in France alone that a new vocabulary has been adopted, (or that new meanings have been affixed to old words,) within these few years.

† This shuffling, trimming, equivocating, but convenient, manufacture, of an undefined, and undefinable *middle*; is not monopolized by the state. The courts of justice put in their claim to a share of it. Juries have been told that they are not to judge of the law, but of the fact only; and yet, when an indictment is preferred for a libel, we see the verdict, which finds for the bare fact of printing and publishing, rejected. The church also puts in her claim. Men are required to subscribe unfeignedly 39 complex, abstruse, propositions; and yet they are suffered to set their signatures to them without being solemnly warned; closely questioned whether they have carefully studied, and thoroughly understood them; and seriously told, that they must, not formally and externally, but truly and *bonâ-fide*, in their hearts, assent to every tittle, and iota contained in them. In all these cases, the fact seems to be, that this 'fog and haze of confusion' is produced for private purposes. This *middle*, or rather this *double*, dealing is admirably contrived to have its full effect, and desired influence, on the feeble habit of the poor, gulled, patient; on whose credulity it is intended to work; at the same time that it is calculated to take off all *stigma* from the conduct of the crafty mountebank, who administers the dose, and who knows, and perhaps inwardly smiles at, the cheat.—The path of virtue is clear, simple, plain, and direct: but that of politics is often perplexed, dark, ambiguous, and crooked.

nations of men should frequently be thwarted, their will controlled, and their passions brought into subjection. This can only be done by a *power out of themselves*. In this sense, the restraints on men, as well as their liberties, are to be reckoned among their rights.—Thus, for instance, when a minister of state sees any man such a slave of passion as to find fault with him, with his favourite, or with his mistress, he knows directly that he *wants* to be shut up in the *Bastille*. Accordingly, to indulge the poor man in the exercise of his undoubted privileges, he conducts him thither, by means of a short, but comprehensive, *bill of rights*, called a *lettre de cachet*: which perhaps, if the minister is so considerate as to inquire into the full extent of the good man's *wants*, and so humane as to allow him the plenary enjoyment of his *rights*, he kindly converts into an *act of settlement* for life.

If *antiquity, prescription, inheritance*, be the only just foundation of lawful government, we would advise Mr. Burke, if he looks for favour, not to promulgate his system too freely within sound of St. James's. We suspect that it would not *yet* be thoroughly relished there. Be this as it may; certain it is, that such a scrannel pipe must have grated very harsh notes to the acoustic nerves of William the Third. To be serious: we think the ground of *ancient usage* is full as dangerous as, and perhaps less tenable than, that of *divine right*. If natural rights were to be destroyed, as false and fictitious, we apprehend that social, municipal, rights would all fall to the earth for want of support. If the rights of man be the offspring of convention and compact, they must of course be very different in different societies. In some countries, the great body of the people might be said to have few or no rights at all. In fine, it appears to us that the principles of civil government will never quietly settle, unless they rest on the choice, or acquiescence, of the people.

Quitting the pretended rights of his countrymen, Mr. B. passes over to the real wrongs of their neighbours; and he no sooner crosses the Channel, than he throws off the brown bob, and plain broad-cloth of British argument, to array himself in the powdered bag, and embroidered silk, of French declamation. We will introduce him to our readers thus arrayed in his finery:

‘Remember that your parliament of Paris told your king, that in calling the states together, he had nothing to fear but the prodigal excess of their zeal in providing for the support of the throne. It is right that these men should hide their heads. It is right that they should bear their part in the ruin which their counsel has brought on their sovereign and their country. Such fan vine declarations tend to lull authority asleep; to encourage it rashly to

engage in perilous adventures of untried policy; to neglect those provisions, preparations, and precautions, which distinguish benevolence from imbecillity; and without which no man can answer for the salutary effect of any abstract plan of government or of freedom. For want of these, they have seen the medicine of the state corrupted into its poison. They have seen the French rebel against a mild and lawful monarch, with more fury, outrage, and insult, than ever any people has been known to rise against the most illegal usurper, or the most sanguinary tyrant. Their resistance was made to concession; their revolt was from protection; their blow was aimed at an hand holding out graces, favours, and immunities.

'This was unnatural. The rest is in order. They have found their punishment in their success. Laws overturned; tribunals subverted; industry without vigour; commerce expiring; the revenue unpaid, yet the people impoverished; a church pillaged, and a state not relieved; civil and military anarchy made the constitution of the kingdom; every thing human and divine sacrificed to the idol of public credit, and national bankruptcy the consequence; and to crown all, the paper securities of new, precarious, tottering power, the discredited paper securities of impoverished fraud, and beggared rapine, held out as a currency for the support of an empire, in lieu of the two great recognized species that represent the lasting conventional credit of mankind, which disappeared and hid themselves in the earth from whence they came, when the principle of property, whose creatures and representatives they are, was systematically subverted.

'Were all these dreadful things necessary? were they the inevitable results of the desperate struggle of determined patriots, compelled to wade through blood and tumult to the quiet shore of a tranquil and prosperous liberty? No! nothing like it. The fresh ruins of France, which shock our feelings wherever we can turn our eyes, are not the devastation of civil war; they are the sad but instructive monuments of rash and ignorant counsel in time of profound peace. They are the display of inconsiderate and presumptuous, because unresisted and irresistible authority. The persons who have thus squandered away the precious treasure of their crimes, the persons who have made this prodigal and wild waste of public evils (the last stake reserved for the ultimate ransom of the state) have met in their progress with little, or rather with no opposition at all. Their whole march was more like a triumphal procession than the progress of a war. Their pioneers have gone before them, and demolished and laid every thing level at their feet. Not one drop of *their* blood have they shed in the cause of the country they have ruined. They have made no sacrifices to their projects of greater consequence than their shoe-buckles, whilst they were imprisoning their king, murdering their fellow citizens, and bathing in tears, and plunging in poverty and distress, thousands of worthy men and worthy families. Their cruelty has not even been the base result of fear. It has been the effect of their sense of perfect safety, in authorizing treasons, robberies, rapes, assassinations, slaughters, and burnings throughout their harassed land.'

Perfectly

Perfectly unaccountable as 'this fond election of evil' appears, Mr. B. is not in the least surprized at it, when he considers the composition of the National Assembly, and the materials of which it is constituted. He finds the *third estate* to consist of obscure provincial advocates; of stewards of petty local jurisdictions; country attornies; notaries; and the whole train of the ministers of municipal litigation; the fomentors and conductors of the petty war of village vexation: mixed with a handful of country clowns, unable to read and write; about as many traders; and a tolerable number of physicians; and stock-jobbers. The *clergy* is made up of mere country curates: [our readers, who are conversant with the French language, need not to be reminded of the advantage here taken of the word *curés*, which answers to our rectors, or vicars:] men who never had seen the state, so much as in a picture; and, lastly, the *noblesse* are, many of them at least, renegadoes, and refugees from their order; while the virtuous few are wholly incapable of resisting the preponderating weight of the combined bodies clerical and chicane.

In the same sportive vein of humour, the right honourable anti-revolutionist casts a retrospective eye on Great Britain; and sees Dr. Price exulting on the unhallowed success of these ragged reformers. He has, fortunately enough for his purpose, hit on such an odd co-incidence of circumstances, as to make it appear, at first sight, as if there really were some ground of truth, for the parallel which he draws between the conduct and principles of the Doctor, and of the famous Hugh Peters. Speaking of the French revolution, and of its effect on Doctor Price, he says:

'This inspires a juvenile warmth through his whole frame. His enthusiasm kindles as he advances; and when he arrives at his peroration, it is in a full blaze. Then viewing, from the Pisgah of his pulpit, the free, moral, happy, flourishing, and glorious state of France, as in a bird eye landscape of a promised land, he breaks out into the following rapture:

"What an eventful period is this! I am *thankful* that I have lived to it; I could almost say, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*—I have lived to see a *diffusion* of knowledge, which has undermined superstition and error.—I have lived to see *the rights of men* better understood than ever; and nations panting for liberty which seemed to have lost the idea of it.—I have lived to see *Thirty Millions of People*, indignant and resolute, spurning at slavery, and demanding liberty with an irresistible voice. *Their King led in triumph, and an arbitrary monarch surrendering himself to his subjects.*"

'Before I proceed further, I have to remark, that Dr. Price seems rather to over-value the great acquisitions of light which he has obtained and diffused in this age. The last century appears to me

me to have been quite as much enlightened. It had, though in a different place, a triumph as memorable as that of Dr. Price, and some of the great preachers of that period partook of it as eagerly as he has done in the triumph of France. On the trial of the Rev. Hugh Peters for high treason, it was depofed, that when King Charles was brought to London for his trial, the Apostle of Liberty in that day conducted the *triumph*. "I saw," says the witness, "his majesty in the coach with fix horses, and Peters riding before the king *triumphing*." Dr. Price, when he talks as if he had made a discovery, only follows a precedent; for, after the commencement of the king's trial, this precursor, the same Dr. Peters, concluding a long prayer at the royal chapel at Whitehall, (he had very triumphantly chosen his place,) said, "I have prayed and preached these twenty years; and now I may say with old Simeon, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation*.*" Peters had not the fruits of his prayer; for he neither departed so soon as he wished, nor in peace. He became (what I heartily hope none of his followers may be in this country) himself a sacrifice to the triumph which he led as Pontiff.

This sample of Mr. Burke's comic powers shall be contrasted with a scene from his tragedy. Our readers, we believe, will join with us in allowing it to be an affecting scene, and well wrought up. How much it may be indebted for its effect to the strong colouring of the artist, must be decided by those who were spectators of the reality. As it stands, the stoutest heart of the most resolute and hardened foe to tyranny, unless it be a heart of flint, must sympathize with the royal pair. The National Assembly, as a body, deeply deplored, and did all in their power to prevent, the shocking outrage. The whole nation, we trust, excepting the very dregs who were the actors in the horrid spectacle, in the moment of their ungoverned fury, execrated the business; and yet Mr. Burke supposes, that a humane minister of the gospel, in this country, when he talks of a triumph, alludes to the transactions of this particular day:—but to the scene:

'History will record, that on the morning of the 6th of October 1789, the king and queen of France, after a day of confusion, alarm, dismay, and slaughter, lay down, under the pledged security of public faith, to indulge nature in a few hours of respite, and troubled melancholy repose. From this sleep the queen was first startled by the voice of the centinel at her door, who cried out to her, to save herself by flight—that this was the last proof of fidelity he could give—that they were upon him, and he was dead. Instantly he was cut down. A band of cruel ruffians and assassins, reeking with his blood, rushed into the chamber of the queen, and pierced with an hundred strokes of bayonets and poniards the bed, from whence this persecuted woman had but just time to fly almost naked, and through ways unknown to the murderers had escaped

* 'State Trials, vol. ii. p. 360. 363.'

to seek refuge at the feet of a king and husband, not secure of his own life for a moment.

' This king, to say no more of him, and this queen, and their infant children (who once would have been the pride and hope of a great and generous people) were then forced to abandon the sanctuary of the most splendid palace in the world, which they left swimming in blood, polluted by massacre, and strewed with scattered limbs and mutilated carcases. Thence they were conducted into the capital of their kingdom. Two had been selected from the unprovoked, unresisted, promiscuous slaughter, which was made of the gentlemen of birth and family who composed the king's body guard. These two gentlemen, with all the parade of an execution of justice, were cruelly and publicly dragged to the block, and beheaded in the great court of the palace. Their heads were stuck upon spears, and led the procession; whilst the royal captives who followed in the train were slowly moved along, amidst the horrid yells, and thrilling screams, and frantic dances, and infamous contumelies, and all the unutterable abominations of the furies of hell, in the abused shape of the vilest of women. After they had been made to taste, drop by drop, more than the bitterness of death, in the slow torture of a journey of twelve miles, protracted to six hours, they were, under a guard, composed of those very soldiers who had thus conducted them through this famous triumph, lodged in one of the old palaces of Paris, now converted into a Bastille for kings.'

After this whirlwind of the passions, we are confident that our judicious readers will applaud us for not breaking in on their feelings, with the low farce about Lord George Gordon; with which Mr. B. closes his evening's entertainment:—but many of our readers, and particularly our fair friends, (whom, though we are not so brim-full of chivalry and gallantry as Mr. B., we highly respect, and are always happy to oblige,) would never forgive us, if we were to leave out the charming interlude:

' It is now sixteen or seventeen years since I saw the queen of France, then the dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in,—glittering like the morning star, full of life, and splendor, and joy. Oh! what a revolution! and what an heart must I have, to contemplate without emotion that elevation and that fall! Little did I dream that, when she added titles of veneration to those of enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom; little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour and of cavaliers. I thought ten thousand swords must have leaped from their scabbards to avenge even a look that threatened her with insult.—But the age of chivalry is gone.—That of sophists, eco-

nomists, and calculators, has succeeded; and the glory of Europe is extinguished for ever. Never, never more, shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprize is gone! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness.*

Loud plaudits inform us that this is thought fine,

Nay, the ladies around us declare 'tis divine;

"O, Lord," cries a Miss, "how enchantingly clever,

"As I hope to be saved, she is greater than ever!"

We admit that the passage, *in the abstract*, is truly eloquent—it is poetic, *per se*: but with us grey-beards, the application is the main matter. The finest poetry, with a total 'moral and physical inaptitude' of the subject to the fiction, has the air of burlesque. A defunct veteran of the Aristocratic Squad, (like Mr. B. too, a good writer, and a very respectable man in his platoon,) was once rapt in a way very similar to this. He told us, that "a Brutus and a Cato, with their love of liberty and impatience of control, leave the world more unqualified for, and more inadmissible into, the kingdom of heaven, than even a *Messalina*, or an *Heliogabulus*, with all their profligacy about them*." We, however, who are lovers of liberty, and no cavaliers; who, like the old Earl of Kent, in the play, are plain men, and eat no fish; cannot relish all this doctrine. We cannot help thinking that there is more of truth, if there be less of eloquence, in the sage and sober *dictum* of our ancient, virgin, aunt Deborah: "who had an excellent heart, though the worst face in nature." It was her standing maxim, that

"No powders will take out the fix'd iron-mould
Of lewdness, as often her maids have been told;
No syrup can med'cine the hussy to slumber,
Who throws away virtue as useless old lumber."

Mr. Burke closes the whole (of the dramatic part of his work, we mean,) with an epilogue in praise of the theatre, and of fine feelings;—and here we think it full time for us to retreat. With our bow to Mr. Burke, and to the public, we therefore take our leave, till the next month.

[To be continued.]

* Mr. Soame Jenyns's View of the Internal Evidence of Christianity.

ART. XVI. *Elementa Architecturæ civilis ad Vitruvii veterumque disciplinam, et recentiorum præsertim A. Palladii exempla probatiora concinnata. Auctore Hærico Aldrich, S. T. P. Ædis Christi olim Decano.*—with a Translation by Philip Smyth, L. L. B. Fellow of New College, Oxford. Large 8vo. with 55 plates. 1l. 5s. Boards. Payne, &c. 1789.

PREFIXED to Mr. Smyth's translation of Dean Aldrich's work, is an introduction consisting of sixty-six pages, written by another hand: in which are traced, the characters of some of the more eminent among the Italian architects: particularly those, of whose performances, specimens are given in the plates. We meet also with the following short account of the author of the present Elements:

* The author of the ensuing Elements died Dean of Christ Church in 1710. An article relating to him in the *Biographia Britannica*, (perhaps not the most accurate, or complete, in that valuable collection,) saves the necessity of mentioning things generally known concerning him, and leaves us at liberty to conform to our plan, by hinting only what may be supposed to affect his qualification, as a judge and teacher of the fine arts. A person, he, undoubtedly, was of true and versatile genius, assisted by learning, converse and travel. An acute and accurate observer, a patient thinker, a deep and clear reasoner. His natural portion of these faculties was improved by a perfect acquaintance with mathematical science, and quickened by the subtlety of the scholastic logic. That the vigour of his conceptions might be transmitted unimpaired by the expression of them, he sought, in a familiarity with classical elegance and propriety, the habit of exhibiting them with force and lustre. The warm suns of Italy, the domesticity with congenial spirits he contracted there, exalted his inbred taste and rendered it exursive through the whole field of Arts. There he became impassioned for Architecture and Music, from such specimens of both as no other country can afford. That the impression was not merely local and momentary, his executed designs * in the one, and his yet daily recited compositions † in the other, would enable his historian to prove.

* Become president of a numerous and learned society, in one of the two universities that distinguish our island as a nursing mother of science, the suavity of his manners, the hilarity of his conversation, the variety and excellence of his talents, in conjunction with a fine person, conciliated and attached all committed to his superintendence, to such a degree that his latest surviving disciples, of

* * The Peckwater quadrangle at Christ Church, the Church and beautiful Campanile of All-Saints, in Oxford, are of the number, and, most probably, Trinity College Chapel. See Mr. Warton's life of Dr. Bathurst, p. 71.

† * Those of the devotional kind are still current in all our best choirs.

the first rank, have been seen unable to speak, recollectedly, of their intercourse with him, without the tenderest indications of affection to his memory. Ever ready to direct, assist, and encourage, their endeavours in pursuit of useful knowledge, he lowered himself (if such works be not rather fit only for a great master) to the composition of different elementary pieces* for their instruction. Among these, in favour of the few, whose happier fortunes permit them to join elegant with solid information, he compiled the rudiments of Architecture now offered to the public, through the very liberal concession of the governing members of Worcester College, friends to science too true, too zealous, to rejoice in the exclusive possession of any means subservient to its propagation.'

The original work appears to be a collection of rules and precepts relative to the art of building, extracted from other authors, chiefly Vitruvius, Palladio, Barbaro, and Perrault; it copies also the errors and erroneous expositions of Vitruvius, which prevailed in the days of the moderns above-named, and which later writers have exposed and corrected. As these corrections were not known to the Dean, and are unnoticed by the translator, the errors are still inculcated as truths. The editor alleges public utility, and the desire of being serviceable, as the motives which led him to publish the treatise, and which induced the college to permit its publication; and doubtless this was the case: but they should have inquired whether their motives were well founded. To us it appears, that they who are already versed in the art, will meet with no improvement from this compilation; and that novices or amateurs may find all the matters far better and more fully explained in the writings of the authors, from whom they are extracted; and, without consulting which, these cursory sketches cannot, to them, be intelligible. On the whole, although this treatise might, at the time of writing it, be considered as a great effort for an amateur, it is but justice to say, that it consists of sentiments and errors, which the Dean would not probably have entertained or published, had he lived in the present day, when he might have improved his knowledge by consulting the Athenian, Ionian, Palmyrean, and other antiquities, more lately illustrated. It seems, indeed, by no means unlikely that this compilation was originally intended for the author's own private use; or as memoranda for public lectures; for it is too brief to be understood by any, but those who are previously acquainted with the subject.

With regard to the translation, we have noticed a few passages, where the sense of the original is either altered or misunderstood. At p. 3, it is said, 'among stones we may

* 'On logic, geometry, &c.'

reckon bricks (and tiles).’ Tiles are not mentioned in the original, nor should they be considered among stones for erecting the walls.—Proceeding afterward to describe bricks, it is said, ‘1st, the testaceous; unbaked; &c.’—In the original, it is ‘*crudos*,’ and should have been translated *crude* or *unburned*, meaning those which are dried in the sun: it is the 2d sort, those which are *burned*, that, in the original, are named *testaceous*.

In the following passage, the meaning of the author is not properly rendered. ‘In the walls of large buildings, *columnas* are carried up: a thrifty and useful invention if winding stairs are placed in them,’ p. 6. *Columnaria* is the term in the original: this does not signify columns, but cylindric voids or tubes of any kind. Vitruvius mentions them in describing the aqueducts by the same term. In the present instance, it means those voids, which are frequently left in the thick part of walls in order to lessen the weight, as well as the expence. The translator’s note on this passage shews that he did not understand it. ‘It is not easy,’ he observes, ‘to ascertain the meaning of the author here. Quære, Whether he has in view those round turriform erections at equal intervals, so common in the walls of our old castles?’

Again, in the same page, speaking of brick-work, it is said, that ‘the *rows* of stones should be alternate.’ The meaning of this is obscure: the original is *coagmentationes*; and should have been translated joints, or cements. It means that the perpendicular joinings of the bricks should always be alternately disposed, each over the solid part of the stone below it, so that two such joints should never coincide.

The author himself is in an error, when he says that Palladio and Vitruvius assert, that no ancient specimen of the reticulated kind of walling now remains. There are numerous remains of it at Rome, as all the publications of the Roman antiquities prove; nor can we find that those authors make such an assertion: on the contrary, Palladio, book i. chap. 9. says, “vestiges of all the kinds of antient walls are now remaining.”

In giving Palladio’s description of reticulated walling, (at p. 7.) the translator says, ‘he proposes to erect brick *buttresses* at the angles:’ but *orthostatas* in the original does not signify *buttresses*. It means regular brick-work, wherein the bricks are laid horizontally, in the usual way; and it is mentioned in opposition to reticulated walling, in which the bricks were laid *diagonally*. In this passage, also, *sesquipedem* is rendered six feet, instead of a foot and a half.—We likewise noticed some other errors, which perhaps arose from inattention: such are the

the explanations of the terms apophyge and apothesis; the former of which is said to be at the top, and the latter at the bottom, of a column; just contrary to the fact; and such again is the passage which tells us, that 'to the *antæ* and *supercilium* is affixed what is called the *antepagamentum*;' whereas, in reality, the *antæ* and *supercilium* being adjoined or affixed, thence have the common name of *antepagamentum*; for this term includes both those members.

The plates which accompany this volume are chiefly copies from other authors; and we are obliged to say, that they are not copied with accuracy: the drawings are indeed frequently void of just form and proportion. The engravings of them are neatly done, but several are without the figures and letters by which the reader is referred to them, and he is left to discover them for himself. Others, again, to which we are referred, or at least to parts of them, seem to have no relation to the subject, and are not explained.

On the whole, though we admire the type, the paper, and the other decorations of this treatise, we cannot recommend it to the perusal of those, who are not competent to supply its deficiencies, or to correct its errors.

ART. XVII. *Sermons on various Subjects.* By George Walker, F.R.S. Minister of a Congregation of Protestant Dissenters in Nottingham. 8vo. 2 Vols. Vol. I. p. 408. Vol. II. p. 440. 12s. Boards. Johnson. 1790.

WHERE real excellence prevails, it were fastidious to dwell on minute defects. It might not be difficult, from the volumes before us, to collect instances of singularity, negligence, and even inelegance of expression: but ample atonement is made for these faults, by the good sense, the liberal spirit, the original turn of thinking, and above all, the ardent zeal for the interests of virtue, religion, and Christianity, which pervade and animate these discourses. They are manifestly the productions of a mind enriched with knowledge, and habituated to reflection, and of a heart that glows with worthy and generous sentiments. Those who are capable of entering into the feelings as well as the conceptions of the author, will peruse his sermons with pleasure, and confess that he is entitled to higher praise than can ever be attained by faultless insipidity.

"——— *Vitævi denique culpam,
Non laudem merui.*———"

Sometimes the author suffers his honest warmth to carry him too far into what may be called the *indignant style*: but his energetic manner is often highly pleasing.

The

The discourses on *discontent*, on *the crime and punishment of the Jewish nation*, on *friendship*, and on *parental duty*, are particularly valuable. From each of the two latter, we shall select a specimen.

Speaking of a fretful, peevish, temper as inimical to friendship, Mr. W. observes,

‘ It is not easy to say, how a temper so abhorrent to all the sociability and friendliness of man can insinuate itself into the heart of man; but life is pregnant with examples of it, and examples, which ardently desire to be beloved, and bitterly complain of disappointed hopes and wishes in the objects of their love and friendliness. Perhaps, where it does not proceed from a fallen selfishness, from an unsympathising spirit; it may generally owe its birth and growth to an excess of care and anxiety; in some instances, to too delicate and fastidious feelings; and, what may seem strange, in a few, to even an excess of tenderness and love. An undue attachment to any one object so weds the heart to this single object, so magnifies the importance of it, so inflames, and gives such a corroding anxiety to our hopes, that we live for no other object; we lose the relish for the thousand pleasantries of life; we fear an enemy in every thing around us, in the ordinary occurrences of life; the cheerful tone of the mind is gone; and, with all the desire of joy and happiness, joy and happiness hide themselves from us, as if they fled from our presence. An over-anxious attachment to children has robbed many a parent of all the affections of their children; and many a one has driven away a friend by an over-nice delicacy and jealous attention to the punctilios of friendship. All the benevolent charities of life love to breathe a free, unrestrained, and pleasant air; their natural food is good-humour and cheerfulness, which the peevish, the fretful, and discontented man has not to give.

‘ As the disease arises from suffering the affections to be narrowed and contracted to one or a few objects, so there is no cure to be expected but from the enlargement of the soul; we must set limits to the attachment which has monopolised us, by counteracting its influence, by throwing open the heart anew to the ten thousand agreeable objects with which God has been pleased to enrich his world. We must lay ourselves out to find the agreeable and the good in many ways, as well as one; and by indulging to the diversified charities, bring back good temper and cheerfulness to the mind. This cure is hard in truth to be effected, such is the fallen obstinacy of the disease; but it is possible to him who will attempt it; while the representation of the ill is at least of use to those, whom it has not invaded. It shews the necessity of not suffering our hearts to be stolen away by one usurping object from all the other allowable good and comfort which the Creator has been pleased to spread before man. He, who gives way to this unhappy spirit, will soon lose every friend whom he has acquired in his better days, and never know the happiness of gaining a new one.’

On the general subject of education, he discourses thus:

‘ Many

Many have only narrow and contracted views of the importance of the parental character; they contemplate it only in the interested relation which attaches them to their offspring, and subserving the designs of Providence in obeying the instinct which it has given them;—they view not the wide range of public good to which Providence designs the individual acting of every parent to minister. In a wise education, whether we have it in view or not, we are doing the best service to our country and to human kind. For the ultimate end of all our attention to our children is to fit them for acting their part on the great theatre of the world with credit to themselves, and satisfaction to their fellows; to answer to the demands of every relation in which they may stand; to do the duties of a virtuous citizen, to sustain the honour of human nature.— Without some pains to cultivate the minds of the young, to season them with the principles, and practise them in the habits of wisdom and sound morality, what is to be expected from them but ignorance and profligacy? which, though it may not immediately appear in the form of an unpolished barbarism, yet is capable of greater enormities, of a more unprincipled conduct; and, by dissolving all the bonds by which a well-civilized community is held together, ends at length in the very rudeness and barbarism of our savage ancestors, from which we think ourselves to be the best secured. The selfish dissipation which diffuses itself through a luxurious community, appears as its last character, in the horrid form of indifference to children; and thus every succeeding generation becomes worse than the preceding, till ignorance, as well as vice predominates; and then all traces of the manly and Christian character are done away; the love of country, with all its generous train of virtues, appears no more on the active stage; and all the fountains of human happiness, and all the sublimer ends of human life are annihilated.

Capacity both for knowledge, virtue and happiness is the gift of God; Education, Habit, Exercise bring forth this capacity; and constitute all the difference that is found between man and man. However rich the soil, without culture, it is luxuriant only in weeds. The inequality which appears so striking in the characters of men; is more owing to education than to any natural difference; at least with respect to moral character, which is the great object that I have in view. I never yet beheld that mind, as it comes from the hand of its Creator, which the management of the parent might not train to virtue, and to usefulness; and even in the view of mere knowledge and wisdom, the difference which education produces is vast and astonishing.—It is this which opens and illumines the human mind, which enlarges and strengthens all its natural powers; which, setting it as it were on a rising ground, gives it the most extensive and commanding view of the world of God, of human life; and of human nature. This unlocks all its secret treasures; brings into exercise all its native force and dormant virtue; and, compared with the untutored and uncivilised mind, exhibits it like a God. In fine, it is education that works so many wonders in man; that polishes our manners, stamps a worth and dignity on our views, forms to wise and good conduct, leads to happiness, and constitutes the

the grand difference in the human species. The wild Indian, the rude Tartar, and the gross African have the same erect gait, the same commodious form, the same senses, and most probably the same capacities of mind with the exalted European; but how low in the scale of humanity has the want of instruction and institution placed them? In every thing which is the true glory of man, in the useful and elegant arts of life, in the protecting forms of civil polity, in the intercourses of social life, in the higher walks of virtue and religion, they appear not as creatures of the same species; we hardly own them as fellows.—If then you wish your children to come forward into life in the higher style of human nature; to be, in all grace and dignity and usefulness of character, the European, the Briton; the Christian; to pass from a life of honour here to a life of exalted reward hereafter; be all the parent to them, in instruction, discipline, example; and as you have not betrayed the most glorious trust which the Creator can confide into your hands, you may go into the presence of your Lord, and wait his audit, with the virtuous hope of his approbation.—Well done! good and faithful servant; thou hast been faithful over the charge which I committed to thy care, enter thou into the joy of thy Lord.’

Mr. W. has some claim, in these heretical days, to the honour of orthodoxy: for he is an advocate for the doctrines of immediate divine influence, and of the pre-existence of Christ.

MONTHLY CATALOGUE,

For NOVEMBER, 1790.

FRENCH REVOLUTION.

- ART. 18. *Free Thoughts on Liberty*, and the Révolution in France.
By the Author of a Letter to Earl Stanhope, on the Test. 8vo.
1s. pp. 55. Rivingtons. 1790.

THE author of the ‘Free Thoughts’ is not a very free thinker. He is an inveterate enemy to the French revolution, though he earnestly professes to be a sincere friend to free and equitable government, such as we Britons, at this time, happily enjoy. Some of his readers, however, may possibly imagine, that he would willingly indulge no other people in so great a blessing. Our neighbours, the French, it should seem, he would deem to eternal slavery, for no other reason, that we can conceive, but because they have been already so long enslaved. To that *delightful* state he wishes them to return as speedily as possible. ‘Hatten,’ (he exhorts them,) ‘to restore and surrender yourselves to the constitution you have destroyed. Harass yourselves no more with dreams of liberty; for liberty, were you to be put in possession of it, you would not know what to do with.’ Never fear!—they will learn.

Though the well-wishers to the arduous attempt of the French to emancipate themselves from the horrors of despotism, will, probably

bably, consider this writer merely as a flaming English Tory, whose zeal for the "right divine of kings to govern wrong," has carried him to extravagant lengths in maintaining the notions which he has imbibed, yet we must observe, in justice to his abilities as a writer, that we think him an able advocate, in a cause which, after all, we are sorry to see an Englishman [if such he be] engaged to defend. Establishments, of whatever kind, seem, with him, to be sacred and unalterable things: but, surely, the sooner a *wicked* establishment* is reformed, the better!—and so thought our brave and worthy forefathers.—Had they not so deemed, it is more than probable that we should not, at this day, have enjoyed, as we happily do, the ineffimable benefits of those great and providential NATIONAL DELIVERANCES, the REFORMATION, and the REVOLUTION!—for which, however, it must be confessed, too many among us, at this day, do not appear to be sufficiently grateful.

IMPEACHMENT OF MR. HASTINGS.

Art. 19. *An Elucidation of the Articles of Impeachment preferred by the last Parliament against Warren Hastings, Esq. late Governor General of Bengal.* By Ralph Broome, Esq. Captain in the Service of the East India Company on the Bengal Establishment, and Persian Translator to the Army on the Frontier Station, during Part of the late War in India. 8vo. pp. 255. 5s. Boards. Stockdale. 1790.

If a traveller happens to be misled and benighted in a forest, he will, with great pleasure, accept any offers of assistance to conduct him into the right and plain road. Thus, when the laboured and declamatory charges involved in a late singular impeachment, have confounded and benighted our conceptions, we are happy to meet with a guide well informed in Oriental laws, Mohammedan manners, and British transactions in Hindostan; who, by carefully sifting and winnowing the accusations, can reduce the contents of folios into one reasonable octavo volume. This very reduction is alone a strong recommendation of the present work; because, whether we subscribe to the conclusions offered to us, or not, the subject is, at least, simplified, and brought within comprehension. We have read it with great satisfaction, and think Capt. Broome the most clear and acute writer that has addressed the public on this artfully embarrassed prosecution: in this light, we scruple not to recommend these ELUCIDATIONS to all who wish to have their bewildered ideas assisted, in coming to some satisfactory issue, with respect to transactions the most extraordinary in their nature, and of the utmost importance to the public.

. It is to the pen of this ingenious writer, that the world stands indebted for the celebrated "Letters of Simkin, to his dear Brother in Wales." See Review, vol. lxxxi. p. 219, 340.

✎ Although we have been charged with having enlisted in the "Bengal Squad," (see our CORRESPONDENCE, in the last page of

* That such things *have been*, to say nothing of what *are*, all History cries aloud, through all her pages.

our Review for October, 1790,) such absurd and groundless accusations shall never deter us from freely delivering our real opinion on the merits of every publication, on either side, in whatever controversy that shall, at any time, claim the attention of our readers.

L A W.

Art. 20. *The Trial at large of George Barrington*, at the Sessions-house in the Old Bailey, for robbing Henry Townsend, Esq; at Enfield Races. By E. Hodgson, Short-hand Writer to the Old Bailey. 8vo, 1s. Symonds. 1790.

This celebrated and very ingenious thief was, on the above-mentioned occasion, convicted; but unfortunately, perhaps, for the public, the indictment did not reach his life. His sentence, we understand, but it is not here recorded, was transportation for seven years.—So gentlemen, at the expiration of that term, remember to *take care of your pockets!*—A print of Barrington is here prefixed.

Art. 21. *Reports of Cases argued and determined in the Court of Common Pleas*, in Michaelmas Term, 1789, and Hilary Term, 1790. By Henry Blackstone, Esq; of the Middle Temple. Part IV. Fol. 5s. sewed. Whieldon.

Art. 22. *The foregoing Work*, Part V. including Easter and Trinity Terms, 1790. Fol. 7s. 6d. sewed. Whieldon.

Having briefly announced Mr. Blackstone's plan, in p. 360 of our 80th volume, and there expressed our good opinion of his abilities for the undertaking, nothing farther is necessary, on the present occasion, than merely to inform our readers, that the work proceeds with due encouragement; as appears from the publication of the two Numbers above mentioned.

M E D I C A L.

Art. 23. *Essays on fashionable Diseases*; the dangerous Effects of hot and crowded Rooms; the Cloathing of Invalids; Lady and Gentlemen Doctors; and on Quacks and Quackery: with the genuine Patent Prescriptions of Dr. James's Fever Powder, Tickell's Ætherial Spirit, and Godbold's Balsam, taken from the Rolls in Chancery, and under the Seal of the proper Officers; and also the Ingredients and Composition of many of the most celebrated Quack Nostrums, as analysed by several of the best Chemists in Europe. By James M. Adair, formerly M.D. Member of the Royal Medical Society, Fellow of the Royal College of Physicians of Edinburgh; Physician to the Commander in Chief of the Leeward Islands, and to the Colonial Troop, and one of the Judges of the Courts of King's-bench and Common-Pleas in the Island of Antigua. With a Dedication to Philip Thicknesse, Censor General of Great Britain, Professor of Empiricism, &c. By Benjamin Goosequill and Peter Paragrass, 8vo. pp. 260. 3s. 6d. Boards. Bateman.

To this long and desultory title we have nothing to add, excepting our opinion, that the good things, which are contained in the book, are more than counterbalanced by the quantity of useless and extraneous matter.

Art. 24. *An Essay on a Non-Descript, or newly invented Disease; its Nature, Causes, and Means of Relief: with some very important Observations on the powerful and most surprising Effects of Animal Magnetism, in the Cure of the said Disease; as communicated to the Author by Dr. Mesmer and Madame de L—g. And a Dedication to the said Lady. By F. G. Professor of Physic and Astrology, and Member of several learned Academies and Societies. 8vo. pp. 42. 1s. Published for the Benefit of the Tin-Miners of Cornwall, and sold by Bateman. 1790.*

This essay comes from the pen of Dr. James M. Adair, and is one of those publications, which, probably, will be perused by few, excepting reviewers, who read, that they may save others the trouble of reading.

Its contents are sufficiently explained in the title page, and it is perhaps needless to add that the author attempts to be witty: it may be more necessary to observe that he has not wholly succeeded.

Art. 25. *A candid Enquiry into the Truth of certain Charges of the dangerous Consequences of the Suttonian, or cooling Regimen, and Inoculation for the Small-Pox. Recommended to the serious Consideration of Parents and Guardians, as being of the utmost Importance to the Welfare of the rising Generation. With some useful Remarks on a successful Method, used some Years ago in Hungary, in the Cure of the natural Small-Pox, and tending to demonstrate the Benefit to be expected from a similar Method of Management under Inoculation. By James M. Adair, formerly M. D. Fellow of the Royal College of Physicians of Edinburgh, &c. &c. &c. 8vo. pp. 37. 1s. Bateman. 1790.*

Dr. Adair imagines that 'the use of weakening remedies, low diet, and the application of cold to excess,' as recommended during inoculation, by the Suttons, are productive of dangerous consequences; principally in laying the foundation for other subsequent diseases. He observes, likewise, that the usual mode of preparation is too generally adopted; and that due attention is not paid to the different states of different individuals.—The method of management, to which he alludes in his title page, and from which he has experienced the greatest success, is moderately to sweat the patients every night between the incision and the eruption. By what means the sweating is produced, we are not told; we suppose by the warm bath, since the remedy seems to have been taken from Dr. Fischer's practice.

'About the year 1748 was published a Latin treatise on the treatment of the natural small-pox in Upper Hungary, by Dr. Fischer. As soon as the patient was seized with a fever, suspected to be that of the small pox, the patient was put into the warm bath, and continued there twice a day from half an hour to an hour and an half, till the pustules were dry. The foods were broths, eggs, chickens, pigeons, and cray fish; and, during the eruption and suppuration, milk boiled with sugar.'

The advantages, which are said to have been derived from this plan, are too striking not to be enumerated; and, perhaps, we may add, too numerous to be implicitly allowed.

* 1st. The Dr. remarked that the eruption generally appeared the next day after the second bathing; whereas, in the ordinary mode, it seldom appears till the third or fourth.

* 2^{dly}. The eruptions appeared all at once over the body, and the suppuration went on so rapidly, that the pustules burst the sixth or seventh day. On the other hand, both eruption and maturation are much more slow in the ordinary course of the disease.

* 3^{dly}. *None died, whether the eruption was distinct or confluent; nor was the disease followed by cough, consumption, or any other disease frequently consequent of the ordinary method of treating the disease.*

HISTORY.

Art. 26. *Additions and Corrections made in the second Edition of Mary Queen of Scots vindicated.* By John Whitaker, B. D., Author of the History of Manchester, and Rector of Ruan-Lanynhorne, Cornwall. 8vo. pp. 454. 7s. Boards. Murray.

In these additions and corrections, Mr. Whitaker proceeds not only to vindicate the character of Mary, by additional corroborative proofs, but he develops, in a more particular degree, the character of Elizabeth and her ministers, who here stand forward as a group of most detestable wretches. The enemies of Elizabeth will read these additional strictures with much exultation;—her friends will peruse them with disgust;—and the most impartial will own, that Mr. Whitaker gives the fullest weight to every kind of evidence that is to be put into the one scale, while he tries to diminish, as much as possible, all that should be put into the other. Though we are satisfied that he is, on the whole, in the right, we cannot help thinking that he often draws conclusions which cannot be fully inferred from the premises on both sides of the question.

We see no reason for altering the opinion which we formerly gave, respecting the seizure of Mary by Bothwell, near Linlithgow, though Mr. W. endeavours to obviate the objection which we started.

These additions are incorporated into the body of the work in the second edition.

BIOGRAPHY.

Art. 27. *Anecdotes of the Life, Adventures, and Vindication of a medical Character, metaphorically defunct.* To which are prefixed or subjoined a Dedication to certain respectable Personages; a curious dramatic Dialogue; and an Appendix, containing an expository Epistle, addressed to Counsellor Absque, on his Conduct at a late Trial at Winchester; sundry Vouchers, and Specimens of Latin and English Poetry. Published for the Benefit of the Tin-miners of Cornwall, By Benjamin Goosequill and Peter Paraglyph. 8vo. pp. 370. 4s. Boards. Bateman, 1790.

We have read this volume with various and very different feelings; of which, however, pity, on the whole, has been predominant. It gives the detail, in some parts not unentertaining, of

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some private disputes in which the author* was engaged; the knowledge of which, however, can, we suppose, be of no great importance to the public. Nor have we any inclination, by our strictures, to add to the vexation of a worthy, but irritable and irritated man, 'to whom millions cannot now be preferable to penury, nor a palace to a dungeon.'

EDUCATION, &c.

Art. 28. *The New Mentor*; being a Miscellaneous Selection in Prose and Verse, from the most celebrated Authors: calculated to form the Taste, and improve the Minds, of the rising Generation. Highly proper for the Use of public Seminaries, and adapted to the Youth of both Sexes. 12mo. pp. 230. 3s. sewed. Walter, Piccadilly. 1789.

Complements of this kind are become so numerous, and the difference between one and another of them is so inconsiderable, that the character of all seems to be comprized in the word *miscellany*. A bare transcript of the title-page of each may, therefore, for the future, be sufficient.

AGRICULTURE.

Art. 29. *The Gentleman Farmer's Pocket Companion*. 12mo. 1s. pp. 51. Stalker. 1790.

This trifling performance can be of no use to any reader. The directions, if rightly drawn up, could be of little service to the ignorant practitioner, on account of their brevity:—but as they are often erroneous, they would mislead those who consult them. The skilful farmer could avoid the errors:—but he has no need of the directions.

HORTICULTURE.

Art. 30. *The Gardener's Pocket Journal and Annual Register*; in a concise monthly Display of all practical Works of general Gardening throughout the Year. Forming a complete practical Remembrancer, and compendious Journal of the proper Seasons and different Methods of sowing, planting, propagating, and raising, &c. &c. &c. &c. By John Abercrombie, Author of the Gardener's Daily Assistant, &c. 12mo. pp. 251. 1s. sewed. Stalker.

Mr. A. after publishing a *Garden Vade Mecum*†, has now schemed a *Gardener's Pocket Journal*! Moreover, he raises his literary crops in such rapid succession, that it is fresh in memory, that after producing *three* Gardener's Calenders, he altered his mind; and, in his *Kitchen Gardener*‡, adopted another form, by giving the culture of each plant apart, under its distinct head, which he affirmed to be a clearer mode of arrangement. Nevertheless, thinking proper to cook up a *fourth* Gardener's Calender, he now, without a blush, alters his mind again, and returns to his monthly instructions! but when a man pays no attention to his literary cre-

* Dr. James M. Adair.

† See Rev. vol. lxxx. p. 444.

‡ Idem, *ibid.*

dit, he becomes callous to any representations of inconsistency; so that all we have to add is, that Mr. A. having given us repeated bathes of the same materials, the public may chuse them by their titles or their prices. For our part, so far as we may judge, we should prefer his earlier productions, before the gardener became quite so expert a *book-maker*.

POETRY and DRAMATIC.

Art. 31. *Poems, and Imitations of the British Poets; with Odes, Miscellanies, and Notes.* By W. Churchey. 4to. pp. 832. 11. 1s. Boards. Wilkies, Parsons, &c. 1789.

If the value of poetry were estimated, like a Dutch beauty, by its weight, this immense volume would be worth some thing considerable; for really it is *very* heavy. Such uniform solidity runs through the numerous pages, that the author must excuse us from assenting to his request, 'that the critics will neither condemn, nor commend, by the *lump*, but deal out *specimena*,' as he terms them: indeed, by thus refusing, we are doing Mr. Churchey a kindness, for though we might easily select passages to censure, we should be puzzled to find much to praise.

Art. 32. *Poems*, by D. Deacon, jun. 4to. pp. 135. 4s. Rivingtons. 1790.

These poems are five in number; the longest of them is styled the 'Triumph of Liberty: occasioned by the Centenary Commemoration of the Glorious Revolution.' We here meet with a few good lines amid a vast heap of those that are censurable; and even in passages which might have been passed over as decent, the author has injudiciously disgusted us by the use of terms, which sometimes mean nothing, and sometimes convey a meaning very different from what they are intended to express.

— 'Hark! the *clangous* horn, inspired
By *indefatigable* lungs—'

— 'The pearly *dew*,
Thrown from the leafless thicket, *patters* round'—

— 'The sons of art
— now *tine* their stores.'

'*Veils the vale's expanse*,' is a beauty of a different kind, and is an happy imitation of Cicero's "*O fortunatum natum*." With regard to classical allusions, this poet is quite at home: we are told of *Castalius's* fount; and the word *lares* is used as consisting of one syllable.

If the 'Triumph of Liberty' is bad, 'Edwin and Clarinda' is worse. We read of a young lady 'saving the summer hours from *incurvations*:' of 'errless shafts,' and of 'obtefing skies:' we have the word *meteorous* squeezed into two syllables, and in the next line, *gorgeous* is stretched out into three.—"Well, then, bere be truths, I warrant ye*:"—yet, bad as these things are, they are not so disgusting as the author's frequent offences against probability, and his total want of natural feeling.

* Shakespeare.

The 'Vanity of ambitious Expectation,' is by far the best poem in this collection: as a favourable specimen, we select the following stanzas:

'Thus when the soul is from herself estrang'd,
And by delusive objects led aside,
What us'd to please to dreaminess is chang'd,
And of its former beauties left devoid.
'Tis not in things themselves that charms abide,
Fancy full oft supplies the snuff'd grace,
Deems that majestic which was born of pride,
Sees charms restless in an Æthiop's face,
And can th' imagin'd source with raptur'd frenzy trace.
'Tis thine, blest power! imagination fair,
Divine enhancer of terrestrial joy!
To lend ethereal sweetness to the air,
And keener feeling to th' admiring eye.
Yet thou hast equal power our bliss t'annoy:
When gloom surrounds us horrible and drear,
Thou, like the meteor of a dusky sky
Canst make that gloom more terrible appear,
And evil's haggard face a direr aspect wear.

Art. 33. *Reflections on Peace and the Seasons. In which is introduced the Character of a Patriot King. A Poem. By William Pow, a Chaplain of the Royal Navy. 4to. pp. 63. 2s. 6d. Richardson. 1789.*

Some unequivocal marks are generally perceptible, at once distinguishing the true poet from the mere scribbler of verses. One of these is that just taste which leads an author to present his thoughts in as few words as possible. It is true, that this condensing plan, this labouring after conciseness, may sometimes occasion obscurity. Still there is a meaning, if readers have the wit to find it out; and who would not rather wish that his poem should be called obscure, from the quantity of matter contained in it, than have its intricacies imputed to a want of meaning, and a superfluity of words?

Mr. Pow seems as fully convinced of the value of conciseness as we are; and the mode by which he arrives at it, if not new, is curious: we say, *not new*, for we have occasionally met with it in our correspondence with merchants and others, who "*write us by return of post*," &c. This method consists in leaving out words, which, indeed, are necessary to make the sense perfect, but which the reader, if he has any understanding, can easily supply. This was the mode in vogue with some ancient writers; and, like them, the present poet deals much in what are termed, *ablatives absolute*. To us, this construction has the appearance of little independent and unintelligible sentences occasionally starting up, for what reason we cannot imagine; though, doubtless, in the author's eyes, they have their connection with what goes before or follows, and readily harmonize into a perfect and beautiful whole.

We shall present our readers with a few examples of this beauty, leaving them to supply any vacancies according to their own taste:

'True

' True wisdom's choice is always what is best;
Truth this attests, be wise . . . the mind at rest.'

' Such carri'ges as ours you could not see—
The horse admir'd by men of each degree.'

' We other lands our superfluities give,
Theirs we improve—in plenty, people live.'

' In every war, prodigious th' expence,
More loss than gain of this where the good sense.'

About the middle of the poem, the goddess of Peace appears to the author; and her appearance is thus described:

' While thus I sing, and view the woodland stream,

Sitting I fell asleep soon in a dream.

Here Peace appears, and in her lily hand

An olive branch; she said—O happy land!

My Fancy struck, these were my words; O Peace!

What pity that your blessings ever cease,

May I presume to ask your pleasure here,

And why at this time you to me appear?

The goddess mild her answer thus began—

O! hear me then, thou friend of Nature's sun!

The goddess then observes, that,

' On cowardice built infirm, a sad disgrace,

Degrades a kingdom, shame in ev'ry face.

For me the patriot lives, for me won'd die,

Peace to procure by noble means will try.

When peace is built on honour, great renown;

Thus built, secure the glory of the crown.

But when propos'd th' illib'ral soul demand,

Honour at stake, the sword is still in hand.'

Peace next resolves to visit ' Freedom's offspring beyond the Atlantic:—

' Perplex'd they seem, confirm'd so much by fact,

Easy to plan, not easy so to act.

Perhaps some patriot working in that soil,

Vice thrives by ease, but virtue proved by toil.

With him I'll drink the wine that's void of strife,

T' improve the time, is the best wine of life.'

The goddess then takes her leave of the author:

' At last she says, farewell! I cannot stay,

We'll meet again, and pass another day.

Wak'd by these words, I saw the woodland stream,

And found the whole rehears'd was but a dream.

Some things conceal'd still by the goddess said,

In time the same before all may be laid;

Th' impression's on my fancy made so deep,

That I remember all that pass'd in sleep.

Such was my dream, believe it if you chuse,

These faithful be who disbelieve the Muse.'

Before we close this article, we must remark one other striking beauty in Mr. Pow's compositions: we notice it, indeed, more particularly, as it constitutes the very essence and soul of descriptive poetry. We allude to that accurate observance of nature, which leads poets, in their descriptions, to select particular and interesting parts, and to dwell on minute and beautiful circumstances; thus viewing matters, not with the casual glance of a common spectator, but with the penetrating and *analyzing* look, the *acies oculi*, which belongs only to the enlightened.

That this 'friend of Nature's sun' possesses the above-mentioned quality, in an high degree, will be evident from from one or two extracts:

' See in the pamper'd steed what sprightly grace,
His ardor see anticipates the race;
His ardor grows, struck with the glancing skies,
Tho' on each side tormented by the flies;
Uprear'd he stands, not as a suppliant begs,
For joy he shakes his head between his legs;
Fann'd by the breeze, touch'd by the scorching ray,
He neighs, he scours the mead all in his play.
Swift as an arrow from the bow he goes,
Elate in fancy, what dare him oppose,
In high career? no foot-marks left behind,
As if he had the wings of Nature's wind.
Triumphing high, he sweeps the meadow round.
And not till then the gamesome work is crown'd.*

Again,

' In yonder field, on a warm harvest day,
Behold the reapers all in fair array,
Each by the lass he loves, to sooth the toil,
And on that side where thistles crowd the soil.—
At once they sleep, all in an even row,
Warm is the contest, still they warmer grow.
What converse undisssembled, gentle, kind,
What mirth so smiling, free, and unconfin'd!
Refreshing apples slung from hand to hand,
Then music closes all, and cheers the band.'

Once more, and we have done:

' He' (Nature's sun) ' on the shepherd shines in russet clad,
He busy knits, within his heart so glad
To see his flocks in health, his lambkins gay,
To see them skip, some bask in solar ray,
To see them run, of milk to suck their fill,
Find out their dams by instinct, wond'rous skill.
Yet still they bleat, so harmless they complain,
As if suspect of butcher to be slain.'

Art. 34. *Reflection*, a Poem, in Four Cantos. 4to. pp. 278.
7s. 6d. sewed. Robinsons, &c. 1790.

Critics are not without their embarrassments. We confess ourselves to labour under considerable difficulties in offering an opinion of

of this heterogeneous work. After carefully perusing the poetry and the prose of which it consists, (and there is, at least, as much prose as poetry,) we did not find it easy to frame our decision on its merits. Some parts, it must be confessed, are enveloped in obscurity: but whether this arises from the sublimity of the author's Muse, the profundity of his metaphysical reflection, or his *peculiar manner* of expressing himself, (for when the first part of this poem formerly passed our critical ordeal, we observed the author was a *Mannerist*;) we will not undertake to determine. On this delicate point, we shall leave the reader to the exercise of his own judgment; only remarking, that as this gentleman's object is *Truth*, and as he goes to the very bottom of the well for her, he may be supposed to be sometimes out of sight. If we cannot compliment him on the most happy flow and purity of versification, we nevertheless thank him for having, in several parts of his work, contributed to our entertainment; a circumstance for which Reviewers, on whom much oppressive dullness is obtruded, are always ready to make their acknowledgments.

As this gentleman deals much in egotism, some may think that it would not have been amiss had he affixed his name: but he has done what amounts to the same thing: he has sufficiently given us to understand, that he is the ingenious author of *MAXIMS, &c.* a work of considerable reputation. See Rev. vol. xix. p. 488.

. The first part of this poem was published under the title of *A Soliloquy in a thatched Building, &c.* See Rev. vol. lxxviii. p. 528.

Art. 35. *Female Characters in Married Life: an Epigrammatic Saure, humbly addressed to the Wife without a Fault.* 4to. pp. 38. 2s. 6d. Stalker.

The several characters, which are here described, are happily distinguished in the table of contents, by a single, grand, and prominent feature. Thus we have 'the Pet-fondler,—Love's Bon-companion,—the Teeming One,—and the One full of Affectations;—the Painted One,—the Crooked One,—the One tried by Misfortunes,—and the One with Child.' A master who can thus easily hit off a likeness, is not always solicitous to finish his pieces with accuracy: but we are pleased with these *sketchy* performances, and can forgive the want of neatness, while we admire the boldness of the effect. The pencil of Mortimer, when employed on the figures of banditti, was never more forcible than our author's pen:

'The city-dame brags of her great relations,
Their wealth and trades—or rather—occupations.
Become a lady—as *Sir John*—requited
For city-service done the State—is knighted—
A house is wanted, servants, and a coach.
“My lady, stop!”—“Why, Sir? I don't encroach:
My blood, Sir, and my pedigree is good.”
—“Your pedigree be damn'd; and d— your blood.”

Again,

'The connoisseurs, who rich bargains buys,
Drains hard her husband's pockets for supplies.'

"How cheap! my dear."—"Madam! I swear you're cheated."

"You have no taste, my dear!"—"You're damn'd conceited!"

"This Dresden service—all for fifty-two—"

"At *Christie's* sale."—"D—n you and *Christie* too."

No one, after reading these specimens, (and some that are more severe, might have been selected,) will suppose this author to be a friend of the fair sex. He tells them; however, that he is *their* friend, and that,

'In future pages, he'll the task *refuse*;

And beauty paint in colours all-divine—'

Nay, more—to regain their favour, he engages to retaliate on his own sex:

'If the encouraged muse pursues her plan;

Your cause shall fully be *reveng'd* on man—'

Encouragement, we suppose, will not be wanting: yet we hope the author will not pursue a plan, founded on so unchristian-like a principle, as *revenge*.

Art. 36. *Tetrachymagogen Hypercriticum*: a Piece of Poesy merry and sedate. With all proper Distance inscribed to Abraham Quarterman, Ale and Iron Draper. By Tom Plumb. 4to. pp. 29. 1s. 6d. Kearsley. 1789.

This is one of the bitterest Philippics that we ever read; and all directed against us Reviewers; who are here represented as a set of vile beasts, indeed!

'—— I saw, fast fix'd each by his tail,

Their hairs, grown snakes, with rage their roots assail,

Tugging to pluck them from their parent head,

Whence the black monsters grew, and where they fed.

Their hands, once human, chang'd to fearful paws,

Each face to th' opposite of what it was.

Bursting their silver clasps, their sandals thro',

Black, sharp, and crooked all their talons grew.

How from their widening nostrils poisons flow'd,

How from their mouths green virus mixt with blood!

How ghastful star'd their eye-balls! gnash'd their teeth,

Which pure they drew how smoke exspir'd their breath!

How their vast throats with coal-black choler swell'd,

Their strutting veins their poisons scarce withheld!

What! all this abuse from an *author*!

—— *tam TIMIDIS, quanta sit ira foris!*

But what is the provocation? We have 'murdered,' it seems, 'the Muse he lov'd,' and by whom Mr. Plumb hoped to be celebrated:

'O well had I been born to've died for her!

How cheap had then been bought a life so dear!

Theme of that lyre by hands, how curst, unstrung,

'T had been my heav'n to've been by Martha sung.'

Poor soul!

Art. 37. *The Jilt*, a Poem. 4to. pp. 21. 1s. Robinsons. 1789.

The treatment with which the ladies are here honoured, is justified, we are told, 'by the author's particular sufferings by Miss Laura.' We are concerned for the poor gentleman:—but, really, if he were not better skilled in making love, than in making verses, we are not surprized at his ill success: nor, indeed, can we entertain any flattering opinion of his abilities in either line, from the following specimen:

'One morn, as erst, nor could I, think ye? more;
The greetings of a batchelor I bore,
Warm protestations of eternal love,
Which adamantine Maids alone reprove,
And all those ardent pray'rs, by which we find,
Still womankind's persuaded to be kind:
But she supposing beauty would be priz'd,
Still more as love was spurn'd at and despis'd,
Just as the base and grov'ling spaniel
Fawns most on him who flogs and kicks him well,
Turns on her heel, affects a cold disdain;
'Tis true her lips did not her looks explain;
But who could doubt, when, dashing on the floor
Her fan, she bounc'd away and slam'd the door?
Me thus deserted, sudden tremors shook,
And speech, and sense, and motion quite forsook;
No genius whisper'd—Follow with the fan,
And shew yourself as humble as you can;
Haste at her feet, there drop it with a sigh:
She only means your fondness thus to try.
But I mop'd home——'

The elision in the word mop'd, [moped,] gives a very unlucky double meaning.

Art. 38. *The Death of Amnon*. A Poem. With an Appendix: containing Pastorals, and other poetical Pieces. By Elizabeth Hands. 8vo. pp. 127. 3s. sewed. Printed at Coventry; and sold by Payne in London. 1789.

We are always thankful when authors, by addressing the public on the nature and merits of their writings, diminish our labours; and especially so, when, as in the present case, their opinions agree with our sentiments. Let Mrs. Hands, then, be judge in her own cause; while we, in the words of Miss Rhymer and the honest old Rector, report her decree:

'Says she, there are various subjects indeed:
With some little pleasure I read all the rest,
But the Murder of Amnon's the longest and best.' P. 52.

'The Rector reclin'd himself back in his chair,
And open'd his snuff-box with indolent air;
This book, says he, (sniff, sniff) has in the beginning,
(The ladies give audience to hear his opinion)
Some pieces, I think, that are pretty correct;
A style elevated you cannot expect:

To

To some of her equals they may be a treasure,
 And country lasses may read them with pleasure.
 That Amnon, you can't call it poetry neither,
 There's no flights of fancy or imagery either;
 You may style it prosaic, blank-verse at the best;
 Some pointed reflections, indeed, are express'd;
 The narrative lines are exceedingly poor:
 Her Jonadab is a — the drawing-room door
 Was open'd, the gentlemen came from below,
 And gave the discourse a definitive blow.'

Whatever may be thought of the *character* of this poetry, we cannot but form the most favourable conclusions with respect to *that* of the writer,—forming, as we do, our judgment from the uncommonly numerous list of subscribers: among whom are many names of persons of rank, and consideration. There could be no motive for extraordinary patronage, but a benevolent regard to merit—of some kind.

Art. 39. *The Fugitive*; or, Happy Recess. A dramatic Pastoral, in two Acts, as written for the Royalty Theatre: by Thomas Shapter. 8vo. 1s. Bew, &c.

Mr. Shapter says, in his preface, that this 'pastoral was flatteringly received by the managers.'—If the managers of the Royalty Theatre were capable of *flattering* the writer of such a poor performance as *The Fugitive*, it was lucky for the public that their undertaking miscarried.

Art. 40. *Political Miscellanies*. By the Authors of the *Rolliad*, and *Probationary Odes*. 8vo. pp. 156. 3s. 6d. Ridgway. 1790.

In our Review, vol. lxxviii. p. 77. we gave an account of a publication similar to the above, and printed for the same bookseller. We have not that collection at present before us: but we observe, that some of its principal contents appear in the present edition; together with several ingenious pieces which, we believe, were not in the former; so that the compilement now in review seems, in some measure, entitled to be regarded by the public as a new collection of *Blue and Buff* wit and humour; and we observe, from the advertisements, that it makes a part of a general republication, in two volumes, of the works of these very ingenious party-writers.

Art. 41. *New Spain*; or, Love in Mexico. An Opera, in three Acts. As performed at the Theatre-Royal in the Haymarket. First acted July 16, 1790. 8vo. 1s. 6d. Robinsons.

The dialogue, in this opera, is, in general, easy and natural; some of the characters, though they cannot boast of much novelty, are enlivened by a degree of wit, and of humour; and most of the songs are distinguished by poetry that is rather superior to what we commonly find in this species of dramatic composition. To animadvert on the plan, conduct, and incidents, would hardly be justified by the importance of the work. In truth, the modern English opera is not that kind of production which can ever be a favourite

favourite with a Reviewer, who coolly sits down to the perusal of what is more intended for the ear than for the understanding.

Art. 42. *Try again*: a Farce, in two Acts. As performed at the Theatre-Royal in the Haymarket. 8vo. 1s. Robinsons. 1790.

The following advertisement is prefixed to this performance: 'Whoever will be at the trouble of perusing *Les précautions inutiles*, in the Théâtre Italien of Gherardi, will be enabled to determine what are the debts of the following trifle to that piece, and what degree of claim it has to originality.'

We begin (it is to be feared,) to be too old to receive so much pleasure from this species of the lower drama, as we experienced about half a century ago. We could, *then*, laugh at seeing a farce acted; and we could smile when perusing one in print. We can, *now*, seldom do either; and if this is the case, in regard to the entertainment before us, let the author solace himself by pronouncing where lies the deficiency: with *him*, or with *us*.

Art. 43. *The New Cosmetic*; or, the Triumph of Beauty, a Comedy. By C. Melmoth, Esq. 8vo. pp. 80. 2s. 6d. Printed for the author, and sold by Cadell. 1790.

There are some pieces, of which it is difficult to make a satisfactory report: *our* censure will be thought harsh by those who have not read them; and by us who have read them, *no* censure will be found equal to their demerits. We shrewdly suspect that it must have been some faded reviewer, who meeting with a *comedy* like this 'New Cosmetic,' and finding in his vocabulary no term sufficiently forcible to characterize its worthlessness, was obliged to invent a new phrase; and decreed, in language which has since become fashionable, that the thing was really too bad!

Art. 44. *The Tempest*; or, The Enchanted Island. Written by Shakespeare; with Additions from Dryden: as compiled by J. P. Kemble. First acted at the Theatre-Royal, Drury-lane, October 13, 1789. 8vo. pp. 56. 1s. 6d. Debrett.

We have read this publication; and we cannot avoid thinking, that it argued a declining taste in the actors, and in the audience, who could content themselves with this substitute for the *Tempest* of Shakespeare!

POLITICS and POLICE.

Art. 45. *A Plea for the Poor*: or, Remarks on the Price of Provisions, and the Peasant's Labour: the Bounties allowed on the Exportation of Corn, especially Wheat: with Proposals for their Emendation. By Robert Applegarth, 8vo. pp. 14. 6d. Richardson. 1790.

In this little pamphlet, Mr. Applegarth inquires into the cause of the present high price of provisions. This he imagines to exist in the granting a bounty on the exportation of wheat at very high prices. 'For many years past,' says he, '*the legislature, sanctioned by parliament**, has granted a bounty of 5s. per quarter, the Ex-

* Where is the legislative power in this kingdom, which has not the sanction of parliament?

chequer

chequer measure, on all wheat exported from this kingdom into foreign parts, whilst it is under 44s. per quarter in the ports from whence it is shipped.' Now, 'if 5s. per quarter be a *sufficient bounty*, when wheat is at *no more* than 20s. per quarter; certainly it must be *too much* when at 43s. 11½d.—Or if it be *too much* when wheat is at the last mentioned price, it must be *too little* at 20s. per quarter.—For who would not wish to see it at a more even price?—Never at 20s. per quarter; for that would almost ruin the farmer; not at 43s. 11½d.; because that starves the poor; and injures all the middling housekeepers.'

The plan, recommended by Mr. Applegarth, is,

• That there should be a bounty allowed,

• Of 10s. per quarter on the exportation of wheat, when the price is under 20s. per quarter:

• Of 7s. 6d. per quarter, when at 20s. and upwards; but under 26s.

• Of 5s. per quarter, when at 26s. and upwards; but under 32s.

• Of 2s. 6d. per quarter, when at 32s. and upwards; but under 38s.

• With liberty to export without any bounty at all, when at 38s. and upwards; but under 40s.

• And liberty to export, paying sixpence per quarter duty, when at 40s. and upwards; but under 44s.

• At 44s. and upwards, the exportation to be prohibited.

• And at 48s. the ports to be opened for importation at the low duty;

} *as is at present the case.*

By way of compensation to the landed interest, the author proposes to raise the bounties on barley, rye, oats, beans, &c.—but he does not seem to be aware that this would raise the price of these articles; and that, consequently, little advantage would accrue from lessening the price of one sort of provision, to add to that of another.

The design of the essay is good: but the writer does not seem sufficiently acquainted with the subject, which he has undertaken to discuss: we accordingly find him sometimes taking that for granted, which many will dispute; and at other times, passing over difficulties, because he appears unacquainted with their existence.

MISCELLANEOUS.

Art. 46. *The Negroes equalled by few Europeans.* Translated from the French. 12mo. 3 Vols. 9s. fewed. Robinsons. 1790.

Among a variety of incidents, this story contains some that are interesting and amusing: but what must principally recommend it to those readers whose hearts partake of the milk of human kindness, is the gentle and amiable spirit of benevolence that seems to inspire the pen of the author: most pathetically does it plead the cause of that unfortunate race, whose wretched existence has for many years been made subservient to the purposes of fostering the base passions of avarice and pride. If Negroes were indeed such as this author represents them, so superior are they in virtue to Eu-

ropeans, that instead of being our slaves, they ought to be our masters: the picture, however, we fancy, is *too highly coloured*. Itanoka, the principal figure, verifies what the title of the book asserts; he is indeed a *Negro equalled by few Europeans*; possessing a portion of virtue that borders on a *monopoly*; and we cannot help wishing that some of it could be brought to our market, and distributed among our *white brethren*. Itanoka, after having encountered various misfortunes, (brought on him by the perfidy and ingratitude of Europeans,) becomes, by a sudden transition from adversity to prosperity, the master of a plantation, and the ruler over slaves whose fellow-slave he had been. This revolution affords him an opportunity of contrasting his amiable humanity with the diabolical tyranny and oppression of the European masters; whose injustice and barbarity to the poor Africans, he frequently (with what truth or justice we know not,) describes, and as frequently reprobates. 'If riches,' says he, addressing himself to them, 'which offer the means of solacing human miseries, have served to harden your minds; if the sciences, whose object is to enlighten men, have but increased your pride; if your compassionate religion has no influence on your hearts; you must be the most vile, the most corrupt of men; to possess all the treasures which can give energy to virtue, and to turn them all into the means of vice! It is a degree of depravity, of which the whole world beside gives no example.'

It is painful to us to dwell on the instances of cruelty here said to have been inflicted by the white people, on a feeble, subdued, defenceless race; to read of whips and scourges, hard labour, short allowances of food and sleep, joined to the loss of liberty, and the separation from friends and dearest connections. We must therefore dismiss the melancholy subject, and seek relief in the consolatory hope, that religion and morality will diffuse the light of their truths more and more on European hearts; and lead them to consider that humanity is a principle which not only endears man most to his fellow-creatures, but is undoubtedly that which will make him most acceptable to his Creator; and that however men may be induced to suppose themselves authorized by prejudice, custom, and the law of nations, to usurp a dominion over the unhappy Negroes, and to exercise that dominion with injustice—whatever appeal they may make from their consciences to *these tribunals*, let them remember, that an hour will most assuredly come, when they will be judged at a tribunal from which there will be no appeal.

Art. 47. *Il Mamalucco nel Frullone, per Istruzioni, e Divertimento degli Amatori della Lingua Italiana. All' Eccellentissimo Signor Pecorone, splendido, e generoso Protettore delle Scienze, e Belle Lettere nel Regno della Gran Bretagna. — In Offagna, Capitale di Lagorara. 1789.*

This pamphlet, which contains 124 octavo-pages, and costs 4s. 6d. is taken up in relating a dispute concerning an Italian translation of the "*Ani des Enfans*." Why are the public to be teased with this unimportant and tedious history?

Art.

Art. 48. *A Narrative of the Disinterment of Milton's Coffin*, in the Church of St. Giles, Cripplegate, Aug. 4. 1790. 8vo. 1s. Egertons.

Notwithstanding the circumstances here described, we have the satisfaction to think that the ashes of Milton have not been disturbed. The unhallowed visitors of the silent grave have, it seems, been upon a wrong scent; and (according to some,) have actually sold, as precious relics, the teeth, and other bones, of a female corpse, for those of the ever venerable author of *PARADISE LOST*.

Art. 49. *Memoirs of George Barrington*; containing every remarkable Circumstance, from his Birth to the present Time.—Including his former Trials, and his celebrated Speeches, and a Print of Barrington. 8vo. 1s. Bird. 1790.

This account informs us, that Barrington was born at Rush, in Ireland, in 1758; that his real name is Waldron; and that his father was a captain in the army. The author compares his hero to the famous Bampfylde Moore Carew, the king of the thieving beggars. His narrative concludes with the substance of his late trial, in September, for robbing Mr. Townsend.

Art. 50. *Memoirs of George Barrington*, from his Birth to his last Conviction at the Old Bailey. 8vo. pp. 115. 2s. Smith. 1790.

The account here given is much more ample than any other narrative of Barrington's adventures, that we have seen. It seems here to be wrought up in the novel style, and contains some tolerable poetry, of which this Old Bailey hero is said to be the author. According to this narrative, Barrington was born at Maynooth, Kildare, Ireland, in 1755; and his father was a silversmith. A print of him is here prefixed, by way of frontispiece: but the several pictures of this *worthy gentleman* differ as much from each other in point of resemblance, as do the circumstances related in the several narratives.

Art. 51. *A short Account of the Nature and Obligation of an Oath*; and the dreadful Consequences of Perjury, in this World, and in that which is to come, By the Rev. D. G. 12mo. pp. 13. 2d. Clarke. 1789.

This is, indeed, a *short*, well-intended explanation, published at an easy price, to come within the ability of those, who (we fear) will never think of either buying or reading it. If our parochial ministers could spare the time necessary to impress the *lower* orders of their parishioners with a general idea of their religious obligations; and if oaths were administered in courts of justice, as if those on the bench* entertained any notion of the solemn nature of such affirmations, witnesses would answer under an immediate awe; which little books, compiled to supply the need of *regular* parochial duties, can never effect.

* If the whole court were to stand up with some decent *appearance* of attention, while an oath was administering, instead of whispering, laughing, taking snuff, and bowing to each other, as during a suspension of business, while the clerk hurries over the formal words, such a regulation might have a happy effect.

THEOLOGY and POLEMICS.

Art. 52. *Observations on the miraculous Conception of Our Saviour: with a particular View to the Exceptions of Dr. Priestley, on the Subject.* By N. Nisbett, M. A. Author of *Illustrations of several Passages of Scripture* *. 12mo. pp. 121. 2s. Johnson.

Candor of mind, and probity of intention, wherever found, are always acceptable and highly valuable. It appears to us, that the treatise now under perusal is worthy of such praise. It is not written, we apprehend, to serve the little purposes of policy and party; nor does the civility and liberality which it discovers, arise from indifference. On the contrary, it appears to have been written with a sincere desire to discover the truth, and a perfect disposition to embrace it. At the same time, the author makes every fair allowance to those who, on proper enquiry, take a different side. It appears to him †, that 'the free manner in which Dr. Priestley has treated the sacred writers, (though he readily gives him credit for the goodness of his intentions,) is injurious to the cause of Christianity. To suppose, as the Doctor has done; that St. Luke might be the author of this history ‡, and have taken up that splendid part of his narrative, too hastily; is more than seems to be justifiable—more than was necessary to the success of his argument—more, the author trusts, than Dr. Priestley will, on cool reflection, undertake to defend. If the history of the miraculous Conception was a forgery; St. Luke had nothing to do with it. If it was not a forgery, but his genuine composition, it must stand its ground; or St. Luke's credit as an historian, is gone for ever.'

Mr. Nisbett proceeds to consider distinctly the reasonings of his antagonist:—Respecting the argument *à priori*, he asks, whether, it may not be supposed, that men are not always adequate judges concerning what would be the means of the Divine conduct?—§ whether, the temptation, the transfiguration, the resurrection, the ascension, &c. were not opposite to their *priori* reasonings?—|| whether this writer's plea might not affect all miracles, and consequently affect the credibility of Christianity itself?—‡ and whether, the Jews, at least in our Saviour's time, did not consider this as one characteristic of their Messiah, that when he came, *no man should know whence he is*, or that he should be introduced in some extraordinary manner? To the objection which is supposed to arise from the silence of Mark and John on the subject, he replies, —¶ that various circumstances are recorded by one Evangelist, and omitted by another:—|| he instances particularly an event, the importance of which he presumes Dr. Priestley will allow, *viz.* the ascension of Christ, which is recorded by Mark and Luke, and not by the other writers of the gospels; and again, †† he urges with great justice, that though Mark and John do not distinctly mention

* See Rev. for Jan. 1787. vol. lxxvi, 20, 21. † Page 6, pref.

‡ See Rev. for Sept. 1788, vol. lxxix. p. 280, 281.

§ P. 12, 13. || P. 15, 16. † P. 18, 19. ¶ P. 23. || P. 24.

†† 28, 29.

the miraculous conception, they use expressions which have a probable and evident reference to it, as when they speak of Christ as *the word that was made flesh*, as *the son*, and the *only begotten son* of God.

We observe, that under the head of external evidence, the author 'insists, * that the subject was early mentioned by Justin Martyr, and asserted to have been believed, in common with the other parts of the gospel history; that though there were, in early times, different copies of the gospels, some with, and some without the history of the miraculous conception; from which no inference on either side of the question could be fairly drawn; yet that this difference of the copies of the gospels must have led to an immediate enquiry which were the genuine ones, and which bore the marks of forgery; and that the state of men and things at the time, was highly favourable to the discovery of a fraud, and particularly with respect to the *Roman Census*; of the truth or falshood of which, every man in Rome might be able to form an accurate judgment.'

These topics are pretty largely discussed; and this writer does not fail to take notice † of the counter-evidence of Symmachus, a man of learning among the Ebionites or Jewish Christians, who, with them, rejected the article in question: but his opinion appears to have been overborne; and it seems to argue much more for the truth of the account, that such a man as Justin Martyr, not far removed, in time or in virtue, from the Apostles, should have received and declared it in the face of the world, than that Symmachus, who lived more than half a century afterward, should have suspected and rejected it.—On the whole, whatever plausibility must be allowed to Dr. Priestley's objections, it appears that there is great weight also in the arguments that are brought in favour of the doctrine which he opposes.

Art. 53. *A Short History of the Pharisees*, with a Parallel between the Antient and the Modern: which may serve as a Check to the Spirit lately manifested by some furious Writers against Protestant Dissenters. By Thomas Twining. 12mo. pp. 26. 6d. Johnson.

In writing this short history, Mr. Twining intended, we suppose, to come round with a *circumbendibus*, on the advocates for our national establishment, and to pay them off for their opposition to the late claims of the Dissenters. If this was his object, he has executed it very lamely. His account of the tenets and temper of the Pharisees is drawn up with some attention to the subject: but his parallel is extremely defective. He informs us that the Pharisees believed '*in the temporal sovereignty of the Messiah*,' which he considers as synonymous with the modern doctrine of an 'alliance between Church and State,' and hence he leaves us to infer, that all who hold this latter doctrine are modern Pharisees..

Art. 54. *A Key to the Old Testament and Apocrypha*; in which is given an Account of their several Books, their Contents, and Authors; and of the Times in which they were respectively written. By the Rev. Robert Gray, A. M. late of St. Mary

Hall, Oxford. 8vo. pp. 650. 7s. 6d. Boards. Rivingtons. 1790.

In this elaborate work, a great variety of materials are collected, and methodically arranged, for the purpose of furnishing those who have not leisure for voluminous researches, with all desirable information concerning the history and contents of the several books of the Old Testament and Apocrypha. The author professes to have followed the model of Bishop Percy's *Key to the New Testament*, but has executed his task much more in detail. He has entered into curious and complicated discussions, on various subjects, and has supported his opinions by a multitude of authorities. In short, he appears to have spared no pains in accomplishing his design. The style in which the work is written, is perfectly suited to the subject, simple and accurate. The author maintains, with great ingenuity, the inspiration of all the canonical books; admits the typical meaning of the Jewish ceremonies, and the double signification of prophecies; and, in all other respects, adheres closely to the orthodox system. Detached extracts from a book of this nature, would be of little value; we can, therefore, only recommend this work as well adapted to give information to the unlearned reader, in many particulars, and to confirm him in his reverence for the scriptures.

Art. 55. *A Dissertation on Baptism*, intended to illustrate the Origin, History, Design, Mode, and Subjects of that sacred Institution: wherein the Mistakes of the Quakers and Baptists are pointed out. To which is added, an Enquiry into the Lawfulness of eating Blood. By Alexander Pirie, Minister of the Gospel at Newburgh. 12mo. pp. 192. 1s. 6d. Murray.

Art. 56. *Appendix to a Dissertation on Baptism*, intended to expose the Fallacy and Absurdity of the Ideas of the Baptists concerning Circumcision and Baptism, the two Churches of the Old and New Testament, the two Covenants and two Seeds of Abraham;—Containing a full Answer to all that Mess. M'Lean and Booth have advanced on these Subjects. By Alexander Pirie. 12mo. pp. 200. 1s. 6d. Murray.

We are here told, that the first of these publications is not intended as a direct answer to any particular person: there are, indeed, some quotations from the writings of Mr. M'Lean, but this, it is observed, is only done because *his* works are considered as containing all that has been said on the Baptist side of the question; and said, (it is handsomely added,) by him with perspicuity and elegance. Otherwise it only intends to view the subject in general, without alluding to any particular antagonist, or introducing private names and opinions.—We must acknowledge, as we have done in respect to other writers on these topics, that Mr. P. advances arguments and evidence fully sufficient to justify the baptizing of Infants, and that by sprinkling.—As to the mode; we cannot but think with him, on mature consideration, that 'plunging is no where mentioned as the lone baptism of Christ;'—and again, that as 'there were diverse washings or baptisms of old,' so Jesus has left it to his

disciples to use either of the modes, (sprinkling, pouring, or immersing,) as shall prove most convenient:—Further, also, as to the subjects of baptism, we concur with him, that the prohibition of infants is no where to be found, and that several weighty arguments concur to assure us of the propriety of their admission, by this rite, into the Christian Church. Some of these arguments, perhaps, this writer may present, as he seems to think, in a new or more striking light. He particularly insists that, ‘as the infants of believing parents had been always admitted to baptism in the church of God before *Christ came*, proselytes to *his* religion must needs have demanded baptism for their children.’ For the illustration of this and other parts of the subject, we must refer to the work itself; as we also do for a dissertation which is added, concerning the lawfulness of eating blood: the author wholly condemns the practice; though *we* should rather suppose that the nature and spirit of the Christian doctrine left it at the present time, a matter of indifference.

The other pamphlet consists of letters to Mr. M‘Lean. It is confined to some peculiar topics, and, as the title expresses, enquires concerning the *Old and New Testament Church*, the *Abrahamic covenants*, &c. an enquiry to several readers not very interesting, and here pursued, in rather a diffusive manner; yet the argument is of *some* real importance;—and we incline to think, that Mr. Pirie has the advantage in the debate.—It seems necessary to add, that he does not prosecute the work with that degree of temper and candor which, on the whole, appeared in the former part. He has no doubt met with provocation, as most disputants do. His speaking of the Socinians, or, as he terms them, Half-deists, as Baptists, (which, by the way, does not appear to be verified in fact,) and his pronouncing that ‘the weak, the splenetic, the fanciful, the fond of novelty, and lovers of pleasure, will embrace their doctrine,’ are unguarded and improper assumptions; indeed, what cause will not, in some degree, be injured, or at least its defenders, (on whom alone the blame ought to fall,) by thus giving way to passion, indignation, and resentment! and what cause, together with its advocates, will not be, in some degree, recommended by the exercise of Christian piety and moderation!

SINGLE SERMONS.

- Art. 57. Preached before the Society of Free Masons, December 27th, 1788, being the Anniversary of the Festival of St. John. By the Rev. Daniel Turnor, A. M. Woolwich. 8vo. pp. 47-1s. Cadell, &c.

Without the smallest intention to depreciate the principles of Free Masonry, which we understand to have a laudable tendency to promote brotherly love, we must again declare, that we cannot deem the pulpit a station from which it is proper to illustrate them. Those clerical gentlemen who think otherwise, have, possibly, better reasons to offer for their conduct in this respect, than we have yet seen. When, therefore, a minister of the gospel chooses to recommend Free Masonry in his *professional* character, in which character he certainly

certainly would not wish to be suspected of trifling with a religious assembly, we think it is strictly incumbent on him to explain what *new light*, or *additional strength*, the peculiar lessons of Free Masonry afford to the Christian doctrines inculcating the social obligations. We easily conceive that Free Masons may be better men in proportion as they are good Christians; and only wish to know how good Christians are made better by becoming Free Masons? Were such a superiority evident, this enquiry would be superfluous: but even if we should yield full assent to the high pretensions of the Masons, there still remains another interesting question, which is, how they can reconcile with philanthropy, the making a monopoly of the means of attaining to superior degrees of virtue? We recommend these points to the next preacher on the subject.

This is a well-written practical discourse, from James i. 17. on the Christian obligations to piety, brotherly love, and general benevolence. The preacher's arguments are just, and well connected: but when the subject naturally draws to a conclusion, he starts aside eccentrically to Free Masonry, and apostrophizes his brethren of that class, in a quaint style, totally foreign to the rest of a sensible discourse.

Art. 58. Preached in Trinity Chapel, Conduit-street, Dec. 13. 1789. By Thomas Coombe, D. D. 4to. pp. 19. 1s. Robson.

This discourse, from Isaiah xi. 9. *They shall not hurt, or destroy, &c.* is intitled, 'The influence of Christianity on the condition of the world.' The author shews, that though 'the prediction in the above chapter is far enough from its completion, yet, in a lower sense, these prophecies have had their accomplishment in the amazing change produced in the world, by the appearance of the *Sun of Righteousness*, after the long night of Heathenism.'—He observes in general, and we apprehend with justice, that 'the condition of *Paganism* hath been meliorated by it, in various districts, where it hath not hitherto obtained a solid settlement. It hath imparted to *Mahometanism* the truth incorporated with its fables: and even the eyes of modern *Deism*, so ungratefully employed in magnifying the imperfections of Christianity, derive their boasted clearness from its restoring power.'—'It needs no formal proof, that the common peasant, or the day-labourer, under the light of the Gospel, possesses juster sentiments of God and his providence, than those distinguished sages, who claimed to be the depositaries of Pagan wisdom.' To such general accounts, are added particular instances of that renovation which the Christian revelation has produced, and is still producing, among mankind. He attributes to this cause the *abolition of slavery* in Europe. Here we wish that we could entirely concur with the author in regarding it as abolished: but when we think of the state of the inferior orders of the people in Russia, Poland, and even in Germany, &c. we find it difficult to yield a hearty assent to such an account: yet we hope that gradual improvements will be made;—and we are led to cherish this hope, by our author's observations, when he says,—'Such is the respect now paid to public justice, that contending powers, whatever be

their motives to hostility, are far from priding themselves on wantonly violating the tranquillity of mankind. To the honour of the better maxims of the age, they are even constrained to produce their injuries and their claims, before they let loose their dreadful hosts to massacre each other, and ruin unoffending thousands. *Where there is yet shame, there may in time be virtue* *. The period may at length arrive, in which policy and morality shall be reconciled: when nothing essentially unjust shall be regarded as advantageous; and when contiguity of situation between countries shall no longer be held up as a subject of mutual jealousy, but as a motive for drawing still closer the ties of fraternal concord.—It was most natural for Dr. Coombe, when descending on these subjects, to speak of the shores of Africa, where this ‘barbarous usage,’ which Christianity would exterminate, still prevails: he rejoices that ‘humanity has directed its attention hither, with an earnestness that adds honour to the British name and character. May (says he,) its inquiries issue in the general conviction, that no gains, however great, are to be put in competition with the unalienable rights of man; and that, as a nation is exalted and established by righteousness, so it is equally debased and debilitated by the revenues of injustice.’

The revolution in France could not fail of obtaining notice in a discourse like the present.—We shall only insert one short paragraph, in which, after observing, that charity *appears* to flourish in our own country, as in her favourite soil, he thus proceeds:—‘*Here, as the result of liberal investigation, the rubbish of scholastic system hath been removed from the Gospel, and our religion shewn to be a law of grace and benevolence: whilst, in a great neighbouring monarchy, a change hath taken place that hath mocked all human conjecture on the theory of government, and rendered it probable that the minds of men, sharpened by successful enquiry, may proceed, from the examination of their civil rights, to their full claim of privileges as Christians, and finally to the establishment of a purer system of religion.*’—We the rather cite this passage, because it *approves* the wonderful change which is taking place in the French nation; whereas we sometimes hear those both of the clergy and laity among us, who affect to censure and condemn it: but we should suppose, whatever may be the event, which no human foresight can determine, that the friends of truth, liberty, and virtue, would behold the struggle with applause, and cordially wish it success.

To the foregoing remark it is properly added:—‘The dissolution of the alliance (between tyranny and superstition) hath ever been regarded as auspicious to the cause of *true philosophy*; and there is no extravagance in supposing that the fall of superstition may eventually succeed the overthrow of despotism.’

We shall close our account of this discourse with a brief and general remark; viz. that its style is unexceptionable, and its lan-

gauge accurate; and, which is of much greater consequence, that it contains many useful and excellent observations.

Art. 59. Preached at St. Dunstan's in the West, March 28, 1790, for the Benefit of the Royal Humane Society, by the Rev. Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. With an Appendix, containing Reflections on the Importance of establishing general Receiving-houses for the Restoration of Persons apparently dead. 8vo. pp. 40. 1s. Cadell. 1790.

From the words, "Is not this the blood of the men that went in jeopardy of their lives," (2 Sam. xxiii. 17.) Mr. Pott directs the attention of his readers to the importance of human life, and to the utility of an institution, which has so successfully laboured for its preservation. His manner of treating this subject is light and flowery; more so, perhaps, than he would have judged proper on a different occasion.

Art. 60. *The Scripture Idea of Heresy*. Preached in the Country. By a Minister of the Church of England, 8vo. pp. 16. 6d. Johnson. 1790.

Though a minister of the church of England, this preacher has been taught theology in the modern Unitarian school. He speaks with great freedom on the subjects of heresy, and subscription to articles of faith.

Art. 61. *The Snarcs of Prosperity*: To which is added, An Essay on Visiting. By John Clayton. 8vo. pp. 43. 1s. Buckland. 1789.

The admonitions of this preacher are well suited to the state of the present time. They are delivered in a lively, and rather peculiar manner. The text is, Psalm xxx. 6. The *Essay on Visiting* is also worthy of attention.

Art. 62. Preached in the Cathedral Church of Hereford, at the meeting of the three Choirs of Worcester, Hereford, and Gloucester, September 9, 1789. By John Napleton, D. D. Canon Residentiary of Hereford, Chaplain to the Lord Bishop of Hereford, and late Fellow of Brazen Nose College, Oxford. 8vo. pp. 25. 1s. Cadell.

On the exhausted subject of Charity, it is sufficient if a preacher inculcates just sentiments with some degree of energy, and applies them pertinently to the occasion; such is the merit of this discourse.

CORRESPONDENCE.

* * A polite Correspondent, under the signature of H. L. after making some remarks on our review of Mr. Holmes's Essay on the Materiality of the Soul, in our Number for August last, p. 382, &c. requests us to declare, 'which we think most consonant to sound reason, materialism or immaterialism; or, to speak more plainly, atheism or theism: for he will not,' he says, 'pay so ill a compliment

ment to our acknowledged abilities, as to suppose that we are unaware that materialism terminates as inevitably in the former, as immaterialism in the latter?"

Now, though we are glad, on every occasion, to gratify the reasonable desires of all our Correspondents, yet we do not consider it any-wise incumbent on us, nay, we think it would be highly improper, to comply with a request to declare our private opinion on any controverted point which does not come regularly before us. This, to say no worse of it, would greatly increase a labour which we find fully sufficient already. Accordingly, if in the regular, ordinary course of reviewing, we at any time briefly state our own sentiments, we mean to abandon them entirely to the judgment of our readers, without any design of entering on a further explanation, or vindication of them, in future. We may deliver our opinions, *en passant*, without deviating from the line of our profession: but it would be wandering widely from our road to say all that we can in their defence. On the present controversy, however, we did not deliver an opinion: we barely asked a few questions, for the use of the disputants on both sides, in order to shew the consequences of their respective systems. These questions every one is at liberty to answer according to his own impartial judgment; and to determine for himself on a subject which we left, and still leave, undecided.

As to any danger resulting from what we have remarked, in our strictures, we must say, that all our Correspondent's deductions appear to us to be "most lame and impotent conclusions;" and if we had time and room, we are confident that we could easily shew them to be so. Which-ever way the point be settled, we apprehend no danger from the decision; and we wish that those who undertake to discuss the subject, instead of setting themselves to shew the danger, would endeavour to shew the falsehood, of either side. Unless they do this, they may possibly only raise a clamour against an imaginary mischief, while they promote a real one—the mischief of perpetuating error, by casting a damp on free inquiry.

The compliment which our correspondent's delicacy will not permit him to pay to us, our own impartiality obliges us to pay to ourselves. We really are not aware that materialism terminates inevitably in atheism. We have met with no arguments that have convinced us of this circumstance. We recollect some facts, that persuade us there is no such inevitable connection. Mr. Holmes, though a materialist, is evidently no atheist. Those who have attended to the controversy may call to mind the names of other advocates for the same doctrine, who are not atheists. Among those who have never taken up their pens in defence of their system, we know materialists who are firm believers in the existence and attributes of the Deity; and many, we doubt not, who are much conversant with metaphysicians, could supply our correspondent with similar instances. We are, indeed, well aware, that materialism has been *supposed* to lead to atheism: but perhaps this will be found to be one of those cases, in which men are disposed to fear, where no fear is.

††† Pert-

††† Pertness is generally the concomitant of ignorance. A letter, signed *Observer*, for which we had the postage to pay, produced this reflection.

The writer of this *modest* letter thinks that we are mistaken, (p. 515 of our last Appendix,) when we say Colonel Pearse proposes to determine the arc of a lesser circle corresponding to a degree of longitude: 'for he proposes to find the arc of a great circle, or difference of longitude between two or more places;' and *Observer* fancies Colonel Pearse's method will be much preferable to ours by sky-rockets. He expects 'to be informed where the rockets must be fired, to determine the difference of longitude between Madras and Greenwich.'

Whether we or he be mistaken, in what Colonel Pearse proposed to do, let the Colonel's own words determine: "By this mode," says he, "*a degree of longitude may be MEASURED with as much accuracy as a degree of latitude: and it is what I have in contemplation to perform.*" Now, every person who knows what is meant by measuring a degree of longitude, must know that Colonel Pearse intended to measure it on the arc of a lesser circle; because the equator, which is the only great circle that has any thing to do with a degree of longitude, does not pass through any part of the continent of India, where Colonel Pearse was: but whether Colonel Pearse measured an arc of the equator, or an arc of a parallel of latitude, makes no difference in the matter: our objections lie to the method by which he proposed to determine the angle at the pole, contained between the meridians which pass through the two ends of his measured arc; and which is so far from being capable of determining the quantity of that angle *with the same exactness that the latitudes of two places can be determined*, (as the Colonel asserts,) that it is, perhaps, one of the most inaccurate that could have been proposed for the purpose: for every astronomer knows, that the observations of the ingress of the satellites on the body of Jupiter, their egress from it, as well as their immersions behind it, and emersions from it, are subject to much more uncertainty than the observations of their eclipses; and even these are very far from being the most accurate means of determining the point in question.

As we are uncivily urged to defend what we have written, we shall add, that as a general method of determining the longitudes of distant places, (for which *Observer* contends,) Colonel Pearse's method is still more improper; because, to the errors mentioned above, there will be added another, arising from the imperfections of the present theory of Jupiter's motions, on account of which his place in the heavens is imperfectly known; and this error in his place will affect his distance from the meridian differently in different latitudes, and at different distances from the meridian; a circumstance which must add considerably to the errors mentioned above, and which, alone, affect the determinations of the difference of the longitude of places which are on the same parallel, and not very distant one from the other.

As we did not propose sky-rockets for the purpose of determining the difference of longitude between Greenwich and Madras, nor between

between any two places which are more than 60 or 80 miles asunder, *Observer's* wit o'ershoots the mark.

The article after which *Observer* enquires, was sent to the press before we received his letter.

† E. P. thinks we misunderstand the words of the 35th Article of the Church, in our account of "the Observations on the Homilies." (See Rev. for September last, p. 110.) The declaration in that article does not, he says, 'refer to the *present* period, but is to be restrained to the times in which the Articles were first promulged : ' but if men, by their subscription, do not declare their unfeigned assent, that the doctrine of the Homilies is *now* "godly, and wholesome, and necessary," why do they *now* subscribe that article? Does E. P. suppose that subscribers are *now* required to declare, that the Homilies *were* "wholesome and necessary," when the Articles were originally drawn up? If such were the case of subscription, the burthen would be aggravated, instead of being lightened. In that case, to a thorough acquaintance with the doctrine of the Homilies, the young candidate for orders must add the knowledge of an antiquary, and be completely versed in the genius and wants of his forefathers. Indeed, this mode of construing subscription might, with equal reason, be extended to all the other articles; and it might be said, that the church does not hold out these propositions as declaratory of her *present* doctrine, but only of what her doctrine was in former times: she does not now maintain these doctrines, nor require subscribers unfeignedly to believe them: but only to believe that she did maintain them two centuries ago. Whatever foundation there might be for this assertion, in fact, on the supposition that the present doctrines of the church of England were to be ascertained and estimated by the real sentiments privately entertained by a majority of its members, yet we believe that E. P. will not be able to persuade our church-governors to adopt, and publicly avow, this plea for subscription. It is curious to see the shifts to which men have recourse, to get rid of the difficulties attending a practice which, in our idea, is neither an honour, nor a security, to the church. "It is pity" (to adopt the words of the pious Jeremy Taylor,) "to see them sweat in answering some objections, which they know not how to do, but yet believe they must, because the church hath said it."

††† J. B.'s wishes were gratified, before we were made acquainted with them.

††† We should have been glad to have obliged a Correspondent who dates from Portsmouth: but we must refer him to the 2d page of the Cover of our Review for July last, for an answer to his letter.

ERRATA in our last Number.

P. 226. line 12 of Art. 43, for 'affection,' read, affectation.

233. — 24, for 'ingeniously,' read, ingenuously.



THE MONTHLY REVIEW,

For DECEMBER, 1790.

ART. I. *Essays on the Nature and Principles of Taste.* By the Rev. Archibald Alison, L. L. B. F. R. S. Edin. 4to. pp. 410. 16s. Boards. Robinsons. 1790.

THE mode of investigation which, since the time of LORD BACON, has been so successfully employed in physical science, has of late been applied to inquiries into the human mind. The object of physical science, is the investigation of the causes which produce the various phenomena of matter: the object of the sciences that relate to mind, is the investigation of our various sentiments and affections.

Of the phenomena of both, all our knowledge is derived by experience; and as it has been from the patient method of experiment and observation that the great discoveries in physical science have been made, it is reasonable to suppose that the same method of research will be equally successful in the philosophy of the human mind. The great work of Dr. Reid, on the intellectual powers of man, while it has demonstrated the propriety of this mode of inquiry, has given, at the same time, the best proof of its success; and will probably form as important an æra in the history of this department of science, as the works of Lord Bacon have done in the other.

The feelings of *Taste* form one of the most important classes of the emotions of the mind. They are the source of some of the purest and most permanent of our pleasures; they are the foundation of some of the most valued, and most attractive arts; and they have also an acknowledged, though not a very obvious, influence on our character and disposition. A work, therefore, which has for its object the investigation of this part of the human constitution, cannot well be supposed to be without its use.

The plan of the publication now before us, and the method by which it is conducted, are explained in a short introduction;
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in which the author seems to have formed the same opinions that we have now expressed, with regard to the proper mode of philosophical inquiry.

'Taste,' says Mr. Alison, 'is that faculty of the human mind, by which we perceive and enjoy, whatever is BEAUTIFUL or SUBLIME in the works of Nature or Art.

'The perception of these qualities is attended with an emotion of pleasure, very distinguishable from every other pleasure of our nature, and which is accordingly distinguished by the name of the EMOTION OF TASTE. The distinction of the objects of Taste into the sublime and the beautiful, has produced a similar division of this emotion, into the EMOTION OF SUBLIMITY, and the EMOTION OF BEAUTY.

'The qualities that produce these emotions, are to be found in almost every class of the objects of human knowledge, and the emotions themselves afford one of the most extensive sources of human delight. They occur to us, amid every variety of EXTERNAL scenery, and among many diversities of disposition and affection in the MIND of man. The most pleasing arts of human invention are altogether directed to their pursuit: and even the necessary arts are exalted into dignity, by the genius that can unite beauty with use. From the earliest period of society, to its last stage of improvement, they afford an innocent and elegant amusement to private life, at the same time that they increase the splendor of national character; and in the progress of nations, as well as of individuals, while they attract attention from the pleasures they bestow, they serve to exalt the human mind, from corporeal to intellectual pursuits.

'These qualities, however, though so important to human happiness, are not the objects of immediate observation; and in the attempt to investigate them, various circumstances unite to perplex our research. They are often obscured under the number of qualities with which they are accidentally combined: they result often from peculiar combinations of the qualities of objects, or the relation of certain parts of objects to each other: they are still oftener, perhaps, dependent upon the state of our own minds, and vary in their effects with the dispositions in which they happen to be observed. In all cases, while we feel the emotions they excite, we are ignorant of the causes by which they are produced; and when we seek to discover them, we have no other method of discovery, than that varied and patient EXPERIMENT, by which, amid these complicated circumstances, we may gradually ascertain the peculiar qualities which, by the CONSTITUTION of our NATURE, are permanently connected with the emotions we feel.

'In the employment of this mode of investigation, there are two great objects of attention and inquiry, which seem to include all that is either necessary, or perhaps possible, for us to discover on the subject of Taste.

'These objects are,

I. To investigate the NATURE of those QUALITIES that produce the emotions of TASTE: and,

II. To

* II. To investigate the NATURE of that FACULTY, by which these emotions are received.'

After stating that these investigations are not to be considered only as objects of philosophical curiosity, but that they have an immediate relation to all the arts of Taste, Mr. A. observes, that in the conduct of these inquiries there is a previous investigation necessary, on the success of which all future research will depend, viz. into the nature of the *effect* which is produced on the mind, when these emotions are felt. With the proper emotion of taste, he observes, in every case, other accidental emotions are, or may be, united; and unless we are able accurately to distinguish this peculiar emotion from all others, we must, of necessity, include, in our account of the qualities which produce the emotions of Taste, those qualities also that are the causes of the accidental emotions with which it is accompanied.

' In this view of the subject, a work intended as an INQUIRY INTO THE NATURE AND PRINCIPLES OF TASTE, may naturally be supposed to consist of the following PARTS, and to be conducted in the following MANNER:

' I. THE FIRST PART would contain an ANALYSIS OF EXAMINATION of that EFFECT which is produced on the MIND, when these EMOTIONS are felt; and of their DISTINCTION from the SIMPLE EMOTIONS OF PLEASURE.

' II. THE SECOND PART would contain an INVESTIGATION of the NATURE of the QUALITIES that are fitted by the constitution of our nature to produce these EMOTIONS; and of their DISTINCTION from the QUALITIES that are productive only of the SIMPLE EMOTIONS OF PLEASURE.

' In this part of the subject, there are two subordinate inquiries, that would naturally demand attention.

' 1. The qualities of sublimity and beauty are discovered not only in pleasing or agreeable objects, but frequently also in objects that in themselves are productive of PAIN; and some of the greatest compositions of the fine arts are founded upon subjects of TERROR or DISTRESS. It would form, therefore, an obvious and important inquiry, to ascertain by what means this singular effect is produced in REAL NATURE, and by what means it may be produced in the compositions of ART.

' 2. There is a DISTINCTION in the effects produced on our minds by objects of taste; and this distinction both in the EMOTIONS and in their CAUSES has been expressed by the terms of SUBLIMITY and BEAUTY. It would form, therefore, a second object of INQUIRY, to ascertain THE NATURE OF THIS DISTINCTION, both with regard to these EMOTIONS, and the QUALITIES that produce them.

' III. THE THIRD PART of such a work would contain an INVESTIGATION of the NATURE of that FACULTY by which these emotions are received: and the pursuit of it would naturally lead

to the important inquiry, Whether there is any STANDARD by which the perfection and imperfection of this faculty may be determined? and to the illustration of the MEANS by which it may be either corrected or improved.

Such are the objects which it seems to me most important to ascertain in the PHILOSOPHY of TASTE; and such is the method in which these ESSAYS towards this inquiry have been conducted. But when I consider both the extent and the difficulty of such an investigation, and recollect the errors into which many great men have fallen upon these subjects, I can only find resolution to present the FIRST PART of my inquiries to the public.

In pursuance of the plan which he has laid down, Mr. A. proceeds, in the first essay, to investigate the *nature of the emotions of taste*, by attempting to ascertain the *effect* which is produced on the mind when these emotions are felt:

The emotions of sublimity and beauty are uniformly ascribed, both in popular and in philosophical language, to the imagination. The fine arts are considered as the arts which are addressed to the imagination, and the pleasures they afford, are described, by way of distinction, as the pleasures of the imagination. The nature of any person's taste, is, in common life, generally determined from the nature or character of his imagination, and the expression of any deficiency in this power of mind, is considered as synonymous with the expression of a similar deficiency in point of taste.

Although, however, this connection is so generally acknowledged, it is not perhaps as generally understood in what it consists, or what is the nature of that effect which is produced upon the imagination, by objects of sublimity and beauty. I shall endeavour, therefore, in the first place, to state, what seems to me the nature of this effect, or, in what that exercise of imagination consists, which is so generally supposed to take place, when these emotions are felt.

When any object, either of sublimity or beauty, is presented to the mind, I believe every man is conscious of a train of thought being immediately awakened in his imagination, analogous to the character or expression of the original object. The simple perception of the object, we frequently find, is insufficient to excite these emotions, unless it is accompanied with this operation of mind, unless, according to common expression, our imagination is seized, and our fancy busied in the pursuit of all those trains of thought, which are allied to this character or expression.

Thus, when we feel either the beauty or sublimity of natural scenery, the gay lustre of a morning in spring, or the mild radiance of a summer evening, the savage majesty of a wintry storm, or the wild magnificence of a tempestuous ocean, we are conscious of a variety of images in our minds, very different from those which the objects themselves can present to the eye. Trains of pleasing or of solemn thought arise spontaneously within our minds, our hearts swell with emotions, of which the objects before us seem to afford no adequate cause; and we are never so much fatiated with delight, as

when, in recalling our attention, we are unable to trace either the progress or the connection of those thoughts, which have passed with so much rapidity through our imagination.'

After some further illustration, Mr. A. lays down this first general proposition, That in the production of such trains of thought, seems to consist the effect which is produced on the imagination, by objects of sublimity and beauty.

For the truth of this observation itself, (continues he,) I must finally appeal to the consciousness of the reader; but there are some very familiar considerations, which it may be useful to suggest, that seem very strongly to shew the connection between this exercise of imagination, and the existence of the emotions of sublimity or beauty.'

He then proceeds to shew, that unless this exercise of imagination is excited, the emotions of sublimity and beauty are not felt:

If the mind is in such a state, as to prevent this freedom of imagination, the emotion, whether of sublimity or beauty, is unperceived. In so far as the beauties of art or nature affect the external senses, their effect is the same upon every man who is in possession of these senses. But to a man in pain or in grief, whose mind, by these means, is attentive only to one object or consideration, the same scene, or the same form, will produce no feeling of admiration, which, at other times, when his imagination was at liberty, would have produced it, in its fullest perfection. Whatever is great or beautiful in the scenery of external nature, is almost constantly before us; and not a day passes, without presenting us with appearances, fitted both to charm and to elevate our minds; yet it is in general with a heedless eye that we regard them, and only in particular moments that we are sensible of their power. There is no man, for instance, who has not felt the beauty of sunset; yet every one can remember many instances, when this most striking scene had no effect at all upon his imagination; and when he has beheld all the magnificence with which nature generally distinguishes the close of day, without one sentiment of admiration or delight. There are times, in the same manner, when we can read the Georgics, or the Seasons, with perfect indifference, and with no more emotion, than what we feel from the most uninteresting composition in prose; while in other moments, the first lines we meet with, take possession of our imagination, and awaken in it such innumerable trains of imagery, as almost leave behind the fancy of the poet. In these, and similar cases of difference in our feelings, from the same objects, it will always be found, that the difference arises from the state of our imaginations; from our disposition to follow out the train of thought, which such objects naturally produce, or our incapacity to do it, from some other idea, which has at that time taken possession of our minds, and renders us unable to attend to any thing else. That state of mind, every man must have felt, is most favourable to the emotions of taste, in which the imagination is free and unembarrassed, or in which the

attention is so little occupied by any private or particular object of thought, as to leave us open to all the impressions, which the objects that are before us, can create. It is upon the vacant and the unemployed, accordingly, that the objects of Taste make the strongest impression. It is in such hours alone, that we turn to the compositions of music, or of poetry, for amusement. The seasons of care, of grief, or of business, have other occupations, and destroy, for the time at least, our sensibility to the beautiful or the sublime, in the same proportion that they produce a state of mind unfavourable to the indulgence of imagination.'

In the 3d section of this chapter, Mr. A. shews, that whatever increases this exercise or employment of imagination, increases also the emotion of beauty or sublimity; and he endeavours to establish this point by a great number of illustrations, chiefly from the effect of association and picturesque imagery in poetical composition. We shall insert only the last of his illustrations, because it forms a whole:

'The influence of such additional trains of imagery, in increasing the emotions of sublimity or beauty, might be illustrated from many other circumstances, equally familiar. I am induced to mention only the following, because it is one of the most striking that I know, and because it is probable that most men of education have at least in some degree been conscious of it: the influence I mean, of an acquaintance with poetry in our earlier years, in increasing our sensibility to the beauties of nature.

'The generality of mankind live in the world, without receiving any kind of delight, from the various scenes of beauty which its order displays. The rising and setting of the sun, the varying aspect of the moon, the vicissitude of seasons, the revolution of the planets, and all the stupendous scenery that they produce, are to them only common occurrences, like the ordinary events of every day. They have been so long familiar, that they cease to strike them with any appearance either of magnificence or beauty, and are regarded by them, with no other sentiments than as being useful for the purposes of human life. We may all remember a period in our lives, when this was the state of our own minds; and it is probable most men will recollect, that the time when nature began to appear to them in another view, was, when they were engaged in the study of classical literature. In most men, at least, the first appearance of poetical imagination is at school, when their imaginations begin to be warmed by the descriptions of ancient poetry, and when they have acquired a new sense as it were, with which they can behold the face of nature.

'How different, from this period, become the sentiments with which the scenery of nature is contemplated, by those who have any imagination! The beautiful forms of ancient mythology, with which the fancy of poets peopled every element, are now ready to appear to their minds, upon the prospect of every scene. The descriptions of ancient authors, so long admired, and so deserving of admiration, occur to them at every moment, and with them, all those

those enthusiastic ideas of ancient genius and glory, which the study of so many years of youth, so naturally leads them to form. Or, if the study of modern poetry has succeeded to that of the ancient, a thousand other beautiful associations are acquired, which, instead of destroying, serve easily to unite with the former, and to afford a new source of delight. The awful forms of Gothic superstition, the wild and romantic imagery, which the turbulence of the middle ages, the Crusades, and the institution of chivalry have spread over every country of Europe, arise to the imagination in every scene; accompanied with all those pleasing recollections of prowess, and adventure, and courteous manners, which distinguished those memorable times. With such images in their minds, it is not common nature that appears to surround them. It is nature embellished, and made sacred by the memory of Theocritus and Virgil, and Milton and Tasso; their genius seems still to linger among the scenes which inspired it, and to irradiate every object where it dwells; and the creations of their fancy, seem the fit inhabitants of that nature, which their descriptions have clothed with beauty.

Nor is it only in providing so many sources of association, that the influence of an acquaintance with poetry consists. It is yet still more powerful in giving *character* to the different appearances of nature, in connecting them with various emotions and affections of our hearts, and in thus providing an almost inexhaustible source either of solemn or of cheerful meditation. What to ordinary men is but common occurrence, or common scenery, to those who have such associations, is full of beauty. The seasons of the year, which are marked only by the generality of mankind, by the different occupations or amusements they bring, have each of them, to such men, peculiar expressions, and awaken them to an exercise either of pleasing or of awful thought. The seasons of the day, which are regarded only by the common spectator, as the call to labour, or to rest, are to them characteristic either of cheerfulness or solemnity, and connected with all the various emotions which these characters excite. Even the familiar circumstances of general nature, which pass unheeded by a common eye, the cottage, the sheepfold, the curfew, all have expressions to them, because, in the compositions to which they have been accustomed, these all are associated with peculiar characters, or rendered expressive of them, and leading them to the remembrance of such associations, enable them to behold with corresponding dispositions, the scenes which are before them, and to feel from their prospect, the same powerful influence, which the eloquence of poetry has ascribed to them.

Associations of this kind, when acquired in early life, are seldom altogether lost; and whatever inconveniencies they may sometimes have with regard to the general character, or however much they may be ridiculed by those who do not experience them, they are yet productive to those who possess them, of a perpetual and innocent delight. Nature herself is their friend; in her most dreadful, as well as her most lovely scenes, they can discover something either to elevate their imaginations, or to move their hearts;

and amid every change of scenery, or of climate, can still find themselves, among the early objects of their admiration, or their love.'

In chapter 2. of this essay, he proceeds to an analysis of this exercise of *imagination*:

'The illustrations in the preceding chapter, (says he,) seem to shew, that whenever the emotions of sublimity are felt, that exercise of imagination is produced, which consists in the indulgence of a train of thought; that when this exercise is prevented, these emotions are unfelt and unperceived; and whatever tends to increase this exercise of mind, tends in the same proportion to increase these emotions. If these illustrations are just, it seems reasonable to conclude, that the effect produced upon the mind, by objects of sublimity and beauty, consists in the production of this exercise of imagination.

'Although, however, this conclusion seems to me both just and consonant to experience, yet it is in itself too general, to be considered as a sufficient account of the nature of that operation of mind which takes place in the case of such emotions. There are many trains of ideas of which we are conscious, which are unattended with any kind of pleasure. There are other operations of mind, in which such trains of thought are necessarily produced, without exciting any similar emotion.'

After stating, at length, the difference which subsists between such trains of thought, and those which take place when the emotions of taste are felt, he concludes that these last are distinguished from all others, 1st, in respect of the *nature* of the ideas of which they are composed, by their being, in all cases, ideas productive of some simple *emotion*: 2^{dly}, in respect of their succession, by their being distinguished by some *general* principle of connection which subsists through the whole extent of the train. The train of thought, therefore, which takes place when the emotions of taste are felt, he thinks may be considered as consisting in a *regular train of ideas of emotion*.

As these principles appear to him important in the philosophy of taste, he conceives that they ought to be fully and clearly illustrated. The truth of them, he supposes, may be investigated by the following method:

1. If it be true that the ideas which compose these trains are uniformly ideas of emotion, then it ought to be found in fact, that no objects or qualities are experienced to be beautiful or sublime, but such as are productive of some simple emotion.

2. If it be true, that such trains of thought are uniformly distinguished by some general principle of connection, then it ought also to be found, that no *composition* of objects, or qualities, produces such emotions, in which this *unity* of character or of emotion is not perceived. The two remaining sections of

of this chapter he devotes to the illustration of these propositions.

Mr. Alison illustrates the first of these points by shewing, that, whenever the emotion of beauty or sublimity is felt, some affection is uniformly excited; that where the simple emotion, which the object is fitted to raise, is not produced, the emotion of beauty is also unfelt; that where the original disposition, or the habits of life, have rendered men insensible to any particular class of emotions, they are also insensible to all the beauty or sublimity which other men discover in such classes of objects; that the feeling of beauty depends on the temporary sensibility of our minds; and that when we consider any beautiful object on the side of any of its uninteresting qualities, we do not feel the same emotion which we do when we consider it in the light in which it is interesting or affecting, &c. From these illustrations, we must satisfy ourselves with a single extract.

‘ The difference of original character, or the natural tendency of our minds to particular kinds of emotion, produces a similar difference in our sentiments of beauty, and serves, in a very obvious manner, to limit our taste to a certain class or character of objects. There are men, for instance, who, in all the varieties of external nature, find nothing beautiful but as it tends to awaken in them a sentiment of sadness, who meet the return of spring with minds only prophetic of its decay, and who follow the decline of autumn with no other remembrance than that the beauties of the year are gone. There are men, on the contrary, to whom every appearance of nature is beautiful as awakening a sentiment of gaiety;—to whom spring and autumn alike are welcome, because they bring to them only different images of joy;—and who, even in the most desolate and wintry scenes, are yet able to discover something in which their hearts may rejoice. It is not, surely, that nature herself is different, that so different effects are produced upon the imaginations of these men; but it is because the original constitution of their minds has led them to different habits of emotion,—because their imaginations seize only those expressions in nature, which are allied to their prevailing dispositions,—and because every other appearance is indifferent to them, but those which fall in with the peculiar sensibility of their hearts. The gaiety of nature alone, is beautiful to the cheerful man; its melancholy, to the man of sadness; because these alone are the qualities which accord with the emotions they are accustomed to cherish, and in which their imaginations delight to indulge.

‘ The same observation is equally applicable to the different tastes of men in poetry, and the rest of the fine arts; and the productions that all men peculiarly admire, are those which suit that peculiar strain of emotion, to which, from their original constitution, they are most strongly disposed. The ardent and gallant mind sickens at the insipidity of pastoral, and the languor of elegiac poetry.

poetry, and delights only in the great interests of the Tragic and the Epic Muse. The tender and romantic peruse, with indifference, the Iliad and the Paradise Lost, and return with gladness, to those favourite compositions, which are descriptive of the joys or sorrows of love. The gay and the frivolous, on the contrary, strike insensible to the sentiments either of tenderness or magnanimity, find their delight in that cold but lively style of poetry, which has been produced by the gallantry of modern times, and which, in its principal features, is so strongly characteristic of the passion itself. In general, those kinds of poetry only are delightful, or awaken us to any very sensible emotions of sublimity or beauty, which fall in with our peculiar habits of sentiment or feeling; and if it rarely happens, that one species of poetry is relished to the exclusion of every other, it arises only from this, that it is equally rare, that one species of emotion should have so completely the dominion of the heart, as to exclude all emotions of any other kind. In proportion, however, as our sensibility is weak, with regard to any class of objects, it is observable, that our sense of sublimity or beauty in such objects, is weak in the same proportion; and wherever it happens, (for it sometimes does happen,) that men, from their original constitution, are incapable of any one species of emotion, I believe it will also be found, that they are equally insensible to all the sublimity or beauty which the rest of the world find in the objects of such emotion.

The second proposition, 'That no composition of objects or qualities produces the emotions of taste in which an unity of character or of emotion is not produced,' the author illustrates from a general review of composition in the different fine arts. The following extract will shew the nature of his reasoning :

'The art of landscape painting is yet superior in its effect, from the capacity which the artist enjoys, of giving both greater extent and greater unity to his composition. In the art of gardening, the great materials of the scene are provided by nature, and the artist must satisfy himself with that degree of expression which she has bestowed. In a landscape, on the contrary, the painter has the choice of the circumstances he is to represent, and can give whatever force or extent he pleases to the expression he wishes to convey. In gardening, the materials of the scene are few, and those few unwieldy; and the artist must often content himself with the reflection, that he has given the best disposition in his power to the scanty and intractable materials of nature. In a landscape, on the contrary, the whole range of scenery is before the eye of the painter. He may select from a thousand scenes, the circumstances which are to characterise a single composition, and may unite into one expression, the scattered features with which nature has feebly marked a thousand situations. The momentary effects of light or shade, the fortunate incidents which chance sometimes throws in, to improve the expression of real scenery, and which can never again be recalled, he has it in his power to perpetuate upon his canvas: above all, the occupations of men, so important in determining,

or in heightening the characters of nature, and which are seldom compatible with the scenes of gardening, fall easily within the reach of his imitation, and afford him the means of producing both greater strength and greater unity of expression, than is to be found either in the rude, or in the embellished state of real scenery.

While it is by the invention of such circumstances that we estimate the genius of the artist, it is by their composition that his taste is uniformly determined. The mere assemblage of picturesque incidents, the most unimproved taste will condemn. Some general principle is universally demanded, some decided expression, to which the meaning of the several parts may be referred, and which by affording us, as it were, the key of the scene, may lead us to feel from the whole of the composition, that full and undisturbed emotion which we are prepared to indulge. It is this purity and simplicity of composition, accordingly, which has uniformly distinguished the great masters of the art, from the mere copiers of nature. It is by their adherence to it, that their fame has been attained; and the names of Salvator, and Claude Lorrain, can scarcely be mentioned, without bringing to mind the peculiar character of their compositions, and the different emotions which their representations of nature are destined to produce.

It is not, however, on our first acquaintance with this art, that we either discover its capacity, or feel its effects; and perhaps the progress of taste, in this respect, may afford a further illustration of the great and fundamental principle of composition. What we first understand of painting is, that it is a simple art of imitation, and what we expect to find in it, is the representation of the common scenes of nature that surround us. It is with some degree of surprise, accordingly, that we at first observe the different scenery with which the painter presents us, and with an emotion rather of wonder, than of delight, that we gaze at a style of landscape, which has so little resemblance to the ordinary views to which we are accustomed. In the copy of a real scene, we can discover and admire the skill of the artist; but in the representation of desert or of desolate prospects, in appearances of solitude or tempest, we perceive no traces of imitation, and wonder only at the perversity of taste, which could have led to the choice of so disagreeable subjects.

As soon, however, as from the progress of our own sensibility, or from our acquaintance with poetical composition, we begin to connect expression with such views of nature, we begin also to understand and to feel the beauties of landscape painting. It is with a different view that we now consider it. It is not for imitation we look, but for character. It is not the art, but the genius of the painter, which now gives value to his compositions; and the language he employs is found not only to speak to the eye, but to affect the imagination and the heart. It is not now a simple copy which we see, nor is our emotion limited to the cold pleasure which arises from the perception of accurate imitation. It is a creation of fancy with which the artist presents us, in which only the greater expressions of nature are retained, and where more interesting emotions are awakened, than those which we experience
from

from the usual tameness of common scenery. In the same proportion in which we thus discover the expression of landscape, we begin to collect the principles of its composition. The crowd of incidents which used to dazzle our earlier taste, as expressive both of the skill and of the invention of the artist, begin to appear to us, as incoherence or confusion. When our hearts are affected, we seek only for objects congenial to our emotion; and the simplicity, which we used to call the poverty of landscape, begins now to be welcome to us, as permitting us to indulge, without interruption, those interesting trains of thought which the character of the scene is fitted to inspire. As our knowledge of the expressions of nature increases, our sensibility to the beauty or to the defects of composition becomes more keen, until at last our admiration attaches itself only to those greater productions of the art, in which one pure and unmingled character is preserved, and in which no feature is admitted, which may prevent it from falling upon the heart, with one full and harmonious effect.

In this manner, the object of painting is no sooner discovered, than the unity of expression is felt to be the great secret of its power; the superiority which it at last assumes over the scenery of nature, is found to arise in one important respect, from the greater purity and simplicity which its composition can attain; and perhaps this simple rule comprehends all that criticism can prescribe for the regulation of this delightful art.

From these different reasonings and illustrations, Mr. A. states, in the end of this essay, the *conclusions* which he apprehends may be drawn:

1. That the effect which is produced on the mind by objects of taste, may be considered as consisting in the production of a regular or consistent train of ideas of emotion.

2. From the facts produced, there seems to be an important distinction between the emotions of taste, and all emotions of simple pleasure. In the case of the last emotions, no additional train of thought is necessary. In the case of the emotions of taste, on the other hand, this exercise of mind appears to be necessary; and unless this train of thought is produced, these emotions are not felt. The emotions of taste, therefore, may be considered as distinguished from the emotions of simple pleasure, by their being dependent on the exercise of imagination, and as existing only when such trains of thought are united with some simple emotion.

3. As in every operation of taste there are thus two different faculties employed, the peculiar *pleasure* which constitutes the emotion of taste may therefore be considered not as a simple, but as a *complex* pleasure; and as arising, not from any separate and peculiar *sense*, but from the union of the pleasure of simple emotion, with that which is annexed, by the constitution of our nature, to the exercise of imagination.

4. As

4. As errors often arise in philosophical reasoning, from the ambiguity of terms, Mr. A. thinks that the term *delight* may properly be applied to express the peculiar pleasure which thus accompanies the emotions of taste; or to that pleasure which is felt 'when the imagination is employed in the prosecution of a regular train of ideas of emotion.'

[To be continued.]

ART. II. *The History of the Reign of Henry the Second, and of Richard and John, his Sons; with the Events of this Period, from 1154 to 1216. In which the Character of Thomas à Becket is vindicated from the Attacks of George Lord Lyttelton. By the Rev. Joseph Berington.* 4to. pp. 700. 11. 1s. Boards. Robinsons. 1790.

THE history of the Lives of Abelard and Heloise, not long since published by the author of this work, and examined in our 79th vol. p. 104, 207, comprehended a bold sketch of the general events of the eleventh, and part of the twelfth century. The present publication may be considered as a continuation of the same design, and carries forward the history of these times, sixty years.

Those who are already acquainted with Mr. Berington's writings, will be prepared to expect, in this work, industry of investigation, vigour of conception, vivacity and energy of expression, and, on the fundamental questions of *civil* policy, liberality of sentiment; and we apprehend, that, in these respects, their expectations will not be disappointed. We know few writers more capable of exhibiting facts with lively colouring, or of giving animation to his narrative by a free use of the dramatic style. The structure of his periods is agreeably varied; and, though he sometimes offends the ear by violent transitions, and is not entirely free from an affected abruptness, his diction is, on the whole, elegant. A spirit of freedom sometimes breaks forth in language worthy of the most enlightened philosopher; and the author becomes, in some measure, an example in confirmation of his own prediction, that 'the time is fast advancing, when men of literary pursuits would no longer feel that influence of climate, of religion, of politics, which hitherto, by a fatal bias, has warped the energies of genius, and checked the progress of important truths.' He speaks with delight of Runnymede, as the field sacred to liberty, and appears a zealous advocate for unrestrained toleration. On the subject of the French Revolution, his sentiments (as expressed in his dedication to Mr. Fox,) are liberal, and his remarks are judicious:

'It

‘ It has, for some time, been the fashion with courtiers, and with priests, and with men of irritable minds, whom some jealousy, perhaps, has warped, to decry the politics of France, as originating in the basest designs, and as supported by measures, which tyranny only, and the worst passions of the heart can patronise. This is not the language of cool discernment, which weighs the process of events while they proceed, through inevitable confusion and the strife of jarring interests, to a consummation, it may be presumed, that shall secure the rights of men, break the arm of despotism, and give liberty to millions. The darkness which clouds the view will be dissipated, as the teeming plan shall be developed. But this may be asserted, that, had the counsels of such men been listened to as I have mentioned, the mad career of John had never been resisted; no Magna Charta had graced the annals of the thirteenth century: and the constitution of these realms, by bold and reiterated efforts, had not yet been formed.’

O si sic omnia!—We greatly regret that a writer of so much ability, and who possesses such enlarged notions on civil policy, should so far remain under the shackles of ecclesiastical prejudice, as to think it necessary to write a volume chiefly, as it should seem, for the purpose of vindicating the character of one of the haughtiest prelates that ever wore a mitre, Thomas à Becket. To detail at large the author’s apology for this high-priest, would be almost entirely to transcribe the first part of this volume. We must content ourselves with laying before our readers the following narrative of the death, and account of the general character, of that prelate; which we the more readily select, because, at the same time, that it fully states the author’s opinion of the archbishop, it will afford no unpleasant specimen of his manner of writing:

‘ Four gentlemen of the king’s bedchamber, knights and barons of the realm, Reginald Fitzurse, William de Traci, Richard Brito, and Hugh de Moreville, willing to gratify the anger of their prince, the furious impetuosity of which they should have known better, instantly resolved to execute his menaces. They departed for England, and landing near Dover, proceeded to the castle of Ranulph de Broc, about six miles from Canterbury. Here they spent the night, concerting with that enemy of Becket, how best they should execute their design. He had under his orders a band of soldiers. These they agreed to take with them; and on the following day, which was Tuesday, the twenty-ninth of December, concealing their arms, they entered the city.

‘ Clarembaldus, a man of notorious depravity, whom Henry had forced on the monks, was abbot of St. Austin’s. Into his monastery he received the conspirators, and entertained them, mutually conferring together on the dark business they had in hand. Mean while the primate, whose palace was a part of Christchurch, had dined, and after dinner was conversing on business, with the monks and his clergy. The knights entered his apartment, and, without

without ceremony, seated themselves on the ground at his feet.—“We bring you orders from the king,” said Reginald Fitzurfe, after a pause of silence: “will you hear them in public, or in private?”—“As it shall please you best,” replied Becket.—“In private then,” rejoined Reginald: on which the company was told to quit the room. But he had not spoken long, when the primate observed that, it would be well, that others should hear what he said; and calling to his clergy, bad them to return. Reginald proceeded: “We order you, in the king’s name, to go to his son, and pay him the homage which is due to your lord.”—“I have done it,” replied Becket.—“You have not,” said Reginald; “for you have suspended his bishops, which looks as if you would tear the crown from his head.”—“Many crowns, rather, I would place on his head; and as to the bishops, they were suspended not by me, but by the pope;” answered the primate.—“The sentence was procured by you;”—he rejoined.—Becket said; “It does not displease me, I confess, when the pope avenges the injuries of the church and my own.”—He then spoke of the insults he had received, and of the many evils to which his own possessions and those of his friends had been exposed, since the reconciliation at Fretval.—“Had you brought these complaints before your peers;” observed Reginald, interrupting him, “justice had been done you.”—“I have experienced the contrary,” replied Becket: “But, Reginald; you and more than two hundred knights were present, when the king told me, I might compel those to make satisfaction, by ecclesiastical censures, who had disturbed the peace of the church; nor can I longer dissemble the proper discharge of my pastoral duties.”—The knights sprang from the ground: “We heard no such words,” exclaimed they: “but these are threats. Monks; we command you to guard this man: if he escape, you shall answer for him.”—So saying, they went out; but Becket following them to the outward door; “I came not here to run away, gentlemen,” he called after them; “nor do I value your threats.”—“You shall find something more than threats;” they answered, and departed.

“It is wonderful,” said John of Salisbury, when they were gone, “that you will take no one’s advice. Why still more irritate those miscreants by your replies, and follow them to the door? We could have advised you better.”—“My resolution is taken,” answered the primate; “and I well know what I should do.”—“Heaven grant, it may be successful!” rejoined the secretary.

In the court of the palace, under a large mulberry-tree, the knights took off their outer garments, and appeared in armour; and having opened the door to the soldiers, they had brought with them, they all seized their arms, and again entered the palace. The arms the knights bore, were an axe in the left hand, to break through obstacles, if necessary, and in the right they brandished their naked swords. With much difficulty the primate had been prevailed on to leave his apartment: but the Monks, whom his danger had alarmed, insisted on it; and as the evening service had begun, they led him to the church. With a slow and reluctant
step,

step, he advanced through the cloisters, and entered by a side-door. All was confusion here. "Cowards," said he to them, as they were barring the doors, "I forbid you to do it. I did not come here to resist, but to suffer." Scarcely had he said the words, when the assassins, who had not found him in the palace, came rushing through the cloisters, and entering the church, divided. The primate, mean while, had ascended a few steps towards the choir—"Where is the traitor Becket?" exclaimed Reginald Fitzurse: and as no answer was given: "Where is the archbishop?" he repeated in a louder tone. Becket turned his head, and coming down the steps, said: "Here I am.—Reginald, I have done you many kindnesses; and do you come to me thus armed?"—He seized the primate's robe: "you shall know at once," said he. "Get out from hence, and die."—"I will not move:" replied the primate, drawing his robe from his hand.—"Then fly;" exclaimed the knight.—"Nor that either;" observed Becket: "but if it is my blood you want, I am ready to die, that the church may obtain liberty and peace; only, in the name of God, I forbid you to hurt any of my people."

Reginald retired to give a severer blow; and being joined by the other assassins, he struck with all his might; but Edward Grime, a clerk, interposing his arm, received the weight of the blow, and the archbishop was only wounded on the head. "Now strike," exclaimed Reginald.—Becket bowing his head, in a posture of prayer; "To God," said he, "and the patrons of this place, I commend myself and the church's cause." They were his last words. Without a motion or a groan, in the same devout attitude, with his hands joined, he received a second stroke, and as the murderers multiplied their blows, he fell motionless at their feet. "He is dead," said they, and went out.

Thus, in the fifty-third year of his age, died Thomas à Becket, archbishop of Canterbury, and primate of England.—Without incurring the imputation of a vain singularity, may I say, that the character of this man has never been fairly appreciated? When the catholic draws the portrait; all his virtues are emblazoned, and his blemishes are lost in the glare of light. They view him as a saint; and unfortunately so imposing has that character been rendered, that the essential stains of mortality are not allowed to rest upon it. Since the recent date of the reformation, it should seem, that the moral order of things has been inverted. Some virtues lost their name; and what had been religious, exemplary, and perfect above the reach of unassisted nature, ceased to be so. The protestant then seized the pencil, and viewing Becket, drew a portrait, on which were seen no lines of former beauty. On both sides, is much partial judgment. The ancient historians, I know, who lie before me, wrote with too warm an impression. The glare of miracles, they thought, was flashing round them; and the praises of Rome and of Europe echoed in their ears. It is an *apoteosis* which they celebrate. But because this is too much; can we sit down with too little, and say that we are just?

* With some enthusiasm on my mind, I confess, I have described the conduct of Becket. Every where I saw him great as other men, and on some occasions I saw him greater. Real excellence there may be; but it is, by comparing only, that we judge. By his side, the contemporary men of the day, the greatest the era could produce, in church or state, lose all their splendor. Alexander* is an irresolute and timid politician: the prelates of England, basely deserting a cause, which their own consciences held sacred, are courtly sycophants, and excite contempt: the sacred college of cardinals, bribed by gold; forget their dignity, and bartering away the privileges of the Roman see, publicly sell up their venality, and become the shame of christendom: Henry, the lord of many people, whom Europe then admired, and whom posterity has called the greatest of English kings; through the quarrel which himself provoked, is wayward, vindictive, timorous, and deceptious, never shewing one exertion which became a king, and ever indulging a train of affections, which would have disgraced his lowest vassal: Becket, from the beginning, is firm, dauntless, composed, and manly; like a deep and majestic river, he proceeds even in his course, hardly ruffled by rocks of opposition, and true to the level he had taken.

His endowments from nature were great, and he had given to them such cultivation, as the state of the times permitted. It would have been well; perhaps, had he never seen Bologna, and imbibed from its masters those maxims of church domination, which, though the age held them sacred, were to him the occasion of an unfortunate controversy, and to others brought much affliction. Early in life, he was engaged in business, which made him an able negotiator; and the favour of his prince, which soon followed, raised him to uncommon greatness. But the unbounded confidence he enjoyed; was all used to ennoble the source from which it flowed. He did not enrich himself, his family, or his retainers. All was Henry's. His influence he employed to gain him friends, and to spread his interest; and when he displayed a munificence, more than royal, it was his master's fame he looked to. The love of pleasure, which, in a dissipated court, can make the stoutest virtue tremble; passed over his senses, as a gentle gale. There was a sternness in his character, which would not bend to affections that enervate; and it is remarkable, that; even when his enemies were most numerous and malevolent, they never charged him with a single vice. His ruling passions were the passions of a great mind; such as, when circumstances favour, lead men to the achievements of patriots and of heroes; and had providence given Becket to his country but a few years later, we should have seen him, opposing with main fortitude the wild pretensions of Rome, and at the head of the barons, wresting *Magna Charta* from the tyrant son of Henry. On some occasions, I think, he was too acrid in his expressions, and too unyielding in his conduct; but when we weigh his provocations and the incessant stress of low opposition, wonder we

* The Pope.

cannot, and we may easily forgive. His private virtues were amiable. They endeared him to Henry, who loved him with a brother's love; nor were they soured, it seems, by adverse fortune. They made him many friends; and John of Salisbury, his secretary and companion, then describes him best, when he checks his impetuosity, and chides his too caustic humour, and does not give offence.

With regard to the controversy itself, he only is competent to judge, who can transport himself back to the times I have described. The privileges of the church, deemed sacred, and by a selfish policy, too much, at all times, confounded with those of religion, were immediately connected with it. To require that Becket, on this head, should not have had the notions which christian Europe then had, is absurd; and to require that, from any worldly motive, he should have relinquished them, is to think basely of human nature. I read in all his letters the strongest conviction of the magnitude and holy import of his cause. By the force of what casuistry, then, could he have acted than as he did? The favour of his prince, the allurements of patronage, the vast power of Canterbury with its wealth, and the endearing ties of his country, he sacrificed. In the gratification of a ruling passion, I know, all that is not connected with it, weighs as does a feather; but, in the situation he left, was there not a wider scope for action, than in exile, in the retirement of Pontigny, or in the dependence, even for bread, on the precarious bounty of another?

Religion, I think, through life, gave energy to his conduct. I speak of religion as he viewed it, not always, perhaps, clear from every misconception in theory, or in practice, always uninfluenced by human failings. To read its divine maxims, with an unerring precision, and to be guided in all things by them alone, has been of some minds, I believe, the noble ardour: but the best wishes of the heart are clogged by the connate weaknesses of our being.—There was a time, when the virtues which best become a churchman, stood not foremost, it is true, in the life of Becket. That time I marked. But Theobald *, his patron and his guide, had then given him to Henry, and told him to be his companion in the cabinet, in the court, in the camp, and in the sports of the field. The old man's views were upright. Appointed to a higher charge, with which those occupations could not accord, even as a misjudging age beheld it, with a becoming fortitude he broke from every engagement, and became the shepherd of his flock. Courtiers, he knew, and men of earthly minds, would charge him with ingratitude, and with motives even of ambition. He spurned the malevolent imputation, and as the duties of his station directed, readily pursued his choice. What benefits England might have drawn from his exertions, in the promotion of virtue and the suppression of vice, the troubles which soon followed, did not permit her to experience. To good men the prospect had been flattering.—Through the trying years of prosecution, religion, doubtless,

* • His predecessor in the see of Canterbury.

often aided his resolution; and when he exceeded, let it be remembered, that the conviction of his mind, and the patronage of many, had then given an enthusiasm to his cause.—He practised abstinences and other penitential rigours. These, I know, are an equivocal sign of virtue; but when they are done in secret, or are known only to a few, he, truly, must be an unequitable man, who will ascribe them to other motives, than those of piety and self-abasement.

‘Give me the greatest heroes, whom ancient times did deify, or such as a more temperate posterity has registered on the lists of fame, and I will say, that Becket, when he closed his life, was full as great as they. All his native energy then collected at the heart; and seeing the heavens, as he thought, opened to him, he fell, as blessed martyrs had done.

‘In a word, he had blemishes, and he had many virtues: his cause, which to us wears few marks of christian truth, to him was sacred, and he defended it sincerely: but if many catholics have praised him immoderately; why shall protestants be unjust? True it is,

Men's evil manners live in brass, their virtues
We write in water.’

An attentive reader, who is acquainted with the English history at this period, will not fail to discover a strong inclination in the writer, to represent the conduct and character of Becket in as favourable a light as possible, by displaying his merits, and casting a veil over his faults. The whole narrative has the same aspect. Mr. B. indeed allows, that Becket's views of religion were not, *perhaps*, always clear from every misconception; and that, on some occasions, he was too acrid in his expressions, and too unyielding in his conduct: but he maintains that he never deviated from what seemed to him the line of rectitude. In his life, he represents him as an excellent example of firmness and constancy; and, in his death, he ranks him among the blessed martyrs. He complains exceedingly, of the partiality and injustice of modern historians, particularly of Lord Lyttelton, and plausibly imputes their misrepresentations to the want of due allowance for the difference of opinion and habits in that age and the present. ‘The man (says he *) is unequitable, who possessing but one standard, measures by it all the characters and events of other days;’ † ‘The maxims of the twelfth century, in church as in state, are not to be estimated by such measures as succeeding ages, or ourselves, have thought it expedient to adopt:’ but, wherein did the maxims of the twelfth century differ from those of the eighteenth? If they were erroneous, there could be no other merit in adhering to them, than there was in St.

* P. 646. † P. 140.

Paul's persecuting the Christians before his conversion, because "he verily thought within himself that he ought to do many things contrary to the name of Jesus of Nazareth." If they were pernicious, and produced an interference with the administration of civil justice, which threatened the destruction of society, both rulers and people were justifiable in opposing them. The avowed doctrine of Becket was, * That God has established two distinct powers on earth, the one spiritual, and the other temporal, and that the rights of neither can be infringed without opposing the order of heaven. "Who doubts, said Becket †, that the priests of Christ are the fathers and masters of kings and princes, and of all the faithful?" In conformity to these maxims, he confidently asserted the independance of the church, not only in all spiritual, but in all temporal, matters; refused to deliver over to the secular tribunal, a priest who had been guilty of murder, punished him only by a short exile, and afforded protection to many others who had been guilty of enormous crimes. In a letter to the pope ‡, he bitterly complains, that, through too great forbearance, the powers of the world were grown insolent, and kings were become tyrants; and adds, "Blessed is he who takes and dashes their little ones against the stones; for if Judah does not root out the Canaanite, he will grow up against him to be perpetually his enemy and scourge." In another letter, to one of the legates §, he calls the king a monster; and his whole conduct toward his sovereign, was rather that of a haughty superior, than a dutiful subject.

‘ But, in all this, he was the champion of *liberty*: the *rights* of the church were invaded; and it was meritorious to defend them.’ ‘ Could any of these rights and immunities be legally annulled without the consent of the bishops? He applied for this consent: but surely they were free to withhold it; and his application was preceded by an arbitrary decree, which it was his design to enforce. To require that the canons of the church should be *severely* executed against delinquents, he had authority. He might ask for more; but that implied a power of refusing. Whether they were unwise in their refusal cannot be ascertained, only by our own ideas, which were not those of the times I am describing. The prerogative of the crown, it seems, must be deemed *safer*; so must the civil liberties of the people: the ecclesiastical rights of the church alone cannot be supported, but by a spirit of pride and priestly domination!’

Are, then, the pretended rights of a body, which, under the sanction of religion, claimed an exemption from all civil jurisdiction, and erected *imperium in imperio*, which became an asylum for the most notorious offenders, and who consequently de-

* P. 177. † P. 165. ‡ L. 11. ep. 99. § L. 5. ep. 5.
clared

clared open hostility against civil government, to be confounded with the civil rights and liberties of the nation at large? Or, if priestcraft had obtained, or if ignorance and bigotry had granted, immunities so inconsistent with the first principles of government, were succeeding princes bound to continue them; till they should be voluntarily relinquished? It cannot be difficult to perceive an essential difference between the claim of such a degree of liberty, as is not inconsistent with the ends of government, and that of an entire exemption from the authority of law. A more gross perversion of the meaning of terms can scarcely be conceived, than to dignify with the name of *the liberties of the church*, a system of ecclesiastical independency destructive of all good order and public tranquillity.

Becket *might* be influenced in his public conduct, (for it is impossible to speak with certainty of the principles and motives of men,) solely by religious zeal; and he *might* imagine that it was for the glory of God, that the ecclesiastical and papal authority should obtain universal supremacy: but, after all that Mr. Berington has advanced, we cannot but think, with Lord Lyttelton, that ambition had at least an equal share with piety in forming his character; and that, if he was a saint, he was, at the same time, an imperious and arrogant priest. On the most favourable supposition, he is entitled to no other praise; than that which belongs to honest, but ignorant and mischievous, zeal; and the circumstances of his sudden transition, on his advancement to the see of Canterbury, from excessive freedom to excessive rigour of manners, affords some ground to question his title even to that praise. This circumstance the author endeavours, with his usual ingenuity, to gloss over: but to us it seems much more natural, to suppose this sudden change to be the effect of an artful accommodation to a new situation, than of an instantaneous conviction of religious duty. We are of opinion, however, with Lord Lyttelton, that enthusiasm was, in the latter part of the life of Becket, a leading feature in his character; that he then shewed such a spirit, as constitutes heroism, when it exerts itself in a cause beneficial to mankind; and we entirely accede to the conclusion of that able, and we think not uncandid historian: "Had Becket defended the established laws of his country, and the fundamental rules of civil justice, with as much zeal and intrepidity as he opposed them, he would have deserved to be ranked among those great men, whose virtues make one easily forget the alloy of some natural imperfections: but unhappily, his good qua-

lities were so misapplied, that they became no less hurtful to the public weal of the kingdom, than the worst of his vices."

On the whole, though we are disposed to allow all due praise to Mr. Berington's talents as an historian, we cannot think him possessed of the merit of perfect impartiality. If what he asserts of Lord Lyttelton, in his preface, be true, 'that the *berror of popery*, which in some is a real malady, disordered his judgment, and disqualified him for discussing ecclesiastical matters,' we must be allowed to suspect, on the other side, that a *predilection for popery*, which, in the extreme, may also become a real malady, has had somewhat of a similar effect on the mind of Mr. Berington.

ART. III. *The History of Greece.* By William Mitford, Esq.
Vol. II.

[Article concluded from our last Review.]

IN the history of the Peloponnesian war, which occupies about two-thirds of this volume, the author adheres closely to the narrative of the judicious and impartial Thucydides. He interweaves, however, every thing of moment, which can be gathered from other sources, respecting this period of the history; and he makes the whole his own, by regularity of arrangement, and uniformity of style. From this part of the work, one extract must suffice: this shall be an account of the revolution at Athens, from a democracy to an oligarchy, brought about by Peisander:

'Peisander and his colleagues, returning to Samos from their unsuccessful negotiation with Tissaphernes and Alcibiades, had the gratification to find, not only that their cause had been gaining in the army, but that the oligarchal party among the Samians themselves were both disposed and able to effect a change in the government of their island. Thus encouraged they determined to pay no more attention to Alcibiades, but in proceeding in their original purpose of a change of government at Athens, to rely upon their own strength for the conduct of both the domestic affairs of the commonwealth, and the business of the war. A large subscription, for supporting measures upon which not only their interest but their personal safety now depended, was raised by the party.

'Having established this ground-work for future proceedings, it was then determined, that Peisander, with five of the other commissioners, should return to Athens to manage the concerns of the party there, and that the other five should pass round the allied and subject states, and endeavour to bring all under an oligarchal form of government. Diotrophes was appointed to the superintendency of the affairs of Thrace. In his way thither he stopped at Thasus, and succeeded in at once abolishing the sovereignty of the people

people there. The consequence, however, was not what Peisander and his colleagues intended. Some principal Thasians of the oligarchal party, who had been banished by the Athenians, had taken refuge, with the Peloponnesian armament on the Asiatic coast. They maintained a correspondence with their friends remaining in the island, and had been importunately urging revolt. Diotrophes did for them the most difficult part of their business, much better than they would have done it for themselves. Oligarchy being established, the Thasians in possession made no longer any difficulty of preferring the Lacedæmonian to the Athenian connection; the exiles were restored, and Thasus became a member of the Peloponnesian confederacy. Meanwhile Peisander, and the five who accompanied him, wherever they touched in their way to Athens, seem to have found as little difficulty in effecting the change of government they desired, as Diotrophes at Thasus; but the consequence in most of the towns (so Thucydides says, without naming them) was the same; they revolted to Lacedæmon.

* We are not informed by what means a few citizens of Athens, with self-assumed authority, thus almost instantaneously overturned the constitutions of so many Grecian republics. The means by which the oligarchal party in Athens itself had in the meantime advanced far in their purpose, do no honor either to the Athenian government or the Athenian character. The principal was assassination, and it seems to have been chiefly managed by the young men of the best families. Androcles, a man of mean origin, who had acquired such influence among the lower people, that the condemnation of Alcibiades had been not a little owing to him, and who had ever since been the most forward champion of democracy, was among the first taken off. Others of the most obnoxious to the friends of Alcibiades and of oligarchy shared the same fate; for, at Athens, the causes of Alcibiades and of oligarchy were not yet distinguished. Inquiry concerning these murders was smothered or deterred, and the friends of democracy became afraid to shew themselves; for some, who had been thought among the firmest in the democratical interest, being discovered to have joined the other party, suspicion spread, so that no man dared trust his neighbour.

* The oligarchal party thus finding themselves strong, ventured to declare openly the kind of change which they proposed to make in the constitution, in which some consideration was had for the ancient prejudices of the Athenian people, as well as for an appearance of public virtue. There was to be still an assembly of the people, but in some degree select: it was to be confined to a body of five thousand, to be chosen among those most qualified by property and personal ability to serve the commonwealth; and public pay was to be allowed to none but those actually serving in the fleet or army. This, says the cotemporary historian, was something specious and alluring; being not only congenial to the spirit of the ancient constitution, but even to modern practice; since so large a number as five thousand citizens scarcely ever met in one assembly; and at the same time it held out to every one the hope that, if he would

concur in the measures proposed, he might be a member of the sovereign body.

Meanwhile the general assemblies were regularly held according to ancient form, and the council of five hundred retained its functions: but assassination was continued; and with so little reserve, and such impossibility of obtaining justice against the perpetrators, that political opposition was deterred. None spoke, either in the assembly or council, but those of the party, and they not without previous communication with the chiefs. The friends of democracy meanwhile, without equal union among themselves, ignorant of the numbers of the oligarchal party, and supposing them much greater than they really were, scarcely dared complain of enormities practised; every one thinking himself fortunate if, with the utmost caution to avoid offending, he avoided suffering. To this depression of the democratical party nothing so much contributed as the treachery among its reputed friends; for some of those farthest from previous suspicion having joined the oligarchal party, no one knew any longer in whom he might confide. Thus assassinations continued to pass without inquiry; and even where proof could be obtained against the perpetrator, nobody ventured to prosecute.

Already things were in this situation, when Peisander returned to Athens. Before his departure a decree had been made, declaring, in general terms, that the government should be changed: it remained to be decided how. An assembly of the people was convened to determine that important question. The oligarchal party had such a decided superiority, that they might propose, with a certainty of carrying, in the moment, almost any thing; but it was not what might be in the moment carried in the assembly at Athens, that would decide the future constitution of the commonwealth, or their own future fate. Not only turns in the popular mind must be provided against, but great consideration must be had for that large portion of the commonwealth serving in the armament on the other side of the *Ægean*. It was therefore moved, that the consideration of the business should be referred to a committee of ten men, who should make their report on an appointed day; and a decree was made to that effect. The day being come, the people were summoned to assemble on the hill of *Colonus*, a little more than a mile from the city. The ten then came forward with the simple proposal of a law, whose aim was nothing more than to obviate illegality in the future measures of the party. It stated, that every Athenian should be free to declare any opinion in the assembly upon political topics; and it inflicted heavy penalties upon those who should endeavour to abridge this liberty, whether by legal prosecution according to the ancient law, or in any other manner. This being carried, and what before would have been treason thus made legal, some of the party declared their opinion, that the form of administration of the commonwealth ought to be changed, and that pay and remuneration should no more be issued from the treasury, for any but those employed for the commonwealth on foreign service. This also being patiently heard,

heard; Peisander then ventured to propose the form of government to be established: "That five presidents should be chosen by the people: that these should elect a hundred; and that each of the hundred should elect three: that the council of four hundred thus formed, should be vested with full power to direct the executive government: that the supreme authority in the last resort should reside in a body of five thousand citizens, to be assembled at the discretion of the council."

In this manner it was endeavoured, by the ablest politician, in the judgement of Thucydides, at that time in Greece, to remedy the evils of the Athenian democracy: for Peisander, though himself able, was but the instrument in the hands of Antiphon, a man, says the historian, in virtue inferior to no Athenian of his age, and in abilities, whether for the closet or the assembly, superior to all. This very superiority, exciting jealousy among the people, had prevented the exertion of his talents for the public benefit; a circumstance not uncommon among the antient democracies, and which probably contributed to enhance the enmity of Antiphon toward that form of government: but in any private cause, whether in the inferior courts of judicature, or before the assembled people, no man was equally capable of serving his friends, either by his advice or by his eloquence. The second place among the opponents of democracy seems to have been held by Theramenes son of Agnon; a man also of superior powers, both of thought and elocution, and moreover of considerable military experience. But, beside those originally of the oligarchal party, there were some eminent men who had passed over to it from the democratical; and, of these, Phrynichus, the late commander on the Asiatic coast, was the chief. Of a fearless temper, but an unprincipled mind, Phrynichus dreaded, beyond any personal danger, the restoration of Alcibiades to the commonwealth and to power. As soon therefore as the oligarchal party broke with Alcibiades, Phrynichus joined the oligarchal party; and, after the common manner of renegades, exceeded in zeal the most zealous of the original members. A number of superior men, says the cotemporary historian, being thus united in the conduct of the business, it is no great wonder that it succeeded; though to deprive the Athenian people of liberty, for that is his expression, a hundred years after the recovery of it by the expulsion of the tyrants, during above fifty of which they had been accustomed, not only to obey none, but to command many, was indeed an arduous undertaking.

The decree directing the new constitution having passed the assembly of the people, the party managed among themselves the appointment of the new council. But the council of five hundred, in whom the old constitution vested the executive power, had not been consulted concerning any of the measures taken or proposed: they were still in possession of the prytaneum or state-house, in which a part of them, the prytanes, usually resided, and it was apprehended they might not peaceably resign it. Measures were therefore with much forethought taken to obviate opposition, which might possibly give rise to a dangerous tumult, when the new council

cil were to be introduced. Since the establishment of a hostile garrison in Deceleia, constant readiness for military duty had been required of the whole people: all appeared in the morning in arms; and the magistrates and officers distributed the duty of the day among them. Some were appointed to the guard of the works, others were to hold themselves in readiness for the field; all who could be spared were then dismissed, with directions only to repair to the general parade at a certain signal. On the day fixed for ejecting the old council, it was provided that all the citizens of the democratical party should be dismissed, and those only retained in arms for the duty of the day, in whom the party could best confide. Among these were a number of Andrian, Tenian and Carystian auxiliaries, with some colonists from Ægina, all of whom had been brought to Athens for the purpose.

Matters being thus prepared, the four hundred went to the prytaneum, armed each with a concealed dagger, and attended by a hundred and twenty youths, who had been accustomed to perform for them the business equally of guards and assassins. They carried with them the arrear of salary due to the counsellors of the year, as the five hundred were called, and making a tender of it, required all to withdraw. The old council, quietly taking their salaries, obeyed the requisition, and no stir was made in the city on the occasion. The four hundred then proceeded to elect prytanes from their own body by lot, and, with the same ceremonies of prayer and sacrifice which were prescribed by custom for the ancient council, they commenced the execution of their office.

Thus was apparently completed this extraordinary revolution, Athens, and whatever of Attica was not held by the enemy, yielded obedience to the new council, became the supreme power of the commonwealth, through a law made with all due form by the assembly of the people, which before held that power. In the general conduct of the business, we see something very different from the tumultuous revolutions so numerous among the inferior Grecian republics. Nowhere else, in the accounts remaining to us, can we discover such a regard for all the forms of an established constitution: yet, even in this revolution at Athens, we find strong relics of barbarism, I must risk the expression, and very defective notions of policy. None of those public massacres took place, which were so usual in the Grecian revolutions: public executions, with the pretence of law or popular judgement, were also avoided: a few persons were imprisoned; and, were this all, the duty of the ruling powers to preserve public tranquillity might perhaps have justified it: some were banished, which might be effected without any active measure, the dread of consequences being sufficient to drive those who knew themselves obnoxious, or who were merely told they were so, to seek their safety by flight: for the horrid and base practice of secret assassination was continued, against those whom the party supposed most adverse and most formidable.

The preceding specimens may serve to evince the author's ability for the task which he has undertaken, and to confirm

the public expectation with regard to the merit of this work, as a full and accurate state of facts in Grecian history.

One defect we must remark in this work ; which, in our judgment, diminishes, in some degree, its general value. We do not perceive that it breathes that ardent spirit of liberty, which might have been expected in a history of Greece. Under the name of *democratic despotism*, which is a solecism in terms, the author sometimes censures proceedings which many will judge to have been entitled to praise ; and, not contented with going out of his way to offer a just tribute of respect to the British constitution—a digression which every lover of his country would have pardoned—he, (at the conclusion of his account of the impeachment of the generals who commanded at the battle of Arginuseæ,) so far loses the character of the historian in that of the politician, as to enter his formal protest against the present arduous struggle for freedom in France. Surely the historian of Greece, who, on other occasions, appears capable of thinking justly and philosophically, is, to say the least, not very consistent, in speaking of the national representative body of France as a despotic power, which tramples under foot all rights ; and in stigmatizing a patriotic attempt to emancipate millions of our fellow-creatures from tyranny, with the harsh appellations of *disgraceful proceedings*, and *enormities* !—Such language may be expected from a French pamphleteer, in the pay of the degraded nobility of that country : but, surely, it is unsuitable to a general history of the free states of ancient Greece !

ART. IV. *The History and Antiquities of the Town and County of the Town of Newcastle upon Tyne*; including an Account of the Coal-trade of that Place ; and embellished with engraved Views of the public Buildings. &c. By John Brand, M. A. Fellow and Secretary of the Society of Antiquaries, London. 4to. Two large Vols. 3l. 3s. Boards. White. 1789.

THE author of these volumes mentions two considerations, which render a history of Newcastle an object, not merely of local, but also of general and national curiosity and importance. One is, its situation, being not far from the borders of Scotland, which constituted it a principal frontier town during the hostilities with the sister kingdom ; the other, its extensive coal-trade. The name of Mr. Brand will, we apprehend, have some considerable influence in recommending the work to public notice.

The preface gives an account of the stores whence the author has deduced his information. Two printed works alone,
of

of any age, are mentioned, and they are but small and imperfect: the first is a quarto of thirty-four pages, dated 1649; the other, and the larger, a quarto likewise, intitled, "England's Grievance in relation to the Coal-trade," printed in 1655. MS. authorities have been more abounding: beside the great national repositories, and the libraries of the universities, a very copious mass of unedited materials was found in the archives of the corporation of Newcastle: to which are added, a great number of MSS. in private hands, the favour of access to which he particularly acknowledges, as also assistance received from others in different ways. We should here observe, that though the printed works, of any distance of time, which Mr. Brand consulted, are no more than two, there is one other of later date, viz. Bourn's * *History of Newcastle*, a folio, published A. D. 1736, three years after the death of the author; a circumstance, it is said, which both apologizes and accounts for the various contradictions with which it abounds. However, this writer has selected from it all that he thought authentic and interesting. The preface is finished in the language of a learned bishop, Dr. White Kennet, which all readers may consider as just, yet some, perhaps, as rather fastidious. As it is a little remarkable, we here transcribe it:

"If the present age be too much immersed in pleasures to take any relish, or make any use of these discoveries, I then appeal to posterity: for I believe the times will come, when persons of better inclinations will arise, who will be glad to find any collection of this nature, and to supply the defects, and carry on the continuation of it.—I am under no concern to vindicate it from the slight and ridicule that may be cast on it by idle, witty, (his Lordship might have added, ignorant) people, who think all history to be scraps, and all antiquity to be rust and rubbish."

The first volume of this work is chiefly confined to ancient fortifications, streets, churches, monasteries, bridges, and other public edifices, in the town of Newcastle. Each of these general divisions includes some other particulars; and all of them afford illustrations and remarks suitable to such a work.

The site of this town, covered by a station or fortress, had probably been distinguished from the common banks of the river Tyne, long before the year of Christ 653, when it occurs in history, as a royal villa, with the title of *Ad Murum*; and, as it often changed its name,—*Pons Ælii*—*Manchester*—or *Mountcaster*, previously to its present appellation. Little is known concerning it till after the time of the Conquest, when

* See more of this author in our account of Mr. Brand's *Observations on popular Antiquities*, Rev. vol. lvii. p. 189.

William Rufus finished a stupendous pile, probably begun by his father, to check the Scottish incursions, and it then took the name of *New-castle*. The Emperor *Ælius Hadrian* appears to have been the first who constructed the bridge; from which circumstance the place was afterward called *Pons Ælii*: thus several of that Emperor's public works received his own family name; particularly the bridge which he threw over the Tyber at Rome, is said to be termed, at this hour, *Ponte Elia Adriano*.

In 1771, Tyne-bridge, with the houses and other erections, was destroyed by a great land-flood. It is observable, that several Roman coins were at that time discovered in the ruins, which seemed to prove that, after so many ages, and after so many different devastations, some of the original *Ælian* structures even then remained.

The story of Sir Francis Anderson's ring is curious. He was mayor of Newcastle in 1559: standing on the bridge, he accidentally dropped a ring from his finger, which fell into the river: the marvellous part of the relation is, that some time after, one of his servants bought a fish in the market, in the body of which the identical ring was found, and thus restored to its owner. In 1783, Mr. Brand saw the ring in the possession of Mr. Edward Anderson, merchant, who permitted him to take a drawing of it: he tells us, that the engraving on the signet seems to be a Roman antique; and he adds, that this Mr. Anderson has a deed of family property, the seal of which exhibits an impression answerable to that on this memorable ring, and is of a date prior to the supposed time of this extraordinary event.

A very considerable portion of this volume is employed in the account of religious houses. &c. which, during the times of popish ignorance and superstition, encouraged, as usual, by civil policy, so greatly abounded in all parts of this kingdom. To the lovers of antiquity, these inquiries will afford some amusement.

As a specimen of the amazing ignorance and stupidity of the times, we may take notice of an anecdote communicated under the article of *Black Friars*, or, as they were sometimes called at Newcastle, in opposition to the *Grey Friars*, who went barefooted, *Shod Friars*. We find Richard Marshall, (who had been one of the brethren, and also prior of this house,) in the year 1521, at St. Andrew's, Scotland, very learnedly informing his audience there, that *Pater noster* should be addressed to God, and not to the saints. The doctors of St. Andrew's, in their great wisdom, or rather craftiness, appointed a preacher to oppose this tenet; which he did in a sermon from *Matth. v. 3. Blessed are*

are the poor in spirit.—‘Seeing,’ says he, ‘we say, Good day, father, to any old man in the street, we may call a saint, *Pater*, who is older than any alive: and seeing they are in heaven, we may say to any of them, Hallowed be thy name: and since they are in the kingdom of heaven, we may say, Thy kingdom come: and seeing their will is God’s will, we may say to any of them, Thy will be done, &c.’ When the friar was proceeding farther, he was hissed, and even obliged to leave the city.—Yet we are told, the dispute continued among the doctors about the *Pater*: some would have it said to God *formaliter*, to the saints *materialiter*: others to God *principaliter*, to the saints *minus principaliter*: or *primario* to God, *secundario* to the saints; or to God *strictè*, and to the saints *latè*. With all these distinctions, they could not agree.—‘Tom, it is said, servant to the sub-prior of St. Andrew’s, perceiving his master in trouble one day, said to him, “Sir, what is the cause of this your trouble?” The master answered, “We cannot agree about the saying of the *Pater*.” The fellow replied, “To whom should it be said but to God alone?” The master asks, “What then shall we do with the saints?” To which the servant returns, “Give them *Aves* and *Credos* enough, that may suffice them, and too well too.”—Our readers will probably think that Tom was wiser or honest than his master.

The nunnery, the account of which, with other places of a like kind, fills many pages of this work, we shall just notice, because it was one of those religious houses, which, by letters patent of King Henry VIII. was founded anew, and preserved from the general dissolution of the monasteries, March 30th, 1537. It was, however, fully suppressed in 1540, when the nine nuns and the prioress had some suitable allowance; the latter receiving six pounds yearly; the others 40s. 30s. and under, according to their stations. By an ancient rental, it appears that the houses and lands belonging to this house produced 36l. 10s. *per annum*.

Among the churches in this town, that of St. Nicholas is the chief, particularly for its light and elegant steeple, curious in its workmanship, and pleasing in its appearance. During the siege in the year 1644, it is said, that the general of the Scottish army sent a threatening message to the mayor, informing him, that if he persisted in his refusal to deliver up the town, they would direct their cannon so as to demolish this beautiful steeple. The mayor instantly ordered the chief of the Scottish prisoners to be taken up to the top of the tower, and returned an answer, that if that structure fell, it should not fall alone, as their countrymen were placed in it.—This measure prevented its demolition.

In the account of the shrines, monuments, &c. in this church, particular notice is taken of the shrine of Henry, fourth Earl of Northumberland. It is now demolished: but the occasion of the Earl's death is memorable, as he fell a victim to the unrelenting avarice of Henry VII. who had obtained a subsidy from parliament, which bore hard on the people, and put the country into a flame. The Earl, being ~~lord~~ lieutenant, wrote in form to the king, of the discontent, and prayed an abatement: the answer was, that not one penny would be excused. Such a reply, delivered with so little caution, excited farther tumults; and the populace entering the Earl's house, murdered him, with some of his attendants.

The several churches and chapels in this town constitute a large part of the first volume: but St. Nicholas, we think, in this respect, exceeds the rest. The last article relative to it, is an account of the charity for the families of clergymen, or, as it is generally called, the sons of the clergy, for which a sermon is preached annually at this church. A few gentlemen of the town entered into an engagement for this purpose; when, at their first meeting, on the 5th of September 1709, the subscription amounted but to five pounds: 'So slender,' (Mr. Brand observes,) were the beginnings of this institution, the seeds of which may truly be said to have fallen on good ground, and produced an hundred fold.' Two years after, 20th September 1711, the subscription was only 13l. 11s.; but in the year 1780, they appear to have had a fund of about 2000l. and in 1787 the collection at the church is said to have been 20l. 16s. and that afterward made by the stewards, 526l. 16s.

Mr. Brand, in a note, mentions a similar institution, established in the North of England, for the benefit of the widows and orphans of protestant dissenting ministers. In the year 1766, he finds, we are told, that they put out to the corporation of Berwick on Tweed, the sum of 297l. and in 1783, it is said, the capital stock was 3116l. 2s. 5d.

In the history of All-saints, or All-hallows church, we find the following quotation from the common-council books, April 1st, 1695: "All-saints parish humbly request the metal of the statue of King James II. on Sand-hill, towards the repair of their bells.—St. Andrew's parish made a similar request.—Ordered, That All-saints have the metal belonging to the horse of the said statue, except a leg thereof, which must go towards the casting a new bell for St. Andrew's parish."

For the present, we leave Newcastle, to notice Gateshead, in the county of Durham, but united to the former by Tyne-bridge. Bede, in his Church-history, mentions a place which
he

he calls '*Capræ Caput*,'—this has generally been supposed to mean Gateshead—*quasi* the *Goat's Head*, from the Romans having an inn at this place with such a sign. The etymology is uncertain, yet not destitute of probability.—Others say, *Caput loci*, signifies the end of a place—*ad caput villæ*, at the end of the town.—Quære, May not 'Gatesheved' mean barely, the end of the road? no traces of a Roman road appearing northward from Newcastle. Bede might read *Capræ caput*, instead of *Via caput*:—but the first account seems rather the most likely. The steep ascent in Gateshead, called Bottle-bank, is not so denominated, as Mr. Brand observes, 'by a corruption from Battle-bank, (from I know not what battle said to have been fought there,) but evidently from bottle, Anglo-Saxon, a village—i. e. the bank of the village.—Thus occur in the vicinity of Newcastle, *New-Bottle*, *Wall-Bottle*, *Bottle*, &c. An ignorance (*of*;) or inattention to, the Anglo-Saxon language, has occasioned, among the learned themselves, many ridiculous errors in etymology.'

The appendix to the first volume is very large, and contains, beside acts of parliament, grants, &c. several observations on the Roman walls, which are curious and worthy of attention. A plan of the fort of Condercum, and also of a Roman Sudatory near the fort, was drawn in the year 1751 or 1752, by Robert Shafto, Esq; of Benwell. A fac-simile of each of these plans, with the references and illustrations, is given in two of the copper-plates inserted in this volume.

Mr. Brand appears to have made his inquiries with great attention, and to have collected, with diligence, whatever might contribute to the improvement of his work. We shall now dismiss it for the present, and finish this part of the article, by adding some account of the well-executed engravings which accompany the first volume, an enumeration of which will enable the reader to form some farther idea concerning its contents. The portrait of Sir Walter Blackett, Baronet, introduces the history, with a line of Shakespeare, viz. *All our whole city is much bound to him*.—A plan of Newcastle and Gateshead: we may here observe, that the latter was united and annexed to the town of Newcastle, by an act of parliament passed in the seventh year of Edward VI.:—An inside view of the town-wall, near the church of St. Andrew:—A view of the West-gate, which was formerly a prison for unruly apprentices, and at present is the hall for the company of house-carpenters:—A view of New-gate, so called from being erected on the site of an ancient one, but is now itself become very old:—Pilgrim-street gate:—View of the town, taken from the Shield-field, on the East:—Statutes of the kings, Charles the Second, and

James

James the Second :—View of the ruins of the bridge, as they appeared after the fall of it in November 1771 :—Part of the ancient church of St. Mary's hospital, converted into a grammar-school :—The assembly-house :—Monastery of Black Friars, now the property of several companies :—View of the old castle :—Church of St. Nicholas :—Steeple of St. Nicholas's church :—Monuments in the churches of St. Nicholas and All-saints :—Old font in the late church of All-saints,—and the temporary bridge, as it stood in 1772 :—Curious plate of brass, inlaid on the table-monument of Roger Thornton, the celebrated patron of Newcastle on Tyne, in the days of Henry IV. :—The Infirmary :—Roman altars, &c. :—Views and sections of the Roman wall, &c.

Several other prints of Roman antiquities occasionally appear on the pages of the appendix, which affords great matter for the amusement and inquiry of the studious antiquary.—Mr. Brand says, that parts of Roman houses are remaining at many places : in the corner of one of them, he discovered what must have been once an oven, not unlike the ovens of the present day. At Rutcheffer, he saw some coins that had been turned up by the plough : the reverse of one represented Romulus and Remus sucking the wolf ; inscription, *Urbs Roma*. Another was of Gallienus, who reigned from A. D. 253 to 259 : on the reverse, a centaur.

[To be concluded in another Article.]

ART. V. *Letters on Love, Marriage, and Adultery*; addressed to the Right Honourable the Earl of Exeter. 8vo. pp. 98. 2s. 6d. Ridgway. 1789.

THE importance of the subjects on which this letter-writer treats, must be evident, when we consider their influence on our present happiness : insuring it, or destroying it, as we rationally, or madly, follow the impulses of a passion, which, though violent, should not be ungovernable ; and which, if it cannot be altogether resisted, may at least be controuled, and directed to its proper end : nor can the value of a cool and impartial investigation of these matters of practical utility, these points of *home-philosophy*, be denied by men, whose truest wisdom has been justly said to consist in gaining a knowledge of themselves :—especially, indeed, if it be the fact, as is here observed, that the subject ‘has not been properly considered by philosophers ; that it has been misrepresented, or abused, by enthusiasts or fanatics ; and rendered ludicrous or injurious by fabulists and poets.’—To remove these misconceptions and errors, is the intention and aim of the writer of the work before

us ; in which he submits to the noble Earl, to whom it is addressed, such observations as may be useful in case of an attempt, on his part, 'to induce the legislature to deliberate on the laws that affect love and marriage.'

After some introductory observations, the author proceeds to controvert an opinion of Lord Bacon, which, to use his own words, 'lays the axe at a root of a tree, which may be called most properly "the tree of life."—This great man repeats it as a maxim, that "undertakings of great extent and hazard, either in science or in patriotism, are suited to single men ; not to those, whose time and affections are engrossed by the connections or duties of domestic life ;" and this he urges as a fixed proposition ; and in the language of advice to those who would be transmitted to posterity by the fame of their talents and actions.

In opposing this doctrine, the author appears to have mistaken his ground. He argues, that, in a well conducted society, no wonderful characters arise : that, though the communities might be wonderful, compared with others, the members would be lost to general view ; and that each man, contributing his utmost proportion to the general prosperity, would multiply his enjoyments by general sympathies with every part of the community, and his gratifications would be greatly superior to those of vanity in science or in war.

'In the same manner, men in affectionate union with women, becoming social beings, fulfilling their duties in the community, and feeling the prosperity and happiness diffused through all its parts, have satisfactions of much greater value and permanence, than any which can be enjoyed by detached or distinguished beings, however brilliant their fortune or fame.'

All this may be, and, doubtless, is, very true : but it by no means militates against Lord Bacon's observation.—That a man's happiness does not consist in being famous, &c. is one fact : but it does not hence follow that *another* position is untrue, which states, that single men are most likely to render themselves famous. Indeed, the reason of the statement is evident. A married man, with enjoyments about him, attends to his enjoyments : a single man, unsolaced by domestic pleasures, must seek other amusements, and engage in the pursuit of speculative enjoyments. As, then, in *single blessedness*, as it has been called, man has most leisure for exertion, and as exertion is then most necessary, so, probably, it will be most used.—Let it not be imagined, however, that, because we thus testify our acquiescence in the opinion of the philosopher, we go a step further, and recommended the practice of celibacy to our young friends, in order to stimulate them

to the full employment of their talents.—Far from it. Never, indeed, in such of the pages, as we have hitherto perused, in our book of wisdom, could we find one chapter which taught us to relinquish the usual and daily enjoyments of social happiness, for the precarious expectation, and barely possible chance, of attaining future fame and immortal reputation.

Having shewn that each sex is separately imperfect, and having thence inferred the necessity of their being united, the author proceeds to observe, that though this union, generally considered, is an obligation; yet, in individuals, it appears as a matter of choice. It is this idea of choice, which bestows all our blessings; and from controuling us in this point, our miseries arise.

‘Jupiter has been supposed (by the poets) to prevent the possibility of error by pairing and uniting the parties, to render them inseparable. Such an act of divine power, would have insured their misery. This is rendered probable, by the effects of every species of interposition in negociations of love. We perceive certain mischiefs or injuries arising, in proportion as liberty is violated. And if we could suppose a Deity to be employed in selecting and uniting suitable persons through all the world, we may be assured, not one pair would have a chance for happiness.’

The writer extends this remark to parents, who are first guilty in neglecting the education of their children, and then ‘commit injuries or outrages in attempting to atone for their errors.’

‘They who have given their children, or procured for them, trifling, ostentatious, or bad instructions, have reasons for suspecting their judgments or their hearts, in the choice of connections for life. But at such a period, it must be too late to remedy the evils of education, if such parents were susceptible of the intention. They interpose their authority, and having been unnatural or cruel in neglecting the season of cherishing the tendencies to reason and virtue, they think themselves justified in outrageous nature, by denying their children privileges, which indeed they are not qualified to use; but which cannot be substituted by parental despotism, prudence, or avarice.’

‘It is owing,’ he remarks at the conclusion of this letter, ‘either to negligence or to excessive care in the education of children, and to despotism in the disposal of them, that so many unhappy marriages take place; and that youth are introduced in society or assume the rank of citizens, with no rational and social prospect, or with that of misery.—Previous to any reasonable expectation; that men and women may be generally united for happiness, the revolutions of the world must form societies for the advantage of all their members, morality must descend from speculation into life, and consist in duties, not in doctrines; education must be an exercise for those duties, or an apprenticeship for the

business of living :—then we may see youth select each other with warm, lively, intelligent passions; and so happily associated, as to rescue Nature from blame, on the subject of marriage.’

In the next two letters, the author traces the history and progress of the passion of love, from a state of ignorance and barbarism to a period of refinement and gallantry. We shall pass over these, to attend to what he says on the subject of Marriage.

As he had before imputed much of the unhappiness of a married life to the force laid on the inclinations of the parties, so he now imagines their misery to be greatly increased, by the laws which render their union indissoluble.

‘ Nothing could have been imagined more effectually to counteract the intentions of marriage, than such a law. Nature plainly intimates, the only method to secure domestic and social happiness, is to form our connections on affection or principle; which, in producing conjugal love, the most sincere and most interesting friendship, the reciprocal and tender attachments of parents and children, brothers and sisters, heighten and multiply all our pleasures. If we obey this direction, we are sure to be happy; if we disobey, we have no reason to expect happiness. But nature is not sufficiently wise or prudent, according to the church or the law. They have enjoined, that men and women must continue together; not because they love each other, or are likely to be happy; but because they are united; because mystical words have been pronounced over them; and heaven has been supposed to witness their contract.’

This is, however, a subject of great extent, involving many questions which are not here investigated; and, till this be done, we may fairly, in the present state of society, doubt the practicability of removing all human injunctions for the continuance of an union, which, avowedly and beyond dispute, is intended to be lasting :—but we turn from this consideration, to contemplate the pleasing picture of an happy and rational connexion :

‘ The Deity hath provided, when the first enchanting links of mutual affection and parental love have united us; we should be more endeared to each other, by every instance of care and affection in the education of our children. Nothing so effectually charms the mind into a settled esteem, as concurrence in an employment, so beneficent, so delightful, as the care or education of our own offspring. This is a work of so much importance, and requiring so much time, that it contributes more than any thing towards perpetuating our union. The necessary duties to one child are succeeded by the necessary duties to another; until we have transferred, as it were, our whole souls into our offspring; passionately love each other again in our several images or representatives; and live only to make ourselves happy through the happiness of our children. It is thus we may be said to be renewed; or to be made
young

young again. We view the progress of an infant mind, the sources and growth of its affections, with more pleasure than is experienced by itself. We interest ourselves in those great passions which determine the events of life; we forget our infirmities, we imagine ourselves in love again because our children are enamoured; and we become fathers and mothers a second time, when they assume those happy denominations. Compare, if you can, the events of what is called a life of pleasure, with such as these. And when nature is decomposing; when infirmities or disorders menace dissolution—you may see the man who has acted on the selfish and brutal principle of gratifying himself at the expence of truth, honour, and the happiness of others, cursing a world which detests or despises him; deserted by all, by the very instruments of his pleasures, because universally disesteemed; and sinking into the grave in ignominy or frantic wretchedness: while those men and women who have gone hand in hand in the pleasing duties of life, will not only have a firm support in honourable recollections; but will be led down its rugged declivity, by the tenderest care of an affectionate offspring; and will consign themselves to rest, like useful labourers, a little weary, but satisfied with the work of the day.

In the third part of our author's subject, we meet with the following judicious sentiments respecting secret correspondences and stolen matches: with these, we shall close our extracts from this performance.

'Stolen matches are seldom happy; for very good reasons. The parties have not opportunities to become sufficiently acquainted with each other; their connections are perhaps owing to the dread of being forced into situations they detest, and cemented by resistance or ill-usage. There is a charm to young and generous minds in being fellow sufferers, which forms an attachment or affection, very easily mistaken for love. All their correspondence and commerce are carried on in that kind of hurry or obscurity, which is ever unfavourable to judgment or choice. We accordingly see men and women hazarding every thing for each other, on a slight secret or stolen acquaintance; and when marriage gives them leisure to behold what they have done; to consider or know each other; they are astonished at their folly, and driven by despair into the excesses of profligacy.

'Yet the imprudence itself would not be so fatal, if an indifference or disregard to truth, a habit of insincerity, artifice, and intrigue, were not formed by the necessity of secret correspondence. A woman, who will be prevailed upon to deceive her parents, may be prevailed upon to deceive her husband; and a man who takes pains to teach her that art, is destitute of the essential requisites to conjugal happiness: he never can have *her* confidence; he has undermined the foundation of her fidelity, and he has furnished the secret and the inclination to betray him.'

In conclusion, the author intimates, that when he shall have induced, 'what is called the wisdom of parliament, to deliber-

ate on these subjects, he may exercise the privilege of a Briton; and again offer some of his opinions.'

On the whole, we may recommend these letters as deserving a serious perusal; though the subjects on which they treat, are by no means fully investigated: neither are any satisfactory conclusions deduced from this long chain of arguments; nor is any plan of future improvement recommended. It appears, indeed, as if the writer had not, at all times, a fixed object of pursuit before him; and hence, perhaps, arises some of that obscurity which we have found in his pamphlet.

ART. VI. *The Theatre: a Dramatic Essay.* Including an Idea of the Character of Jane Shore, as performed by a young Lady in a private Play, &c. &c. By Samuel Whyte. 8vo. pp. 56. Dublin; Printed for Jones, in Grafton-street. 1790.

THE young lady here celebrated, is Mrs. Lefanu, then known by the maiden name of Sheridan; a name that seems destined to make a conspicuous figure in the annals of literature, and polite accomplishments. Her mother, as we are here informed, was Mrs. Sheridan*, wife of the late Thomas Sheridan, Esq; well known by his English dictionary, his performances relative to the science of oratory, and his theatrical connexions. The young lady had been a pupil to Mr. Whyte, whose merit as a professor of school education, is well known in Dublin; and who had likewise the honour of instructing her brothers, Charles Francis Sheridan, Esq; representative in parliament for Rathcormuck, in Ireland, and Richard Brinsley Sheridan, Esq; member (in the English parliament,) for Stafford.

Miss S.'s performance of Jane Shore, was, according to the account here given, such as merited, and obtained, the warmest applause from the audience, as well as from her delighted panegyrist, in the present publication. Mr. W. who appears to be a good judge of the subject, after discussing, in a strain both serious and sarcastically pleasant, the art of acting, as a profession, and shewing the miserable effects of a misapplication of talents in *this line*, proceeds to pay a very handsome compliment to the heroine of the piece;—of which our readers may take the following extract, as a specimen of the author's poetry:

* Mrs. Sheridan, whose maiden name was Chamberlaine, was the writer of *Sidney Bidulph*, *Neurjahad*, *the Discovery*, &c. for which, see the Reviews, *Passim*.

' She speaks, and with the tongue of eloquence,
Speaking her author's, proves her own good sense;
Each word, each action, even her silence moves,
Extends our feelings, and the sense improves.
Critics throughout her varying powers attend,
And approbation will in wonder end.

' Lo! for the Royal Innocents she pleads,
With kindred sympathy the audience bleeds;
Alas! for pity! she foreboding cries,
Alas! for pity! every bosom sighs.
Rapt with the theme, and glowing with her part,
She wings each word directly to the heart,
With every power and every grace of speech,
Which feeling can suggest, and art can teach;
She soothes, excites, she deprecates, she burns
With generous zeal, with keen reflection mourns,
That could the Drama from prescription err,
Stern Gloucester's self might well be mov'd by her.
Then when, all-judging Heav'n! she bows to thee,
And owns thy justice in the hard decree,
With what simplicity her accents flow,
In all the melting energy of woe!

Several prologues, and other short pieces of poetry, by Mr. Whyte, are added to '*the Theatre*;' together with 'A Paraphrase on Dr. Watts's celebrated Distich on the Study of Languages,

" Let every foreign tongue alone
Till you can spell and read your own."

This paraphrase was 'addressed to the young gentlemen of the English grammar school, by one of their school-fellows.' The young bard, we are informed, was not above fifteen years of age: at five and twenty, scarcely any writer would be ashamed of such a performance.

Beside the production which is the immediate subject of this article, now drawing to a conclusion, Mr. Whyte was, some years ago, a contributor to the entertainment of the public, in a work entitled *the Shamrock*: See Rev. vol. 47, p. 484. In our notice of that collection of poetical pieces, one of our associates of that day, seems to have been rather severe on the compiler, for faults which, as it afterward appeared, were not properly his own: but for this treatment, the reviewer, soon after, made him a polite acknowledgement, in a subsequent Review. Such candour is a luxury, in the exercise and enjoyment of which, even the (supposed) cold heart of a critic is, we see, sometimes capable of indulging.

N. B. We have seen an account of a laudable institution, originally planned by Mr. Whyte, and lately established in

Dublin, under the title of the ABECEDARIAN SOCIETY. This benevolent design has for its object, a due provision for the support of such deserving school-masters, as, having been more attentive to the duties of their profession, than to the advancement of their own fortune, or who have been reduced by inevitable calamities, have, therefore, a just claim on the generosity of their more successful brethren, and on the liberality of the public in general.—We are glad to hear that this charity meets with good encouragement in our sister kingdom; and we shall be happy to see Mr. Whyte's well-digested plan adopted, with spirit and effect, in our own country.

ART. VII. *The Denial*; or, *The Happy Retreat*. By the Rev. James Thomson. 12mo. 3 Vols. 9s. sewed. Sewell. 1790.

OF the various species of composition that in course come before us, there are none in which *our* writers of the male sex have less excelled, since the days of Richardson and Fielding, than in the arrangement of a novel. Ladies seem to appropriate to themselves an exclusive privilege in this kind of writing; witness the numerous productions of romantic tales to which female authors have given birth. The portraiture of the tender passions, the delicacy of sentiment, and the easy flow of style; may, perhaps, be most adapted to the genius of the softer sex: but however that may be, politeness, certainly, will not suffer us to dispute this palm with our fair competitors. We, though of the harder sex, as men, and of a still harder *race as critics*, are no enemies to an affecting well-told story: but as we are *known* not to be very *easily pleased*, it may be imagined that those performances only will obtain the sanction of our applause, which can stand the test of certain criteria of excellence.

The story of a novel should be formed of a variety of interesting incidents; a knowledge of the world, and of mankind, are essential requisites in the writer; the characters should be always natural; the personages should talk, think, and act, as becomes their respective ages, situations, and characters; the sentiments should be moral, chaste, and delicate; the language should be easy, correct, and elegant, free from affectation, and unobscured by pedantry; and the narrative should be as little interrupted as possible by digressions and episodes of every kind: yet if an author chuses to indulge, occasionally, in moral reflections, in the view of blending instruction with amusement, we would not wish, altogether, to frustrate so good a design:—but, that his precepts may obtain the utmost efficacy,

we

we would recommend them to be inserted in those periods of the history, where the reader's curiosity can most patiently submit to suspense.

Having thus given a sketch of what a novel should be to please us, we proceed to the work which has given occasion to these remarks.

This novel, then, consists of a series of letters between the Hon. Mr. Wilton and his friend Mr. Benfield. Mr. Wilton is the son of Lord Wilton, a cruel, avaritious, despotic parent, who wishes to force his son into a marriage, (extremely against his inclinations,) with Miss Silvertop, a young lady of large fortune: the parties are introduced to each other, and are left alone for the purpose of *making love*; when, unluckily, the gentleman begins by asking the young lady, *which are her favourites among the dramatic authors*. Miss Silvertop, not having been instructed in her literary catechism, stares, and seems not to comprehend him. He is not, however, discouraged: but pursues his *learned inquiries*, till at last the young lady betrays such a total *want of erudition*, that Mr. Wilton, completely disgusted, resolves, in defiance of all paternal injunctions, to decline the marriage. Lord Wilton is in great wrath, utters dreadful imprecations, and even curses his son, who runs out of the house, gets into a stage coach, and arrives at Morpeth in Northumberland; where he becomes enamoured of a beautiful young lady, named Olivia. Mr. Fennel, one of Olivia's lovers, is jealous of Mr. Wilton, and sends him a challenge; a duel ensues—Mr. W. disarms and wounds his antagonist; who is so enraged, that he *insists on being dead*, that Mr. W. may be *hanged*:—the latter is therefore, with all due formality, ushered into a prison: but Mr. Fennel, having reported *falsely of himself that he was DEAD*, and being *taken alive*, Mr. Wilton is released from his confinement, and marries Olivia; who proves to be another Miss Silvertop. The old Lord, who had determined on an alliance with the family of the Silvertops, recalls his curses, and changes them into blessings; and a happy union likewise takes place, with regard to an episodical pair, whose adventures serve to diversify the work:—which here naturally concludes.

In regard to the general character of Mr. Thomson's performance, it certainly is not void of merit. The volumes abound with pious and moral reflections, not unworthy the pen of a clergyman: but we should have admired this piety and this morality still more, had the language (especially of the earlier letters,) been less verbose, and the style less stiffened with hard words. Terms of the same signification are frequently coupled

coupled together *: a mode of writing rather suitable to an indenture than a book of entertainment; and peculiarly inconsistent with the natural ease and freedom of the epistolary style.

Notwithstanding the impropriety of the language of some parts of this work, for it is not uniformly thus censurable, the story has not failed to interest us in the perusal; and it would be great injustice to the sensible writer, if we did not speak of his performance as entitled to a considerable degree of distinction above the common crowd—the *canaille* of modern romances and novels.

The leading moral purpose of this work, is to expose the unreasonableness, absurdity, and tyranny, of parents who usurp an absolute authority over their children, in respect of their matrimonial engagements; forcing all natural affection, and every prospect of happiness from that source, to give way to the calls of avarice or ambition.—This is a beaten path, which has been trodden by almost every novellist and dramatic writer;—who, we are happy to think, have successively encountered a monster which is now seldom seen but in their performances.

* For instance, 'black criminality,' pref. p. 7.; 'Wanton lasciviousness,' ib. p. 9.; 'mutual reciprocation,' ib. p. 16.; 'cautious timidity,' p. 32.—Other expressions, which we have remarked, seem much too stiff and pedantic for the characters that use them,—as, 'Pray, Madam,' answers Mr. Wilton to a question from his lady mother, 'what prompts the interrogation?'—'My dear Henry,' says the countess, 'I am afraid the air of your native country, after so long an absence in the warmer climates of France and Italy, is not congenial to your health, as you seem to have acquired a slight indisposition this morning,' p. 33.; and the Hon. Mr. W. is, in like manner, accosted by his honourable sister, with 'Pray, Henry, if our native air be more *salubrious* than that of the continent'—p. 36. With equal solemnity does the young nobleman answer his Right Hon. father's haughty commands to marry the lady *not* of his choice: 'The will hath a certain prerogative, in the exercise of which it admits of no compulsory methods to corrode its happiness. It thinks, it acts with *spontaneity*; and when opposed, suffers a diminution of its pleasure.' p. 37, &c. &c.

We would just observe, also, that the hero of this piece is said to be the only son of the *Earl* Wilton, and yet he is merely styled the *Hon. Mr.* Wilton. Every Earl has a secondary title, which, by courtesy, is borne by his eldest son; and his daughters are addressed as *Lady Ann, Lady Mary, &c.*

ART. VIII. *The Rural Economy of the Midland Counties*; including the Management of Live Stock in Leicestershire and its Environs; together with Minutes on Agriculture and Planting in the District of the Midland Station. By Mr. Marshall. 8vo. 2 Vols. pp. 500 in each Vol. 14s. Boards. Nicol. 1790.

NOTHING is more pleasing than the acquisition of knowledge; nor is there a more agreeable amusement than to trace the progress of a well-disposed mind in the pursuit of it. The writer of these volumes has repeatedly afforded us a satisfaction of this kind; and we again, with much good-will, attend him in his laudable career.

The plan adopted in this publication, and the heads for enquiry into which it is divided, are so much the same with those in the former volumes, that it is unnecessary for us to specify them at this time.

The district which Mr. Marshall surveys in these volumes, includes the principal parts of the counties of Leicester, Rutland, and Warwick; with the northern margin of Northamptonshire, the eastern point of Staffordshire, and the southern extremities of Derbyshire and Nottinghamshire, the town of Leicester being situated near its center. 'It measures,' he says, 'in some directions, not less than fifty miles across, in none, he believes, less than forty; consequently it contains at least fifteen hundred square miles, with no other drawback from its fertility than the Charnwood hills, which do not contain fifty miles of infertile soil.'

This is, in general, a level fertile field, inclining to a clay: it is principally employed in temporary grass leys, and alternate corn crops. The grass is equally used in feeding, and in *breeding*, live stock; and in this last respect, the author, with great justice, asserts that it certainly cannot be equalled in these kingdoms.

Little, that seems very remarkable, occurs in respect to the arable management of farms in this district, excepting the practice of changing the produce from grass to arable crops, and from grain to herbage; a practice which has here been carried on from time immemorial. The course of management is this:

'The land having lain six or seven years in the state of *SWARD*, —provincially "*TURF*,"—it is broken up, by a single plowing for *OATS*; the oat stubble plowed two or three times, for *WHEAT*; and the wheat stubble winter fallowed, for *BARLEY* and *GRASS SEEDS*, letting the land lie, during another period of six or seven years, in *HERBAGE*; and then again breaking it up, for the same singular *SUCCESSION OF CROPS*.'

To most men, this succession of crops will appear, as it did to the author, very singular; and, perhaps, by many it will be deemed highly absurd. No doubt, on many soils it would deserve that epithet: but on a rich fertile soil, which produces abundance of manure for itself, it is perhaps doubtful whether a practice could be adopted which, *on the whole*, would prove more beneficial.—Our rural surveyor, to whom this practice was new, speaks of it with great caution. He condemns it not, nor does he expressly approve it: but he owns that more weighty crops of corn are seldom found in any country, nor obtained at a smaller expence to the farmer:—though, indeed, the habitual inactivity of labourers here, and the established practice of giving them beer in such immoderate quantities, as often to render the men muddled, and incapable of exerting themselves, considerably detract from the profits of the farmer.

The circumstance that chiefly characterizes this district, is the management of *live stock*, particularly in regard to *breeding*; we shall therefore endeavour to give our readers some slight notion of this department of the rural economy of the midland district.

This ingenious author, before he comes to consider each species of live stock separately, begins this branch of economy, by conveying some general ideas of the *principles* of improvement, which have been here laid down; and the *means* by which they have been successfully and rapidly carried into practice.

‘The subject is new, at least to this work, and will therefore require a degree of attention adequate to its importance.

‘The most general principle,’ he proceeds, ‘is *BEAUTY OF FORM*;—a principle which has been applied in common to the four species, (viz. horses, cattle, sheep, swine.) It is observable, however, that this principle was more closely attended to at the outset of improvement, (under an idea, in some degree falsely grounded, that *BEAUTY OF FORM* and *UTILITY*, are inseparable,) than at present, when men who have been long conversant in practice, make a distinction between a *useful sort*, and a sort which is merely *handsome*.

‘The next principle attended to, is a *PROPORTION OF PARTS*, or what may be called *UTILITY OF FORM*, abstractedly considered from the *BEAUTY OF FORM*: thus, of the three edible species, the parts which are deemed *OFFAL*, or which bear an *INFERIOR PRICE* at market, should be small in proportion to the better parts. This principle, however, appears to have been differently attended to in different species; and will require to be re-examined, in taking the separate view of each species.

‘A third principle of improvement, which has engaged the attention of the midland breeders, is the texture of the *muscular parts*,

parts, or what is termed FLESH ; a quality of live stock which, familiar as it may long have been to the *butcher* and the *consumer*, has not perhaps been attended to by *breeders*, whatever it may have been by *graziers*, until of late years, in this district, where the "FLESH" is now spoken of with the same familiarity as the hide or the fleece ; and where it is clearly understood, that the grain of the meat depends wholly on the BREED, not, as has been heretofore considered, on the SIZE of the animal.

But the principle which at present engrosses the greatest share of attention, and which, above all others, is entitled to the *grazier's* attention, is FAT, or rather FATTING QUALITY ; that is, a natural propensity to acquire a state of fatness, at an early age, and, when at full keep, in a short space of time : another quality which is found to be hereditary, depending, in some considerable degree at least, on BREED, or what is technically termed BLOOD ; namely, on the specific qualities of the parents.

Thus it appears, that the midland breeders rest every thing on BREED, under a conviction, that the *beauty* and *utility of form*, the quality of the *flesh*, and its propensity to *fatness*, are, in the offspring, the natural consequence of similar qualities in the parents. And, what is extremely interesting, it is evident from observation, that *these four qualities are compatible, being frequently found united, in a remarkable manner, in the same individual.*

We beg leave strongly to recommend this last observation to the attention of our readers, as it is a fact which has been fully proved in this instance, and which ought never to be forgotten in attempts that may be at any time made to improve the breeds of live stock. From a want of attention to this particular, we have seen much mischief produced by exertions intended to *improve* particular breeds. It has happened that one of these ill-informed improvers, having seen a particular breed of animals, that possessed certain qualities which he thought desirable, (though connected, perhaps, with other peculiarities, that were by no means adapted to his own situation,) and believing that the estimable peculiarities could not be found but in a breed approaching *in every respect* to those of the coveted breed, (without searching about to discover these excellencies among some sort that was in other respects suited to his situation,) has at once banished a breed, which to him was extremely valuable, and lost it so entirely, as never afterward to be able to recover it. Such are the irreparable errors in practice, that often result from strong predilections, founded on a partial knowledge of important facts.

We do not hesitate to assert, likewise, from long and attentive observation, that the four qualities above mentioned, (to which alone the spirited improvers of this district seem to have hitherto attended,) are not the only excellencies that may be united in the same breed of domestic animals. There are
many

many other qualities, peculiarly valuable to the rearer, in certain circumstances, that are altogether compatible with those here so much prized. This subject, therefore, has yet been only imperfectly considered; and though this country is under great obligations to Mr. Bakewell, and to his distinguished competitors, for what they have already done, it would be wrong to suppose that they had carried the improvement of domestic animals to the *ne plus ultra*. Much yet remains to be done; and we are, perhaps, but on the very entrance into the wide improveable field, that remains to be cultivated for the benefit of posterity.

We must not stop to particularize all the *means* that have been here adopted for producing these improvements. Referring to the volumes for particulars, we can only remark, that they have, in general, been effected by a careful selection of those individual animals, at first, which were found to possess the desirable peculiarities, and by preserving them from intermixing with others, after they had once been obtained.

A necessary consequence of this principle has been, that he who had procured a breed possessing the qualities coveted, had obtained a treasure which was much desired by all his rivals, and which he has found it his *interest* to keep up as long as he could. The great point of emulation among these breeders, seems to have been to secure to themselves the best breed of *females*; and by keeping these solely to themselves, to let out for hire their best males, at a high price, to improve the breeds of others. By using also the best males for their own superior females, they always strive to preserve their own superiority. This system, like most other new practices, was attended with but small success in the beginning, but has now risen to be an object of vast importance. At first, the price, of the *let* of a ram* for a season, was small in comparison to what it now is. Mr. Bakewell, we are told, was the first who introduced this practice. About forty years ago, he let a ram at Leicester fair, at the price of sixteen shillings, which is the first instance of letting rams in this district, that can be traced.

* From the first letting, to the year 1780, the price kept gradually rising, from *fifteen shillings* to a *guinea*, and from one guinea to *ten*. In 1780, Mr. Bakewell let several at *ten guineas* each.

* From that time, to 1786, Mr. Bakewell's stock rose rapidly, from ten to a *hundred guineas*; and, that year, he let two thirds of one ram, (reserving one third of the usual number of ewes to himself,) to two principal breeders, for a hundred guineas each; the entire services of the ram, (for that season only) being rated at

* We particularize this species of live stock, because the improvements have been carried farthest on them.

three hundred guineas! Mr. Bakewell making, in that year, by letting twenty rams only, more than a thousand pounds!!

Since that time, the prices have been still rising. Four hundred guineas have been repeatedly given*. Mr. Bakewell, this year, (1789,) makes, I understand, twelve hundred guineas by three rams, (brothers, I believe,) two thousand of seven, and, of his whole letting, full three thousand guineas†!!!

Beside this extraordinary sum made by Mr. Bakewell, there are six or seven other breeders, who make from five hundred to a thousand guineas each. The whole amount of monies produced this year, in the midland counties, by letting rams of the modern breed, for one season only, is estimated, by those who are adequate to the subject, at the almost incredible sum of TEN THOUSAND POUNDS.*

That this estimate is rather under than above the truth, we have reason to believe; as the writer of this article was assured, from what he esteems the best authority, that the whole sum thus drawn in this district was not under *twelve* thousand pounds, in the last season.

We mark this fact with particular satisfaction, as it will tend to convey to foreign countries a striking idea of the spirit for enterprise that distinguishes this nation: nor do we note it as any peculiarity inherent merely in the *people* of this island, but as an instance of that energy which is the natural result of freedom. In other countries, princes and great men endeavour to *compel* their subjects to attempt arduous enterprises; or they allure them by insignificant honorary rewards. Here, the only, and the all-sufficient stimulus, is the certainty that a man cannot be deprived of the fruits of his labour or ingenuity, by the exertions of the king himself, or of any one else. He is, therefore, at liberty to ruminate on the probable benefits which his own family may derive from bold and novel attempts at improvement. Hence they are contrived by individuals, without the intervention of government, and are carried into effect without national support of any sort.

We regret that our limits forbid us to follow the author through his very judicious accounts of the four different kinds of domestic animals above enumerated, that have been brought to their present unrivalled state in this district, particularly sheep; with regard to which very useful animal, we might here specify many curious particulars that would be highly interesting to our readers: but, as we presume that no

* Not, however, by individual breeders: three hundred have been given by an individual.*

† Mr. B. lets nothing now under twenty guineas; a well-judged regulation, which will probably be beneficial both to himself and his customers.*

one who wishes to be fully acquainted with this subject, will be contented without perusing the work itself, we quit it with the less reluctance. In taking our leave of this article, we shall only remark, that though Mr. M. has evidently been in a great measure unacquainted with the subject of improving the breeds of domestic animals, before he went into this district, and has therefore been naturally led to lean toward the particular opinions here generally received on this subject, yet his own native good sense induces him to suspect, from observation, that they may in some respects be fallacious, so as to lead him to a necessary degree of scepticism. This is particularly observable in respect to his observations on the improvement of wool;—a subject which, evidently, he has never studied deeply, but which, it is plain, he would very soon understand, had he opportunities of making the necessary observations. He often points toward the right path, without distinctly perceiving whither it would tend.

The second volume, as in his work on the *Rural Economy of Norfolk*, consists of *minutes* on detached subjects, written by the author as they occasionally occurred: a most useful mode of procedure by a candid enquirer. In these minutes, the observations and opinions of the writer are set down for future examination, and answer the valuable purposes of preserving important facts from falling into oblivion, of impressing opinions, and of recording hints, on the mind, that deserve a more careful examination, to be either confirmed or rejected by experience. They have the farther advantage of exhibiting the state of the country, and the manners of the people, more clearly than it could be done in any other way, as well as the true state of the writer's knowledge:—but this mode of writing is attended with the peculiar disadvantage, of laying the author more open to censure, than, perhaps, any other method could do. It is like a man uttering a soliloquy, which is overheard by others; his mind is exhibited in all its nakedness.—Few writers, that we know, could stand this trial so well as Mr. Marshall: yet a captious critic might here find several things to which he could object: for our own part, knowing that perfection does not belong to man, we are sensible that there is not one in a thousand, among those who should find this author treading a path, at a particular time, with which they were better acquainted than he was, who would not very soon, if they accompanied him, find themselves thrown out. Even when he enters on a new path, he advances with a firm and cautious step, which indicates that a little practice would soon be sufficient to make him well acquainted with it.

As a specimen of this part of the author's work, we shall insert the following extract :

* Minute 134.—March 1st. Yesterday, took down three remarkably thriving elms.

* The number of rings, twenty-nine, beside the inner bark; thirty years old : an age which is corroborated by living evidence.

* Two of them *but* more than two feet diameter ; and measure, at four feet high, more than eighteen inches.

* What a produce ! These two as large, but not larger, on a par, than eight more left standing, measure forty-four feet, timber measure, including bark ; about forty feet of sale timber, worth a shilling a foot,

16 fencing posts and rails, 4d.	-	-	-	£. 2 0 0
9 feet of cord-wood,	-	-	-	0 5 4
40 spray faggots,	-	-	-	0 11 4
				0 3 4

£. 3 0 0

* These trees stand not quite eight yards from each other ; consequently each may be said to occupy two rods, or square perches of land ; and their produce an acre a year may be easily calculated.

* From the almost uniform size of the rings, these elms appear to have been still in full growth ; and might perhaps have continued so ten or twenty years longer, provided the distance between them would have admitted air and head-room. But their tops already interfered, and their roots, in all probability, had reached each other ; it is therefore unlikely they would long have continued to make a similar progress ; and a doubt, perhaps, whether they would longer have paid for land-room. Beside, the grass, though already injured, will soon recover itself, and the roots of the elm rotting in the ground, will become new refreshment to it. And these trees being "stocked," (the roots cut off close to the *buts*,) the ground disturbed in taking them down is small : a hole about three feet in diameter, which half a load of earth would fill up ; the surface of which being sown with grass seeds, the entire ground would revert immediately to grass land *.

* Not the soil only, but the PLANTS from which those trees have been raised, appear to have been good. Each tree was furnished with ten or twelve horizontal roots, set regularly round the

* * I do not mean to recommend, in general terms, the planting of rich, deep, sandy loams, worth, as old grass land, twenty-five or thirty shillings an acre, (as the land under notice is) with elms ; yet, from this incident it appears, that there may be situations in which they might be planted on rich grass lands with profit.

* It is here observable, however, that in another instance, on this estate, in which elms have been planted on a less rich soil, and on a cooler, more retentive subsoil, they have made a slow progress.

but, each about the thickness of the thigh : the downward roots few ; merely a bundle of wiry fibres, resembling a birch broom.*

From the observations that follow, we meet with proofs that the oak is a very profitable tree :—but for these, and for many other interesting particulars, we refer to the work itself.

Planting timber trees seems to be a favourite pursuit with Mr. Marshall ; and his directions on that head are very particular. He is here, however, but a learner himself.

The work is concluded with a list of *rates* of different kinds of labour, a glossary of provincial words, as usual, and is preceded by a map of the district.

We think this performance contains rather more interesting matter than some of the author's former works ;—and we doubt not that it will add to his well-earned reputation.

ART. IX. *Sermons*, by William Leechman, D. D. late Principal of the College of Glasgow. To which is prefixed some Account of the Author's Life, and of his Lectures, by James Wodrow, D. D. Minister at Stevenston. 2 vols. 8vo. pp. 450 in each. 12s. Boards. Cadell. 1789.

IT is one of the most agreeable parts of our office, to pay a tribute of respect to the memory of eminent men, on whom public opinion has stamped the character of uncommon merit. Dr. Leechman has long been known and respected as an eminent divine, an able preceptor, and an excellent man. His name is revered in the university of Glasgow, where his judicious and faithful services, first in the theological chair, and afterward as principal, obtained him universal esteem ; and his writings, though few in number, and wholly confined to one species of composition, (that of sermons,) have gained him a degree of reputation in the literary world, which many more voluminous writers have not attained. The few discourses, which he published during his life, have been much read, and still continue to be admired as models of that kind of popular address, which, at the same time that it arrests the attention, and interests the feelings, enlightens the understanding.

These discourses, which are, *On the Character of a Minister*, *On Prayer*, *On the Wisdom of God in the Gospel Revelation*, and *On the Excellence of the Spirit of Christianity*, are here republished* in nine sermons. The editor has subjoined others from Dr. Leechman's manuscripts, all of the practical kind, which, though they were not prepared by the author for the press, will not discredit his memory : they appear to have been the natural and easy productions of an enlightened mind, and a pious and benevolent heart. Several of them were preached before the

* See our General Index.

university, with the immediate design of giving seasonable advice to young students, and enter into such particulars as could only have been suggested by actual observation and experience.

As Dr. Leechman's manner of writing is already well known, we need make no extracts from these discourses: but we shall conclude this article with a few interesting particulars, from the account of his life prefixed to these volumes.

' Dr. Leechman was born in the year 1706. He was the son of William Leechman, a farmer, who lived in the parish of Dolphinton, in the shire of Lanark, and always maintained a character respectable for piety and integrity. His son learned the rudiments of the languages at the parish school of Dolphinton, under the care of Mr. Henderson, who was afterwards a clergyman. He completed his education at the University of Edinburgh, not without some assistance from the family of Baillie of Jerviswood, a gentleman of note in that country.'

After being private tutor to two young gentlemen successively, Mr. L. in the year 1736, was ordained minister of Beith, where he continued till 1744; when, after considerable opposition, he was appointed to the divinity-chair in the University of Glasgow. His opponents, in hopes of setting aside the election, brought a charge of heresy against him before the Presbytery, founded on sundry *omissions* in his sermon on Prayer, published in 1743. To the several parts of the charge, the professor gave written answers, vindicating himself, and pointing out the mistakes of his accusers, in a modest, yet sufficiently spirited manner.

' But these answers, as might be expected, were neither satisfactory to the committee, nor to the Presbytery, under whose authority they acted.

' The sermon itself, which bore on the face of it strong marks of a devout heart, as well as of a highly cultivated understanding, had been much read and admired. In the space of a few months it had undergone a second edition. And this unexpected attack on the author, visibly calculated to raise a spirit of bigotry in the common people against him, soon roused the attention and indignation of many of the conscientious friends of religion and learning in that quarter, to whom Mr. Leechman was not personally known. It drew together a great number of the clergy from the most distant corners of that large Synod, together with several gentlemen of rank, who took their seats with them as elders, which they had not done for many years before. The Court assembled at Glasgow in the beginning of April, and, in consequence of Mr. Leechman's *complaint*, thought proper to call for the *papers*, and to take the business entirely out of the hands of the inferior court, who shewed great reluctance to part with it; having resolved to continue their sittings, and to hang up the cause for some time to the public view.

The Synod appointed a particular diet to judge and decide it: in which the *remarks, answers*, and every thing referred to in both, were read, and read a second time article by article. Every member was allowed to propose what further objections occurred to him, and the Professor allowed to answer him, if he could, *visua voce*: which was done in several instances. On the whole, the Synod almost unanimously found "Professor Leechman's answers to the remarks or objections made by the committee of the Presbytery of Glasgow, to be fully satisfying, and sufficient to remove any offence conceived; and found no reason to charge the said Professor with any unsoundness in the faith, expressed in the passages of the sermon complained of." The Professor thanked "the reverend and honourable Members of the Court for the time and pains they had bestowed in doing justice to his character; hoping that, through the help of God, he should, in the future exercise of his office, justify the favourable opinion they seemed to have formed of him."

The Presbytery had at the beginning made an appeal to the General Assembly. That Court, when the cause came before them, wisely referred it to a select committee, and adopted their judgment without a vote. They found, "That the Synod of Glasgow and Air had sufficient reason to take into their own hands the cognizance of the enquiry touching the sermon." They confirmed the judgment passed by that Synod, and "prohibited the Presbytery of Glasgow to commence, or carry on any further or other proceedings against the Professor, on account of that sermon."

Of Dr. Leechman's manner of lecturing, his Biographer gives the following account:

"The Professor gave a lecture of a full hour's length regularly four days every week, during a sixth months session; and besides this, spent an hour on Friday, and sometimes another on Saturday, in hearing the discourses composed by the students on particular texts or portions of Scripture prescribed to them. After these were delivered, he made his *observations* on each of them in a manner that showed the most accurate attention; commending with judgment, or censuring with delicacy. When a stronger censure was requisite, it was reserved to a private conference with the student.

"On Monday the Professor gave a Critical Lecture on the New Testament, reading the passage in the original language, adverting, when it was necessary, to the different senses put upon the Greek words by the commentators, without naming them;—to the connexion; to the particular probable views of the writer or speaker, and the situation of the minds of the hearers;—to any ancient customs or historical facts necessary to illustrate the passage. Thus he exhibited the precise sense of it, answered at the same time the principal objections, and intermixed occasionally short pertinent observations. As this lecture was of the first importance to the students, so to the Professor it seemed to be the easiest part of his work; for he had been accustomed to something like it while he was a minister.

The

The forenoon's exercise in all the pulpits of Scotland is of a similar kind, though managed there in a more easy and popular way.

The diets on Tuesday, Thursday, and sometimes Friday, were spent, on what is called Polemical Divinity. Considering how little this teacher had of the spirit of a polemic, his accurate knowledge of all the principal controversies which have agitated the Christian world was surprising: and the judgment and candour with which he conducted this delicate and dangerous part of his business was pleasing, at least to every liberal mind. The Writer of this Life was then too young to be a proper judge of these things; but since that time he has often reflected upon it with wonder and pleasure. The text-book the Professor used was Pictet's Shorter System, afterward changed for Ostervald. These authors were chiefly useful to him in their arrangement of the subject. Their track the Professor followed through the barren heaths, as well as the more pleasant and fruitful parts of this wide field. Over the former he flew quick, scarcely touching the ground; over the latter he walked slow, pointing out to his young friends almost every thing agreeable and useful observed by former travellers, and frequently himself sowing flowers and fruits on the road. In plain words, he touched slightly the scholastic useless questions, marking them as historical facts, with the circumstances or events that gave rise to them; and dwelt with satisfaction on such points, as the perfections, the providence and moral government of God, the authenticity and divine authority of the Scriptures, &c. &c. &c. confirming and improving the sentiments of his authors by his own striking observations. In the course of two sessions he went over the whole system.

The principal thing aimed at, however, in these lectures, was to give his theological students a view of the great controversies which have divided Christians. To each of these he introduced himself from something he found in his text: and laying aside his book, he treated the subject in the following manner, in two or more lectures, according to the importance or celebrity of the question. He began with a history of the controversy, and of the chief men who figured in it. He stated the point in dispute with sufficient precision; not only the opposite opinions of the two parties, but the difference of opinion in the men of the same party. Then, which was the main thing, he gave a candid view of the arguments on both sides, from reason, and especially from Scripture. Here his sound judgment led him to put aside every thing trivial, and to bring forth the very strength of the arguments, as well as of the difficulties, on each side; particularly, the most plausible passages of Scripture urged in proof of the opposite opinions,—the criticisms by which the force of these texts was supported or evaded,—with the answers, replies, and duplices made by the parties in the course of the debate. In fine, justice was done to both parties, not only in this representation of their opinions, with the grounds of them, but also by admitting their disavowal of the absurd and dangerous consequences charged on each by their antagonists, and exhibiting the important points of christianity mutually acknowledged by both.

After all, the question remained undecided : that is, the hearers were left intirely to the exercise of their own judgment, and directed to the means of further inquiry. No dictatorial opinion, no infallible or decisive judgment on any great controverted point, was ever delivered from that theological chair. After the point had undergone a full discussion, none of the students yet knew the particular opinion of this venerable Professor, in any other way than by the superior weight of the arguments which he had brought under their view : so delicately scrupulous was he to throw any bias at all upon ingenuous minds, in their enquiry after Sacred Truth. In this he certainly acted right ; for such was the reverence which the great body of his scholars felt for *his* superior judgment, that, had they known it in particular points, it would have had too much weight in determining *theirs*.

As if this had not been enough, when he gave the students his parting advices at the end of the session, he warmly recommended candour and continued diligence in the search after truth ; modesty and caution in forming their last judgments on points about which wise and good men had thought differently ; advised them long to retain the character of enquirers, and to keep their minds open to new light and evidence from every quarter. He shewed how wise and how lovely this was in all, especially in young minds ; and painted on the other hand, in strong colours, the indecency of rash presumptuous judgments, and the fatal effects of bigotry.

Dr. Wodrow proceeds to give a sketch of Dr. L.'s lectures on the Internal Evidences of Christianity, and of those on the Composition of a Sermon. He then relates the progress of his labours and services in the University ; and concludes with a most interesting and instructive account of the manner in which this good man left the world.

There are many things in this narrative which may be perused with great advantage by young divines, to whose attention we particularly recommend this publication.

ART. X. *Bibliotheca Topographica Britannica.* No. 49. 4to. pp. 76. 3s. sewed.—No. 50. 4to. pp. 300. 15s. sewed. Nichols.

THE forty-ninth number of this work, (which is now drawing toward its conclusion,) contains, 'The history and antiquities of Canonbury-house, at Islington, in the county of Middlesex,' by John Nichols, F.S.A. Edinburgh and Perth. This house and manor have been generally considered as part of the possessions belonging to St. Paul's cathedral : but it rather appears to have been included in a grant of lands and rents, in *Isledone*, made by Ralph de Berners, in the year 1253, to the priory of St. Bartholomew in East Smithfield : it was probably selected as a mansion for the prior and his canons, and there-
fore

fore assumed the name of *Canonbury*. This place had many owners after the dissolution of monasteries; among others, it became the property of Sir John Spencer, Knight, usually called, from his great wealth, *rich Spencer*, who was Lord Mayor of London in 1594. He appears to have been a man of integrity and public spirit. His town residence was Crosby-place, a large and sumptuous house, on the site of which Crosby-square was afterward built: here, he is said, in 1603, to have lodged and splendidly entertained the French Ambassador, Monsieur de Rosney, Great Treasurer of France, and all his retinue. He was ancestor of the present Earl of Northampton, as his only daughter married the second Lord Compton, by whose contrivance, tradition says, she was carried off from Canonbury-house in a baker's basket. What relation this respectable gentleman was to another Sir John Spencer, of Althorp, Northamptonshire, ancestor of the present Duke of Marlborough and of Earl Spencer, does not sufficiently appear.

The old house of Canon-bury, of which some remnants are yet standing, was probably built by William Bolton, prior of St. Bartholomew, who died in 1532. This supposition seems plausible, from the quaint device, a bolt and a tun, cut in free-stone, still remaining in several parts of the garden wall. Its first possessor, after its surrender to Henry VIII. was Thomas Lord Cromwell, 'the chief instrument (adds the writer) in dissolving the monasteries, and *depressing the clergy*.' His words seem to imply some regret at the suppression of the religious houses; in support of which act, men of sense and benevolence, of virtue and piety, have advanced unanswerable arguments. The nobility and gentry of that day, like those of other times, were eager to obtain a share in the spoils; and, for this purpose, might possibly be guilty of unwarrantable deeds, as no doubt they were: Lord Cromwell, among the rest, might wish to gratify some private views; at the same time that the public service was promoted by the destruction of those places which were known to be nurseries of idleness, superstition, and debauchery: but that *depressing the clergy* was his aim, any farther than every reasonable man must wish to subdue their arrogance, and impositions, does by no means appear. The unjust, and the arbitrary, are indeed too often found, at all times, and under all professions; yet very certain it is, that our nation, together with others, has experienced the benefit of depriving churchmen, in a great measure at least, of the power that they had obtained, to which they certainly had no right, and which, indeed, *Christian* ministers, who understand the nature of their office, would neither assume nor desire.

The appendix, which forms the greater part of this number, consists of five articles: 1st, Prebendaries of *Iffledon*, or Islington. 2d, Priors of St. Bartholomew. 3d, Vicars of Islington. 4th, Epitaphs from the old church, Islington, with those in the present church, 1788. 5th, Inscriptions in the church-yard, 1788. The connection of these *addenda* with Canonbury is but small; they rather belong to the general history of Islington; and accordingly we observe at the end of this number, *queries*, to the amount of twenty-six, 'respectfully submitted to the inhabitants of Islington, preparatory to an intended topographical description of the parish, its antiquities, &c.' Among the vicars of this town, two are of some note in the learned world; Dr. Hanmer and Dr. Cave. The former, Meredith Hanmer, died at Dublin of the plague, in the year 1604. Beside his writings against the Jesuits, and some other works, he translated all the church historians, excepting four books of Eusebius concerning the life of the Emperor Constantine. The latter, William Cave, who died in 1713, seems to have taken the hint from his predecessor, of applying himself to ecclesiastical history. His publications are well known, as is also his controversy with Le Clerc, who charged Dr. Cave with two unfair proceedings: That instead of writing the lives of the Fathers, he had written their panegyrics; and, that he had forcibly drawn Eusebius, who was an Arian, to the side of the orthodox, and had made a Trinitarian of him. The remark of our editor, on this charge, is candid, and worthy of a man of sense: we notice it the rather, because it is very clear that Mr. Nichols is generally partial to churchism and reputed orthodoxy. The remark is as follows: 'we may just be permitted to say, without any intention to lessen the value of Dr. Cave's work, that he *did not entirely clear himself of the charge.*' The reader may perhaps infer, that it remains in full force against him.

Five engravings belong to this number, *viz.* North-west view of Canonbury: west view of Canonbury, Queen Elizabeth's lodge, &c.: priory seal of St. Bartholomew: an ancient epitaph; and two views of the *old* church of Islington.

No. 50 of this work, likewise compiled by Mr. Nichols, is very large. It bears this title: 'Collections towards the History and Antiquities of the Town and County of Leicester.' Different parts of Leicestershire have already been noticed by Mr. N. and one or two of the articles on this subject are as informing and amusing as any in the *Bibliotheca*. In the preface to the history of *Aston Flamville**, &c. the present

* See Review for Dec. 1780, vol. lxxix. p. 494.

number was said to consist principally of brief church-notes, and a few monumental inscriptions: information, however, it seems, flowed in so fast, as not only to have increased greatly the size of this volume, but also to afford ample materials for one yet larger. These collections, though numerous, are frequently unimportant. The name of the saint, to whom, according to ancient superstition, the church was dedicated; or of some, (perhaps only one,) of the ministers, with an inscription or two, (and perhaps not so much,) constitute the chief of what we learn, beside the name, of many parishes. Some apology is offered for this, in the introduction to the remarks which are made on the town of Leicester. It is there observed, that what is hastily thrown out as to that ancient town, has not the least pretension to be considered as in any degree approaching to a regular history: 'they are only detached papers, printed in this form for their better preservation, and as preparatory to a work of much more consequence.'

Some places present considerable supplies for our editor, as no doubt all others would in a degree, were they to be diligently and judiciously investigated. In the account of the village of *Langton* in this county, the Rev. Mr. Hanbury*, now deceased, furnished some materials. Whatever we might be inclined to think of his plan, (to which we suppose none of our readers are strangers,) we cannot but honour his benevolence and virtue. It sometimes happens that excellent intentions are misrepresented, or fail, at least, of *all* the success which might have been expected, partly through a malevolent opposition. Such seems to have been the case as to Mr. Hanbury, and also to the charitable purposes and endeavours of another gentleman, Mr. Alderman Newton, of Leicester†. While we condemn the ingratitude and mal-treatment which they are said to have received, may it not be asked, whether there was not some mistake in their schemes, or in the execution of them, by which this was, in some measure, occasioned?

Bradgate, is an ancient manor in this county, and worthy of notice, as having been the residence of Frances Brandon, niece of King Henry VIII. and wife to Henry Grey, Duke of Suffolk. Her three daughters, all unfortunate, Jane, Catherine, and Mary, were born at this place. The unhappy fate of the first most amiable lady is well known; the second, Catherine, was married to the son and heir of the Earl of Pembroke, who found it necessary to procure a divorce, and the lady was confined in the Tower, where she died, after an imprisonment of nine years. Mary, the third daughter, "was

* See Review, vol. xix. p. 535.

† P. 481, 482.

affrighted

affrighted at the misfortunes of her elder sisters: but chusing rather to secure her life than honour, married one she could love, and thought nobody could fear, Martin Keys, of Kent, Esq. Serjeant-porter, a judge at court, indeed, but of dice only, and not of law. She died without issue, April 20, 1578.*

Under the name of *Lindley*, we observe the following remark: 'This lordship was one of the first which was inclosed in the county, and in consequence thereof is now become an inconsiderable place.' Concerning the justice of this reflection, we cannot determine: we incline to consider inclosures as beneficial: but the monopolizing of grounds, and destroying the small farms, so serviceable in many respects, is a practice, which, like other prevalent practices, though it may be profitable to some rapacious individuals, is very baneful to the public. Concerning this lordship of *Lindley* it has been observed, with what justice we know not, that neither adder, snake, nor lizard, were ever seen there, though common in the adjoining grounds. The name is said to be derived, either from *lin*, a lake or pool, or from *linden*, a tree so called, and *ley*, a field.

Under the article *Lutterworth*, John Wickliff is naturally mentioned. Whether the account of his death is perfectly exact, we have some doubt; though we acknowledge that the memoirs of those times are involved in such obscurity, that it is very difficult, if not almost impossible, in some cases, to obtain the truth. It is here said, that he died at his rectory house of an attack of the palsy, which seized him as he was bearing mass, just at the elevation of the host. From such a relation, the reader may be led to conclude, that he countenanced, in his last hours, that doctrine of transubstantiation, which, it is very clear, in the latter part of his life, he wholly rejected and condemned. It is sufficient to know that, as he attended divine worship to the last, he received the fatal stroke of his disorder in his church at *Lutterworth*, in the year 1384.

In the course of this work, an account is given of several learned and respectable persons; such as, Francis Peek, M. A. rector of Godeby, near Melton, an industrious antiquary, known by many publications, and particularly by *Desiderata Curiosa*; Dr. Parry, of Market-Harborough, who died in 1780; the ingenious and learned Dr. Richard Grey, rector of Kilnecote, author of the *Memoria Technica*, &c.; Dr. Bentley, rector of Naileston, nephew to the celebrated critic, and likewise considerable in the learned line; Sir Edward Leigh, of Shawell, author of the *Critica Sacra*, and other learned works; Thomas Hayne, of Thrushington, M. A. a noted critic, who died in 1645, and left the principal part of his books to the library

library at Leicester; Emanuel Bourn, M. A. rector of Waltham on the Wolds; Thomas Jacombe, of Burton Lazars, &c. Some of the above names will be recognized as not belonging to the national church, of which number is the last, to whom a high character is given. To the list, should be added Dr. Taylor, rector of Market-Bosworth, and friend of Dr. Johnson; Edward Wells, M. A. rector of Cottesbach, author of several useful tracts in the arithmetical, geographical, chronological, and mathematical line; the famous William Lilly also claims this county as his birth-place:—but Mr. Nichols recurs, with particular pleasure, as in a former number, to Thomas Stavely, Esq. and the Oneby family, several of whose letters form an amusing part of this collection.

In the account of Quenby, in the parish of Hungarton, is the following particular:

‘It is principally famous for being the ancient inheritance of a respectable family, from which Shuckburgh Ashby, Esq. a character of first-rate moral and literary excellence, is descended. This gentleman resides on his paternal inheritance, and is truly a parent to all his dependants. Under his benignant care, a village of new cottages has risen up, which he permits the inhabitants to enjoy at a quit-rent of 6d. a year.’

The library at Leicester contains 948 books, principally Latin. Among the MSS. which are few, the most noted is the New Testament in Greek, commonly called the “*Codex Leicestrensis*.” There is also an Hebrew book in Syriac characters, curiously written on paper, bordered with gold. The building was erected in the year 1633, at the sole charge of the corporation, on the motion, and by the approbation, of the Bishop of Lincoln. It might be supposed that this would prove a useful establishment, as there are in most towns some persons capable of deriving entertainment and improvement from such a provision, and also of communicating them to others. It does honour to the memory of those who promoted and effected the design; for it is too plain that, in general, it is the aim of policy, both ecclesiastical and civil, to keep people in ignorance, and render them superstitious, and to do this under the delusive idea of affording encouragement to learning.—It is a pity that there are not a number of good English volumes in different branches of science, in this library at Leicester.

We have thought it right to give the reader some view of this volume, and to offer a few observations on it. The collections, for some parishes, are indeed so trivial, that we may suppose that half an hour’s conversation at the place, or with any person acquainted with it, might have furnished much more; however, all may yield some assistance toward the intended

tended history, for which many and still more substantial materials will possibly be requisite than have yet appeared to the public:—of these, perhaps, we may find a larger store in the next number of this work; which, together with the 52d and last, is now before us, and will soon be farther noticed.

Among the plates in this number, are Cary's map of Leicestershire: monuments in Barwell church, &c.: Knapton encampment; this was discovered in August 1787, lying by the side of the turnpike road, about midway between Leicester and Naseby, in Northamptonshire, and seems rather to be a British or Saxon, perhaps Danish, entrenchment, than a Roman one; it has been before described in the Gentleman's Magazine:—inscription in All Saints church, Leicester; painted glass, at St. Margaret's, town-hall, &c.; Roman pavement, or *opus tessellatum*, which was discovered in digging a cellar about the year 1675; three Roman pavements found in the year 1754, in a piece of ground in Leicester, called the Black-Friars; another pavement, the discovery of which is more recent, in a field called the Cherry-ground, Leicester. These mosaic (or musaic, from *musæ* and *musæa*,) works are very pretty, but their frequency renders them less the subject of curious notice. Old stones from Jewry wall, Leicester. One of these stones is in the form of a cross, thirteen inches over; the other has a cross excavated in it, about ten inches long. A fac-simile of hand-writing of eminent persons. Also several portraits, views, &c.

ART. XI. *Letters on Agriculture, Planting, &c.* Selected from the Correspondence Book of the Society instituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerset, Wilts, Gloucester, and Dorset, and the City and County of Bristol. Vol. V. 8vo. pp. 472. 6s. Boards. Dilly. 1790.

As man derives his subsistence from the produce of the earth, agriculture is his first and most important business; and to improve any soil or article of growth, is doing more essential service to society, than to cultivate ideas merely speculative, even to the highest degree of refinement. The farmer knows nothing of metaphysics, nor would his tillage improve by such abstract studies; while the metaphysician, however his mind may soar above earthly concerns, lives in daily dependence on the husbandman for subsistence. In cultivating a barren soil, the farmer raises food, not only for himself, but for his neighbours; while the cultivator of many a literary subject—a Reviewer, for instance,—cannot procure a dinner, excepting

from other resources : we turn, therefore, with pleasure, to the profitable labours of the farmer, in this continuation of the correspondence of the Bath Society.

TILLAGE in general.

Under this head, we class Mr. Wimpey's brief review of the improvements in agriculture, that have been successfully introduced into this kingdom within the last fifty years. These he considers under the distinctions of—improvements in the art of tillage ;—the invention of new implements, or the improvement of those already in use ;—the quantity and distribution of seed ;—in suiting crops to soils ;—in the rotation of crops ;—in manures ;—the introduction of new articles of culture ;—and in the application of these to the rearing and fattening of cattle. These are the heads of so many sections, which contain a series of pertinent observations : but as this is a retrospective paper, rather representing what has been effected, than proposing any new subject, we pass on to another letter from the same intelligent writer, containing an inquiry into a sure and certain method of improving small arable farms.

After advancing it as a sound principle, ' that all land which is naturally and properly arable, can by no means be converted into meadow or valuable pasture of any duration,' Mr. Wimpey compares the average expence of keeping a milch-cow on a dairy farm, with keeping one on food raised on arable land, as a succedaneum for grass ; and rests on the following conclusion :

' Upon the whole of this account, it seems clearly to follow, that an arable farm of 50 l. or 60 l. per annum, though it has not an acre of meadow or pasture land belonging to it, may by skill and proper management be made to produce as much and as good butter and cheese, as a dairy farm of the same value, and have a large proportion of land left for the growth of corn and other purposes.

Should this inference stand the test of experience, it is so far of importance : but alas ! it is lost time to frame plans for the profitable management of small farms, when the general policy of landholders is now directed to their destruction, by laying them together !

James Adam, Esq; considers ploughs, though the most common, as the least perfect, of all the instruments of husbandry ; and instances the vast variety of ploughs over all Great Britain and Ireland, as—' a convincing proof that none of them were perfectly good ; for if any of them had a decided superiority, it would have been pretty universally adopted on similar soils.' We must, however, confess, that we cannot draw this conclusion from the premises ; for when the chief property sought

is defined, this variety must afford a preference: but the required properties vary with the soil, and thus we have the diversity. This gentleman is particularly severe on the 'heavy Hertfordshire wheel-plough;' and as strongly recommends the sowing-plough, invented by the Rev. Mr. Cooke, in which a cast iron plate, 'regularly twisted with the land-side of the plough,' is substituted for the common mould-board. As he wishes to have comparative trials made with each, we wait the result.

We have also a description of a newly-improved patent drill machine, by the Rev. Mr. Cooke, which is, moreover, capable of being easily converted into a horse-hoe. This, which appears to be a neat machine, cannot be intelligibly explained without reference to the plate that accompanies it.

Mr. Hazard gives a striking instance of the advantages of hand or horse-hoeing all arable land, to supercede both summer and winter fallows, and to save great part of the expence of manure, which were the main objects attempted by Mr. Tull, the father of this mode of husbandry. A field was cultivated with a variety of successive crops, without intermission, for twelve years.

'The soil was a light loamy clay of a dusky hue, under which was gravel, at the depth of about thirteen inches. The real value of the land was not more than 20s. per acre: it has been lately laid down with grass, and is come to a good sward, without having any manure laid upon it for more than sixteen years, twelve of which it was cultivated as before related.

'Surely this proof may encourage farmers to try the hoe upon a large scale and on different soils.'

POTATOES.

Several experiments on the culture of this valuable root are communicated by Mr. Wimpey, that are well worth notice: but potatoes are of such extensive use both for man and beast, that we shall confine our attention to improving the species; which, it may be, are apt to degenerate, by successively planting roots, and cuttings of roots, to the total neglect of the seed, which the plants annually offer to our hands. Mr W. in reference to Dr. Anderson's doubts, whether new varieties were to be expected from seed*, relates his own experience on this point, as follows:

'For some three or four years past, I have made some trials of raising potatoes from seed. The events of my trials differ considerably from those of the ingenious Doctor. The first year I had some bulbs as large as a pullet's egg, but I did not then remark any variety of sorts. The largest of these were preserved, and planted the

* See Rev. vol. lxxix. p. 475.

following April. The October following they were carefully dug up, and were as large in general as those produced from old bulbs; many of them from half a pound to a pound and upwards. Among these, very contrary to what happened to the Doctor in his experiments, there was not less than five or six different species, most of them totally different, not only from the parent stocks, from which the seeds were obtained, but also from every other species I had ever seen, or have to this hour. They were of different colours, figures, and texture. Some a smooth yellowish white, some a dusky brown, some a reddish brown, some had a rough skin, some smooth, some distinct single bulbs of a regular shape, others a congeries of bulbs from 6 to 10 or 12, connected together by a kind of neck, composing a mass, sometimes nearly as big as a half-peck measure. But there was one species which far exceeded all the rest in beauty, many of them were as big as a goose's egg, a fine clear smooth skin of a yellowish white, finely pounced with small crimson spots, the complexion beautiful, and the substance as good as I ever tasted.

The bulbs which produced the seeds of which these varieties were obtained, were of two very different species; but no more than two. One was an oblong white potatoe, of no very common shape. Many of them were gibbous at each end, connected by a part much smaller in the middle, a good family potatoe. The other was of a brownish red colour, finely marbled on the inside with a crimson purple; a very fine juicy potatoe, much in use in this country for feeding hogs, but little valued for family use. These two species are all I had at that time; from which the apples which produced the seeds were promiscuously gathered in the same field, and sown together in the same spot.

Dr. Anderson, with that liberality which distinguishes every true friend to useful knowledge, thus confesses and rectifies his own misapprehension:

Since the paper on potatoes, which is printed in your former volume, was written, I have made several other experiments on the culture of that plant; but I only mean at present to correct one erroneous opinion I had adopted from the result of the *single* experiment I had then made with regard to the raising potatoes from seed. I at that time thought it probable that no new varieties could be thus obtained, and doubted whether a mongrel breed could thus be produced, like that which may be obtained at pleasure from different varieties of turnips, cabbages, &c. I am now however convinced, from an experiment that was conducted with greater care, that there are plants which do produce varieties from seeds, greatly different from the parent stock; that these varieties are not of the nature of mongrels, but are altogether distinct from any sorts that may have been known; and that the potatoe belongs to this class of plants.

With a view to ascertain these particulars, I made choice of a kind of potatoe that I had got from Ireland, which was, in many of its most obvious characteristics, extremely different from any that was cultivated in this neighbourhood. In particular its colour was
remarkable,

remarkable, being a dark dirty purple ; its shape a round irregular bulb ; its stem tall and upright. This kind of potatoe was planted by itself, at as great a distance as I could place it from any other sort ; but all the varieties that were around it were of the white sort, none of any other colour being cultivated in this neighbourhood.

‘ The seeds of this sort, carefully separated from all others, were sown by themselves, and the seedlings planted out at a convenient distance from each other, when they had attained a proper size for being transplanted. It was soon, however, obvious, from the appearance of the stems, that they were not all of one sort ; and on taking them up in autumn, I then discovered that the variety was almost infinite, and such as could not be accounted for on the principles of a mongrel adulteration. The diversities respected colour, shape, &c. a few of which particulars are specified below.

‘ COLOUR. Dark purple, bright red pink, dark pink, other varieties of red, bright white, dun, yellow, black, dark greenish, spotted, and many other varieties.

‘ SHAPE. Round bumps, oblong, very long, kidney-shaped, irregularly knobbed, and many other sorts.

‘ TIME OF RIPENING. Very early, so as to have the stalks quite decayed in August ; very late, so as to have the bulbs only beginning to be formed in the middle of October, and an infinite diversity between them.

‘ STEMS. Tall and robust, weak and dwarfish, branching at the top, branching greatly from the root, quite upright, and naked as a staff, &c. &c.

‘ MANNER OF GROWTH. The bulbs adhering quite close to the stem in a cluster like a bunch of grapes ; others rambling to a great distance from the stem, adhering to long fibres running wide in every direction, and intermediate diversities of many sorts.

‘ SIZE OF BULBS. Some large as a hen’s egg, others very small, not much bigger than pease, and intermediate varieties.

‘ PROLIFICACY. Some producing an immense number, as high as 140 at one stem, others affording few, as low as two or three only.

‘ SKIN. Some smooth as silk, others rough like shagreen ; some whole and uniform, others cracked in a variety of directions.

‘ LEAF. Some broad and obtuse, others narrow, sharp and spur-shaped ; some smooth, others rough ; some comparatively glossy and shining, others uneven and much wrinkled, &c.

‘ It would be endless to trace out all the other diversities. In short, the variety was greater than I could have conceived to be possible ; and there was not perhaps two plants precisely of the same sort.

‘ It is probable there will be found to be as great a diversity in the taste and other qualities, as in those particulars already remarked ; but this I could not so readily ascertain.

‘ From the above enumerations, it appears to me incontestibly evident, that the varieties can be in no sort ascribed to the influence of different varieties producing a compound between them, as in
the

the mongrel breeds. There were many red, bright red kinds of potatoes, though there was not one of that colour grew in the neighbourhood; and no mixture of white and dark purple could ever produce a bright red, or a dark bottle-green; not to mention the diversities in other respects: therefore, it cannot, I think, be denied that this experiment affords a clear demonstration, that there are plants which do not produce others of the same sort with themselves when reared from seeds, but varieties of the same class of plants, which may be diversified without end, the nature of which diversities cannot be foreknown.'

DAIRY.

A very critical examination into the properties required in establishing a dairy, with a regular plan for its construction and management, has engaged the truly patriotic pen of Dr. Anderfon; and the value of this paper is greatly enhanced by the genteel compliment which he pays, at the close of it, to his deceased wife, from whose experience he professes to have derived the whole; and peculiar attention is certainly due to principles matured by a woman of an enlarged understanding, co-operating in her domestic sphere with a husband of Dr. A.'s abilities and experience. This paper, which is illustrated with a plan and section of a milk-house and its proper appurtenances, is too long, too systematic, and too various in its particulars, to bear abridgment: but ought to be studied by every one who carries on a dairy on an extensive scale: even attentive managers in a small way may draw profitable hints for their domestic oeconomy on this subject.

SMUT IN WHEAT.

The true cause of the smut in wheat has not, to our knowledge, been satisfactorily ascertained. It has generally been supposed, as an anonymous writer in this volume observes, to proceed from the seed, that has, by some means or other, been vitiated; as all the modes of prevention consist in preparing the seed previously to its being sown: but brining, pickling, liming, changing, of seed, avail nothing; for in cold wet summers the smut still appears, notwithstanding all the expedients which ingenuity can suggest, or quackery recommend. In this state of uncertainty, the observations now before us will naturally interest the inquisitive husbandman. This gentleman remarks thus:

'The circumstances that first attracted my notice, and engaged my attention to this subject, were as follow:—Some years since I set a ridge with wheat, by way of experiment, in rows at various distances; in the course of the spring it was hoed two or three times, and was as healthy, vigorous, and fine, as ever was seen. In general

neral it was from four to five feet and a half high, the straw uncommonly large and strong, and the ears from four to five inches and a half in length. No corn ever appeared more promising. Thus it continued till the bloom appeared, about the middle of June. The weather then became wet and cold, and frequently deprived the corn of what is usually called its blossoms. Before the end of the month, the ears put on a sickly look, and, upon examination, it was found amazingly smutty; more so, indeed, than I had ever observed any before. In vain I examined the roots, the straw, the joints, &c. all appeared sound and perfect, till I came to the ear; there the evil began, but from what cause, or by what means, not the least vestige could be found.

‘As the plants were vigorous, perfectly healthy, and sound, till the bloom appeared, and then turned sickly and distempered, and at length immoderately smutty, it seemed very clearly to follow, that it could not be owing to any imperfection in the seed, but entirely to the inclemency of the air, which by some means or other infected the grain in its embryo-state, and converted the milky substance, which constitutes the meal or flour of the corn, into a black, fetid, unwholesome powder, known by the name of smut.’

Another fine crop of wheat, when in full bloom, was ‘frequently stripped of it by the hasty showers that fell. Such, however, is the wonderful œconomy of nature, that if wheat be stripped of its bloom by the intemperance of the weather, a fine warm day reinstates it, and the bloom becomes as fair and promising as ever. This I have observed it to do several times in alternate succession; but there is a limit which the return of the blossoms cannot sur vive, and if it happen before the embryo is duly impregnated, then the kerning or granulating succeeds badly, and at harvest the corn proves defective and smutty.’

It is a circumstance of importance, when he tells us that he observed,

‘That both smutty and sound ears were frequently produced and nourished by the same root, and consequently were both produced from one and the same individual seed. This circumstance alone goes very far towards proving, that the cause of the smut does not exist originally in the seed; for if its *flamina* were vitiated or corrupted, it is not possible to conceive that it should produce plants sound, healthy, and vigorous, for eight or nine months, and then some ears full of corn perfectly sound and good, and others nothing but smut balls.

‘Not fully satisfied with this, I pursued my intention, and spent much time in examining the smutty ears; I soon discovered it was no very uncommon thing for the same ear to contain both sound and smutty corn.

‘In some ears the tops were mostly smutty, and the bottoms sound; in others the tops were sound and the bottoms smutty; but more generally, one side of the ear was all smut, and the other mostly sound. One of the last ears I examined contained forty
smut-

smut-balls, twenty-one corns that were perfectly sound and good, and five corns that had one end smutty and the other sound.

From this state of facts it is hardly possible to resist the conviction that the smut is caused by the inclemency of the atmosphere, and that constantly and invariably in the season of its blowing.

To sum up the whole of this matter then, it seems as certain, as demonstration can render it, that the smut is not owing to any defect or imperfection in the seed, but entirely to some corrupt vitiating principle of the atmosphere, in the blowing season, which blights and destroys the grain in some shape or another, according to the time it has been blowing, when it is struck with the blight. Those ears which are totally deprived of their blowings at the beginning of the season, before the corn in its embryo state is duly impregnated with the *farina secundans*, or male dust, becomes abortive, and are absolutely without any corn at all. Those that are further advanced, and have the embryo formed ready for impregnation, if in that state they are deprived of the fecundating principle, either wholly or in part, the milky matter, which constitutes the substance of the grain, for want of the vivifying principle, is wholly, or in a certain proportional part, converted into a ball of black stinking powder, or smut. Sometimes, even after the corn is well formed and filled with the milky juice, sufficiently impregnated with the male principle, it is struck with the blight, which, though it comes too late to prevent the perfection of the vivifying principle, and thereby render it unfit for seed, yet it is little more than two rinds, it being in a manner starved, the mealy substance of which the flour consists being almost entirely wanting.

From all this it very clearly appears, that all the boasted steps prepared for preventing the smut are chimerical, and void of all reasonable foundation whatever. In warm dry healthy summers the smut is seldom if ever found, though the land be sown with seed that is smutty, and without any preparation at all. I would however recommend washing the seed in fair water a day or two before sowing. By this means the light imperfect corns, chaff, and seeds of weeds, if any, are separated from the seed corn, swim at top, are easily skimmed off, and the remainder rendered much more clean and perfect.

The writer has now several experiments, in prosecution, by which the above observations may probably be satisfactorily confirmed, which he hopes to have the honour of communicating in due time. He does not presume to claim the promised premium, being sensible he has not performed the *literal* conditions, which he apprehends no Power is by any means equal to but THAT only which "rides in the whirlwind, and directs the storm." The Power which is competent to the prevention of the smut in wheat, is equally so to the preservation of the bloom of the fruits of the orchard, the hop-garden, from the maggot in peas, the black dolphin in beans, the fly in turnips, and the caterpillar in all the cabbage tribes, whose devastation at this very time has laid the whole country waste.

Smutty wheat, he informs us, may be perfectly cleaned for sale by two washings, and being moderately kiln-dried; by which operation, the evil attending a smutty crop is not so intolerable as it is generally represented.

[To be concluded in our next.]

ART. XII. *An Abridgment of the Public Statutes in Force and Use relative to Scotland*, from the Union in the fifth Year of Queen Anne, to the 27th Geo. III. inclusive. By John Swinton, Esq. Advocate. 2 Vols. 4to. 1l. 12s. Boards. Dilly.

A JUDICIOUS abridgment of the statutes that concern so large a part of the united kingdom, as Scotland forms, cannot but be interesting, in England, not only to many persons in the profession of the law, but to those engaged in its numerous departments of the revenue, or in various branches of manufactures and commerce.

The present work is a considerable enlargement of one that was published about the year 1755, by a relation of Mr. Swinton, and which has long since been out of print. The reasons that led to that undertaking were stated, by the editor, with modesty and judgment. He observes, in a preface which is properly retained, and prefixed to the present work,

‘The public statutes of this united kingdom, have swelled to so great a bulk, that it has become a work of some time and labour, to find out the several acts, and parts of acts, which regard one subject. And even when this is done, the multitude of synonymous words, the many relative members in each sentence, the repetitions of circumstances, of exceptions, and conditions, make the style so verbose, and so complicated, that a person who is not daily practised in that sort of language, is in danger of losing sight of the principal proposition. These inconveniences are felt in England, but are still more felt here in Scotland. The people in this part of the united kingdom, have been accustomed to a concise style in the acts of their parliaments, and are with more difficulty reconciled to a style so very full of words as that which prevails in the statutes of late years. These considerations, joined to the general advantages of an alphabetical abridgement in any science, induced me to undertake such an abridgement of the public *British* statutes, so far as they regard *Scotland*. I have found the labour of great benefit to myself; and I am in hopes the work may be useful to others. I shall be happy, if my attempt towards the removal of the inconveniences above mentioned, might contribute to make more generally known among my countrymen, the many important and beneficial alterations which of late years have been introduced into our laws.’

As many statutes have been repealed, or varied, since the publication of the former abridgement, and as the statutes of thirty-three years have been added, no apology seemed necessary to Mr. Swinton, for undertaking a new work on the same plan, incorporating the former, so far as the statutes remain in force. He has thought it expedient to add several heads which were omitted in the former publication, particularly the Duties of Customs and Excise, which are extended to Scotland by the act of Union, and likewise a class of acts, which, excepting their titles, have been generally omitted in the editions given us of the public statutes, viz. the turnpike, bridge, and harbour acts. His reasons for so doing are deserving of attention; the most material of which is, that justices of peace and commissioners of land-tax, might have at hand what concerns the roads of their respective counties, and also have an opportunity of comparing them with the regulations of other counties; which, he thinks, may, in time, lead to some uniform general law for the statute services of the whole kingdom of Scotland.

It is somewhat remarkable that the former abridgement did not contain the English statutes concerning High Treason; though, by the 7 Anne, cap. 21, they were expressly extended to Scotland.

Through some unavoidable delays, this work has long escaped its merited place in our journal.

ART. XIII. *Letters written in France*, in the Summer 1790, to a Friend in England; containing various Anecdotes relative to the French Revolution; and Memoirs of Mons. and Madame Du F—. By Helen Maria Williams. 12mo. pp. 223. 3s. sewed. Cadell.

MISS WILLIAMS has been a successful candidate, both in verse and prose, for the public favour; and we are persuaded that she will continue to merit applause, while just thinking, and easy, though correct, expression, shall be deemed commendable qualities in a writer.

In these letters, she relates whatever she thought worthy of observation in her late tour in France. She arrived at Paris on the day preceding the ever memorable federation; the splendid ceremonial of which she relates with that rapturous feeling which so powerfully struck every spectator, from this country, with whom we have conversed, since that great event took place: she styles it 'the most sublime spectacle which, perhaps, was ever represented on the theatre of this earth!'

The triumph of human kind!—It was, she adds, ‘Man asserting the noblest privileges of his nature; and it required but the common feelings of humanity to become in that moment a citizen of the world. For myself, I acknowledge that my heart caught with Enthusiasm the general sympathy; my eyes were filled with tears; and I shall never forget the sensations of that day, “while memory holds her seat in my bosom.”’

On every occasion, this amiable letter-writer warmly expresses her abhorrence of despotism, and nobly exults in the triumph of liberty over this horrible scourge of mankind. She frequently takes notice of the rancorous (shall we call it? or envious,) disposition which, since this most extraordinary event, many of our countrymen have manifested toward the people of France, as if *they* possessed not the same right to the blessing of a free and equitable government, which other nations claim, and which *we* happily enjoy. ‘Why,’ says this patriotic lady, ‘should they not be suffered to make an experiment in politics?’

‘I have always been told, that the improvement of every science depends upon experiment. But I now hear that, instead of their new attempt to form the great machine of society upon a simple principle of general amity, upon the FEDERATION of its members, they ought to have repaired the feudal wheels and springs, by which their ancestors directed its movements. Yet if mankind had always observed this retrograde motion, it would surely have led them to few acquisitions in virtue, or in knowledge; and we might even have been worshipping the idols of paganism at this moment. To forbid, under the pains and penalties of reproach, all attempts of the human mind to advance to greater perfection, seems to be proscribing every art and science. And we cannot much wonder that the French, having received so small a legacy of public happiness from their forefathers, and being sensible of the poverty of their own patrimony, should try new methods of transmitting a richer inheritance to their posterity.’

To give variety to her letters, Miss Williams has introduced the affecting story of Mons. Du F——, and his family, with whom she was personally acquainted. If any thing were wanting to increase our detestation of tyrannical government, that purpose would have been effectually answered by this little history of the private distress, and unnatural cruelty, which these virtuous and innocent victims endured;—and to the horrors of which they never could have been exposed in a FREE COUNTRY.

ART. XIV. *A Treatise on the Culture of the Vine*, exhibiting new and advantageous Methods of propagating, cultivating, and training that Plant, so as to render it abundantly fruitful. Together with new Hints on the Formation of Vineyards in England. By William Speechly, Gardener to the Duke of Portland. 4to. pp. 224. 1l. 5s. Boards. Nicol. 1790.

THIS work, 'the result of many years' application and actual experience,' is to be considered throughout as a practical treatise, founded on experiments made with repeated care and fidelity. No fanciful theory is adduced to catch the itching ear, and win a precarious reputation by specious assurances. It would have been unpardonable in Mr. Speechly to have descended to such low arts. Protected, encouraged, assisted, by a liberal and noble patron, the Duke of Portland, whose ideas, (witness his vast plantations on Sherwood Forest,) are all blended with public considerations, it would have been monstrous to have found shadowy plausibility in return for the generous and substantial allowance made by his Grace, to carry into effect the culture of such a variety of species. The reader has nothing of that kind to fear,—he has plain facts set before him, by a truly practical man, of much observation and shrewd judgment; and we have no doubt that Mr. Speechly will be allowed all that due praise, of which he flatters himself with the expectation, for his bringing forward a work 'neither useless nor unacceptable to his readers.' [See the dedication.]

After a handsome dedication to the Duke of Portland, he introduces, in a preface, some general hints relating to his subject, and very gratefully acknowledges the assistance of several of his ingenious and learned friends, the Rev. Mr. PEGGE, the Rev. Mr. MICHELL, Mr. HANBURY, the Rev. Mr. LAURENTS, (*sublatum ex oculis quærimus invidi!*) Mr. ROOKE, Sir RICHARD KAYE, Bart. the present pious and worthy Dean of Lincoln, and Dr. HUNTER of YORK. The first book contains an enumeration of the several varieties of the *Vitis Vinifera*, which Mr. S. has cultivated; they amount to FIFTY!!

Next follows a long chapter on the management of the vine in the hot-house. The vinery, *i. e.* the various methods of constructing buildings, &c. for the purpose of producing grapes, is the subject of the second book; to which are added, farther observations on the culture of the vine, on vineries, &c. and farther observations on pruning.—We wish that these two chapters had been inserted in their proper place, that the whole subject might have been seen at one view. All appendices, (for such in fact are these,) especially on practical subjects, distract the mind, and make the attainment of knowledge difficult, and of course unpleasant. However, we have,

in these second thoughts on pruning, a very ingenious table of the size of the leaves, and the length of the foot-stalks, in *seventy* species:—a subject of prime consideration in the art of pruning, whence the practitioner may know the proper distance at which he should fasten his branches. Next follow general observations on watering the vine.

Book III. treats of grafting. On the different species of insects which infest the vine, with the method of destroying or preventing them. On the age and stature of the vine; and on the durability of vitiginous wood.

Book IV. is on the formation of vineyards.

Our readers may easily conceive, from the particulars above mentioned, that much new and useful matter is introduced. Miller, in his *Gardener's Dictionary*, has drawn up a long and very elaborate treatise on this subject: but many things have occurred since his time:—*atas, usus, semper aliquid apporat novi*. Thus, for instance, Mr. Speechly introduces a method of raising vines from seed; of propagating them by cuttings, having only a single eye*, and about three inches and an half of the last year's wood. This experiment was first made by the Rev. Mr. MICHELL. The chapter on grafting the vine is curious: we will give part of it as a specimen of the author's writing on a practical subject:

' Grafting of vines is a practice little known in this country, though the advantages resulting from it are many and important.

' I shall first endeavour to state some of the most important advantages of grafting vines, and then lay down the necessary directions for performing the manual operations.

' First, when a wall is planted with inferior kinds of vines, the usual method of stubbing them up, and supplying their places with better sorts, is attended with much expence and loss of time; as in that case it will be necessary to renew the border with fresh compost mould, and several years must elapse before the wall can be completely furnished with new vines; but by grafting, the nature of the vine may be changed without expence or loss of time, for I constantly have good grapes from the same year's graft: and in a hot-house, the grafts, if permitted, will frequently shoot thirty or forty feet the first summer.

' Secondly, in small vineries, or vine-frames, where it would be inconvenient at least, if not impossible, in the common way, to have any considerable variety of sorts, they may be procured by grafting different kinds upon one and the same plant. A Syrian vine, now (1789) growing in the hot-house at Welbeck, produces sixteen different sorts of grapes.

* A successful mode of propagating them, by short cuttings of a single eye only, without any of the last year's wood, is now in use. We understand the cuttings are laid along in the pot, and pegged down at each end, and then covered over lightly with fine earth.

' But

* But what I deem the most important advantage is, the improving the various kinds of grapes, and particularly the small kinds, which generally make weak wood. This may be done, as I have constantly experienced, by grafting the weak and delicate-growing vines upon the stocks of those that have more robust and vigorous stamina*.

† The Syrian vine is, of all others, the most proper to be used for stocks to graft upon, and plants raised from seed of this sort, are greatly preferable to plants raised either from layers or cuttings. If the seed chance to degenerate to a kind of wildness, the plants will still be the better for stocks, because they will, on that account, rise with greater vigour.

‡ It may, perhaps, be imagined, that stocks of the above description would tend to debase the flavour of the grapes grafted upon them; but experience teaches us, that the stock does not impart any such quality to the fruit; for it is well-known that the golden pippin, when grafted upon a crab-stock, produces the highest-flavoured fruit.

The account of the insects which infest the vine, and the methods of destroying them, are very ingenious † :

§ I can assure my readers, that I have, by many years experience, found the following method efficacious and satisfactory in every respect:

¶ To one pound of flowers of sulphur put two ounces of common Scotch snuff; (very good tobacco dust will answer equally well.) Let these be well mixed together; then take a small brush, such as is used for common painting, dip it lightly in the sulphur, then lay one hand on the upper surface of the leaf, and with the other draw the brush very gently backwards and forwards all over the underside: by this means a little sulphur will be left on the leaf. The *Acarus* being soft and delicate in its nature, is hereby destroyed with the most gentle touch: the brush also most readily wipes off their web as well as their globular transparent eggs, which are by a fine membrane fastened to the leaves; and thus we are secured from the danger of a succeeding brood.

-In the book on vineyards, we have hints on making vineyards in our country; and a plate ‡ is given of the section of a

* 'The advantages to be gained by engrafting, have appeared conspicuous in many instances, particularly in the small blue Frontinac, engrafted on the Syrian vine at Welbeck, which has constantly produced well-sized handsome bunches, with berries almost as large as those of the black Hamburgh.'

† Mr. Speechly, in his treatise on the pine, &c. mentioned certain methods of destroying the insects which infest those plants. A very desirable point of information. We are not able to say whether his contrivance answers. ‡ It seems to promise fair.

‡ The plates in this volume have no very striking recommendations. The two plates exhibiting sections of buildings, are ingenious in their design, and are neatly executed.

hill

hill for the growth of vines in England. There may be spots in our kingdom favourable to this purpose: but we believe the "*Ovis, xphivos*, vulgarly called Old English Beer, to be the best wine for the attention of the English planter.

We cannot dismiss this article without making two short remarks. The first, that we wish Mr. Speechly had considered the proper importance of his work, and had published it in a form more suitable to the convenience of the generality of his readers. The costly quarto is not the readiest mode of diffusing knowledge. There is nothing in the subject, nor in the manner of treating it, which should have made it disdain the more humble dress of the portable octavo. In the next place, we wish Mr. S. had been apprized, that attempts at fine writing are not expected from practical men in his walk of life. When we see so much learned annotation and quotation, for consistency's sake we should have had a greater purity of language in the body of the work. His learned friends, who have contributed these splendid dressings, might have recollected,

"*Eutrapelus cuicumque NOCERE volebat*

"*VESTIMENTA dabat PRETIOSA.*"

We will refer our readers to the first two paragraphs of the preface:

'There never was a period when the science of gardening was so universally and so ardently cultivated as it is at present; and of the extensive field of horticulture, no part affords more agreeable amusement, or yields more solid satisfaction and advantage, than that refined and elegant branch of it, which concerns the forcing of fruits, natives of warmer climes; and amongst these, though the variety of them be so great, the vine stands foremost and the most conspicuous.'

Plain sense, and correct statement are discernible in every word.

'Of all the numerous sorts of fruit indulgent nature produces for the use of man, that of the grape must be esteemed her noblest gift; for although various others not only afford comforts, but many of them even contribute to the luxury of the human race, yet none of them tend so eminently as does this fruit, "to glad the heart."—Hail then, precious vine! let me modestly presume to treat of thy culture, and to set forth thy virtues, a theme worthy of the immortal gods! O, may thy superior excellences everlastingly inspire man with duty, and with unfeigned gratitude to the all-bounteous Giver.'

Can any thing be more flighty or ridiculous! The first paragraph is fairly within the capacity of any practical man who feels his subject: but tropes and figures are, with such an one, like weapons in the active hands of madmen. How very rarely are they used with the least shadow of propriety!

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Our readers will observe that, in our opinion, Mr. Speechly is entitled to every praise for the elaborate mass of practical knowledge which he has collected. We wish him to confine himself to that sort of writing, for the sake of brevity, for the sake of cheapness, and for the sake of his character, that no sneerer may have it in his power to apply to him the well-known admonition,

“*Ne futor ultra crepidam.*”

ART. XV. *A Dissertation on Juries*; with a Description of the Hundred Court: as an Appendix to the Court of Requests. By W. Hutton, F. A. S. S. 8vo. pp. 59. 1s. Baldwin.

IT is no new thing for a man to be so far enamoured of his mistress, as to be blind to all her defects; and one of our comic writers has introduced his hero declaring, that he loved the object of his affections, not only in spite of her faults, but even for them. Mr. Hutton is something like this gentleman. His long and constant attendance as a commissioner, has given him the same bias toward courts of request; and he is fond of his favourite, almost to idolatry. Having, in our Review for December 1788, given our opinion in favour of determinations by juries, in preference to the arbitrary decisions of commissioners, and having quoted Judge Blackstone as an authority, Mr. Hutton has thought it necessary to combat our sentiments, and those of the Judge, by an enumeration of the evils attendant on that ancient and valuable barrier of British liberty, which nearly amount to an invective against it. He disposes of the authority of the Judge with the utmost ease.

‘Blackstone, (says he,) as a man, was subject to the frailties of men. I have seen some of his decisions wherein appeared haste, warmth, and prejudice. Besides, it is perfectly consistent for a man to promote his own calling by depreciating every scheme that injures it. Blackstone was a lawyer, acquired wealth and power by his practice: his connections were of the same profession, consequently pursued, with him, the same interest. Where then is the wonder if his sentiments tended to diminish the power of other courts, when they tended to diminish his own? What man can smile to see an enemy prosper; or will act against himself to favour another? Was a barber ever known to decry the use of wigs, or promote long beards?’

To decry the use of juries, however, for no other purpose do we see it can answer, (though he more than once declares himself friendly to them,) Mr. Hutton has produced several instances which fell under his own observation, some at the assizes, and some in the county or hundred courts; from which he draws this conclusion, that the said court and the jury, which have been honoured with the appellation of *that valuable prerogative*

prerogative of Englishmen, are only 'a shadow without a substance. A court chiefly applied to by the ignorant, and those who delight in the sweet, but poisonous feast of *revenge*. A court which multiplies the evils it was meant to redress; directed by craving leeches, who suck the deepest where there is no blood to spare; bungling artists, who in reducing the wart, destroy the limb; causing long and painful sensations, which, upon application, are instantly cured by a court of requests.'

This picture, it must be owned, is not a very pleasing one; nor would it be difficult for a moderate artist to set the subject in a more agreeable point of view. Still less difficult would it be to deform the features of Mr. Hutton's favourite court of requests, by exhibiting some of the cases which have fallen under our own observation, of the misconduct and incapacity of these immaculate distributors of justice: but we do not deem it at all necessary to enter on so wide a field. It is the *principle* to which we object,—the *arbitrary determination* by a set of men who may be incapable of deciding on any subject whatever, and whose establishment (for the same reasons will operate to extend their jurisdiction, or to introduce a new one on like principles,) may ultimately tend to sap the foundation of what, notwithstanding Mr. Hutton's Philippic, we are still willing to style *that valuable prerogative of Englishmen*,—a jury.

At a time when our brethren in Scotland are sensible of the want of this grand palladium of property, and sighing for the benefits of it;—when our neighbours abroad seem awake to the advantages of this part of our constitution, and eagerly calling for the introduction of it; and while we are satisfied that it ought not to be abandoned on any slight or partial view of its imperfections;—we shall not give our voice for its abolition, in any case where it can be retained; and that it may be retained in the county courts, if properly reformed, we have no doubt. To county courts, therefore, we give the preference, notwithstanding the eulogium with which Mr. Hutton concludes his pamphlet, in the following corollaries:

'That the concise, equitable, and cheap proceedings in a court of requests, are the most salubrious remedies yet discovered; the frequent solicitations they excite to government for the establishment of such courts, is a positive proof of their utility; the people of England, after mature deliberation, seldom think wrong.

'That a court of conscience is, perhaps, of all others, the most distant from arbitrary proceedings.

'That the commissioner has not one inducement to act wrong, but many to act right.—And,

'That perfection is not to be found in any court, but of all the courts we know, perhaps a court of request comes the nearest.'

. This article has been omitted for some time, by accident.

A. T.

ART. XVI. *The historical Account of the Royal Hospital for Seamen at Greenwich.* 4to. pp. 150. 12s. Boards. Nicol. 1789.

IT is well observed, in the introduction to this volume, that we cannot fail to admire the political wisdom of an institution, which unites attention to private distress, with an effectual care of the public interest. Such is the Hospital at Greenwich: the first idea of which noble charity is ascribed to Mary, consort of William III. Mr. Boyer, in his history of King William and Queen Mary, is here said thus to have expressed himself on the subject: "And the last great project that her thoughts were working on, with relation to noble and royal provision for disabled seamen, was particularly designed to be so constituted, as to put them in a probable way of ending their days in the fear of God." King William, sensible of its utility, readily acceded to the wishes of his royal consort: before her demise, a grant was made of a house built by Charles II. with certain lands in the manor of East-Greenwich. This good beginning was succeeded in the following years of that and future reigns, by royal grants, parliamentary aids, and private benefactions; to all which have been added several sources of supply, such as, unclaimed, or forfeited shares of bounty and prize-money, sixpence *per* month from all seamen and marines, and the rents and profits of the forfeited estates of the Earl of Derwentwater; by these, and many other means, this excellent charity has been, and still is, maintained. Respecting the Derwentwater estate, we observe in a note, p. 55, the following passage: 'By an act of parliament passed in the 22d year of Geo. II. 30,000*l.* was granted for the relief of James Bartholomew Radcliffe, who was attainted for the rebellion in 1715.—In 1788, in consequence of a petition from the Earl of Newburg, son of the above-mentioned James, for the restoration of the above estate on certain conditions, an act passed, granting to his Lordship, and his heirs male, a rent-charge of 2500*l.* *per annum*, to be paid by the treasurer of the hospital.'—If we recollect right, Mr. James Clarke, in his *Survey of the Lakes* *, suggests a heavy complaint against the management of these estates, which may, perhaps, now be brought under better direction.

The subject of this book is pursued under the following heads: Copies of King William's original grant and first commission; fabric; revenue; constitution; establishment of in and out pensioners; painted hall; chapel; council-room; infirmary; school, &c. List of the masters and governors from the institution to this time, and of the present directors.

* See Review for Dec. 1789, vol. lxxxi. p. 494.

To the description of the painted-hall, a paper is added, which is rather curious. It is a memorial, which Sir James Thornhill, when he had finished the cieling and sides of the great saloon, in the year 1717, delivered to the directors, stating the prices which were given for paintings of the like kind, at the banqueting-house, Whitehall, the Duke of Montague's, the palaces of Windsor, Hampton-court, &c. &c.—It appears that the whole of this celebrated work was not completed till 1727, and cost 668*l.* being after the rate of 3*l.* *per* yard for the cieling, and 1*l.* *per* yard for the sides. Several eminent painters were consulted by the directors, who reported the performance to be equal to any of the like kind in England, and superior in number of figures and ornaments:—but if we may judge from Sir James's memorial, the price of other works of this nature seems to have exceeded that allotted to the hall at Greenwich.

Another article in this volume, is an account of the ancient royal palace of Placentia in East Greenwich. It was begun by Humphrey Duke of Gloucester, in the reign of Henry VI. and enlarged in several following reigns. Henry VIII. spared no cost to render it splendid and magnificent; and it continued a favourite residence in the time of Charles I.—Charles II. finding the old palace greatly decayed, began a new erection, which he left unfinished, and which constituted, as is observed above, the first part of this famous hospital. The name *Placentia*, is said to have been given to the palace on account of its agreeable situation.—Names ending in *wich*, generally lead us to think of salt-works: but it is probable that *Greenwich* was anciently *Greenwick*, *vicus viridans*, to which the word *East* was prefixed, to distinguish it from Deptford, which was heretofore called West-Greenwick.

This volume is adorned by a large and elegant perspective view of the hospital, from the Thames; a view of the infirmary, the school and dormitory, and the old palace called Placentia.

ART. XVII. *Mr. Burke's Reflections on the Revolution in France.*

[Article concluded from our last Number, p. 326.]

HAVING already given our readers a taste of Mr. Burke's trifles; having served up his natural rights of man, which he himself considers as trifles, and kickshaws; having entertained them with his doughty attack on these rights; with his fine flourishes about the utter ruin and subversion of all peace and prosperity in the poor afflicted kingdom of France; with his fantastic caricatura of that den of Anthropophagi, the National

tional Assembly; with his richly-glowing tints and warm colouring of that well-improved and highly-finished group of horrors of the 6th of October; with his *sublime and beautiful* apotheosis of the great lady who was a principal object in that most horrid, atrocious, and unnatural of all spectacles; and with his piteous, doleful, lamentation over the downfall of those grand and decorous principles and manners, that unbought grace of life, and nurse of heroic enterprise, the old feudal and chivalrous spirit of Aristocratic fealty—all which are so overwrought, and extravagantly bespangled, that we fear the generality of beholders will look on *them* also as gilt baubles and painted gewgaws: we shall now proceed to set before the public, something of a more solid and substantial nature.

In our former article, we remarked that, though Mr. Burke's edifice is founded on the French revolution, it seems chiefly designed for the use of his own countrymen. Accordingly, having, in the true spirit of papal Rome, condemned the right of private judgment, by fulminating his bull against the daring and licentious practice of 'putting men to live and trade each on his own private stock of reason; inasmuch as this stock in each man is small, and that individuals would do better to avail themselves of the general bank and capital of nations, of ages,' and of ancient tradition; and having perceived that, in this country, all anathemas of the kind have, of late years, been so disregarded, that 'it is the misfortune, (not as the heretical preachers of the rights of men think it, the glory,) of this age, that every thing is to be discussed:' Mr. Burke, for this reason, as well as for the satisfaction of those Frenchmen, (if any such there be,) who may wish to profit by examples, proposes to trouble his young correspondent with a few thoughts on the nature of an established church; of an established monarchy; of an established Aristocracy; and of an established Democracy. Mr. B. says a *few* thoughts: but, alas! he is so little master of his own pen, and has so little rule over his fancy, that the very first of these heads, or topics, together with the many and various collateral dependencies into which his excursive and ungoverned imagination branches it, takes up so much of his time and paper, (more than an hundred pages,) that he has no room left for the remaining subjects of discussion; and is forced to reserve them for another opportunity.

An established church, or as Mr. B. quaintly terms it, 'the solemn consecration of the state, and of all that officiate in it;' (appearing thereby to consider the persons not only of ecclesiastical, but also of civil, governors, as being sacred;) is requisite and necessary, first, he says, in order that all who administer in the government of men, *in which they stand in the*

person of God himself, should have high and worthy notions of their function and destination; and should carry their views beyond the sordid pelf, and paltry praise, of this temporary scene of earthly greatness, to the bright prospect of the solid and permanent riches and glory of an endless immortality: but, secondly, an established church is necessary not only for magistrates, but for the people also; and becomes more necessary in proportion to the greater degree of liberty which they enjoy, in order to over-awe and restrain them from making an irreligious and wicked use of their freedom; to assist them in emptying themselves of all the lust of their own selfish will; and to teach and persuade them to appoint wise and virtuous rulers to preside over them. A third reason for having an established church, we shall give in Mr. B.'s own words:

‘ But one of the first and most leading principles on which the commonwealth and the laws are consecrated, is lest the temporary possessors and life-renters in it, unmindful of what they have received from their ancestors, or what is due to their posterity, should act as if they were the entire masters; that they should not think it amongst their rights to cut off the entail, or to commit waste on the inheritance, by destroying at their pleasure the whole original fabric of their society; hazarding to leave to those who come after them, a ruin instead of a habitation—and teaching these successors as little to respect their contrivances, as they had themselves respected the institution of their forefathers. By this unprincipled facility of changing the state as often, and as much, and in as many ways as there are floating fancies or fashions, the whole chain and continuity of the commonwealth would be broken. No one generation could link with the other. Men would become little better than the flies of a summer.

‘ And first of all the science of jurisprudence, the pride of the human intellect, which, with all its defects, redundancies, and errors, is the collected reason of ages, combining the principles of original justice with the infinite variety of human concerns, as a heap of old exploded errors, would be no longer studied. Personal self-sufficiency and arrogance (the certain attendants upon all those who have never experienced a wisdom greater than their own) would usurp the tribunal. Of course, no certain laws, establishing invariable grounds of hope and fear, would keep the actions of men in a certain course, or direct them to a certain end. Nothing stable in the modes of holding property, or exercising function, could form a solid ground on which any parent could speculate in the education of his offspring, or in a choice for their future establishment in the world. No principles would be early worked into the habits. As soon as the most able instructor had completed his laborious course of institution, instead of sending forth his pupil, accomplished in a virtuous discipline, fitted to procure him attention and respect, in his place in society, he would find every thing altered; and that he had turned out a poor creature to the contempt and derision of

the world, ignorant of the true grounds of estimation. Who would insure a tender and delicate sense of honour to beat almost with the first pulses of the heart, when no man could know what would be the test of honour in a nation, continually varying the standard of its coin? No part of life would retain its acquisitions. Barbarism with regard to science and literature, unskilfulness with regard to arts and manufactures, would infallibly succeed to the want of a steady education and settled principle; and thus the commonwealth itself would, in a few generations, crumble away, be disconnected into the dust and powder of individuality, and at length dispersed to all the winds of heaven.

‘To avoid therefore the evils of inconstancy and versatilitv, ten thousand times worse than those of obstinacy and the blindest prejudice, we have consecrated the state, that no man should approach to look into defects or corruptions but with due caution; that he should never dream of beginning its reformation by its subversion; that he should approach to the faults of the state as to the wounds of a father, with pious awe and trembling solicitude. By this wise prejudice we are taught to look with horror on those children of their country who are prompt rashly to hack that aged parent in pieces, and put him into the kettle of magicians, in hopes that by their poisonous weeds, and wild incantations, they may regenerate the paternal constitution, and renovate their father’s life.’

Much of what we have here quoted from Mr. B. with much more which we have not, though urged by him in defence of ecclesiastical establishments, has, in reality, nothing to do with the subject. It is a mere encomium on religion. To make his argument fairly applicable to his subject, he must first shew, that an unestablished religion is no religion; and a cause inadequate to produce the effect which he describes; and when he has proved this, he will have proved that there was no Christianity before the days of the Emperor Constantine.

Another reason for an ecclesiastical establishment is, because it would be unwise to entrust the interest of the church, which, says Mr. B. is the great fundamental interest of the whole community, to that, to which the English nation entrust no part of their civil or military public service; that is, to the unsteady and precarious contribution of individuals; and because it would be equally unwise to make the church depend on the treasury.

‘The people of England think that they have constitutional motives, as well as religious, against any project of turning their independent clergy into ecclesiastical pensioners of state. They tremble for their liberty, from the influence of a clergy dependant on the crown; they tremble for the public tranquillity from the disorders of a factious clergy, if it were made to depend upon any other than the crown. They therefore made their church, like their king and their nobility, independent.’

Here Mr. Burke seems to have become half, if not wholly, a convert to the doctrine which, in the last parliament, we remember to have been broached by an individual in the House of Lords; who, on the debate relative to the regency, maintained that the bench of bishops, and the lords of the bed-chamber, were the most independent members of that house.

The church being once established, it is highly proper that it should be supported in dignity, and in pomp, and in splendour: for though the Son of Man himself had not where to lay his head; though he charges his disciples to provide neither gold, nor silver, nor brass, in their purses; though he orders them to lay up for themselves treasures in heaven, instead of treasures on earth; and appoints to all his followers a cross instead of a crown; yet, it seems, the God and Father of this meek and lowly teacher,

‘He who gave our nature to be perfected by our virtue, willed also the necessary means of its perfection—He willed therefore the state—He willed its connexion with the source and original archetype of all perfection. They who are convinced of this his will, which is the law of laws and the sovereign of sovereigns, cannot think it reprehensible, that this our corporate fealty and homage, that this our recognition of our signiory paramount, I had almost said this oblation of the state itself, as a worthy offering on the high altar of universal praise, should be performed as all publick solemn acts are performed, in buildings, in musick, in decoration, in speech, in the dignity of persons, according to the customs of mankind, taught by their nature; that is, with modest splendour, with unassuming state, with mild majesty and sober pomp. For those purposes they think some part of the wealth of the country is as usefully employed as it can be, in fomenting the luxury of individuals. It is the publick ornament. It is the publick consolation. It nourishes the publick hope. The poorest man finds his own importance and dignity in it, whilst the wealth and pride of individuals at every moment makes the man of humble rank and fortune sensible of his inferiority, and degrades and vilifies his condition. It is for the man in humble life, and to raise his nature, and to put him in mind of a state in which the privileges of opulence will cease, when he will be equal by nature, and may be more than equal by virtue, that this portion of the general wealth of his country is employed and sanctified.’

The latter part of this argument, though Mr. B. says he does not here aim at singularity, is really curious. It is exactly as if some poor, miserable, half-starved Lazarus were made to take a distant view through a grate, (he must not approach too near, for fear of looking into defects or corruptions, with undue caution and reverence,) of some pampered Dives, rioting in all the luxuries, and delicacies, and dainties, of life; in order to put him in mind of a state where the privileges of
opulence

opulence will cease; where there will be neither feasting nor faring sumptuously; and where he who now hungers and thirsts, will be filled and fed equally well with, probably better than the voluptuous prodigal, who is more ready to dazzle humble poverty with his purple and fine linen, than to comfort it with the poor boon of the crumbs that fall from his table. Indeed, what is here said of establishments, exceeds, in point of curiosity, all that we recollect to have seen on the subject since the days of David Hume; who defended religious establishments on the ground of their being excellent and necessary soporifics to check the intemperate zeal of the clergy, and to prevent them from being too eager and assiduous in the discharge of their duty.

As to the *quantum* of splendour and wealth that may be necessary for the church, Mr. B. maintains that:

‘When once the commonwealth has established the estates of the church as property, it can, consistently, bear nothing of the more or the less. Too much and too little are *treason* against property. What evil can arise from the quantity in any hand, whilst the supreme authority has the full, sovereign superintendence over this, as over all property, to prevent every species of abuse; and, whenever it notably deviates, to give to it a direction agreeable to the purposes of its institution.’

As to the unequal distribution of the good things in the church, this, with Mr. B. like the natural rights of men, is a mere trifle. He is for having property in *great masses*. The characteristic essence of it is to be *unequal*. A diffusion of it is a chimæra, and a monster in nature.

With these ideas rooted in their minds, says Mr. Burke, the commons of Great Britain will never think of ‘regulating religion, (like something that they are ashamed to shew,) to obscure municipalities or rustic villages. No! they will have her to exalt her smitred front in courts and parliaments.’ Nothing will ever persuade them, in the most pressing ‘natural emergencies, to seek their resource from the confiscation of the estates of the church.’

This accidental mention of confiscation takes captive Mr. B.’s fancy, and leads him away from the subject which he is immediately considering, to discuss and to execrate the appropriation of the ecclesiastical revenues of France to alleviate the burdens and distresses of the nation. This measure, the right honourable gentleman, (with what reason or justice we are at a loss to say,) terms plunder, robbery, and sacrilege. Where is the robbery that the state should resume, in a subsequent age, what it gave in a former? The state once thought it wise and beneficial to allot such immense wealth to a particular class of

men; it now thinks it imprudent and pernicious. Beside, who are the persons robbed? Not the present, actually subsisting, clergy. They are to be provided for by compensations, and by stipends raised in a different mode. The case is precisely this: the predecessors of the present clergy, who have been long since dead, contrived, by means of the mighty engines of superstition and credulity, to remove an enormous load of treasure from the stores of the laity into their own coffers: but now, when 'the illusions of old prejudice are dissolved by the new conquering empire of light and reason,' the people of France have determined that the successors of the present clergy, who are yet unborn, shall not have it in their power to perpetuate the evils which their forefathers began. In pursuance of this determination, it has been wisely decreed that the unwieldy mass of wealth which, while it remained accumulated in the hands of the church, was not only useless, but noxious, should again be diffused and become serviceable, by being applied to the relief of the public necessities.

This act of seizure of property, says Mr. B. had its origin in a coalition between two factions in the state: the monied, and the literary interests. Of these two parties, the stock-jobbing harpies of usury, and the philosophical caballers of atheism, he traces the rise and progress. Then, considering the confiscation, (as he calls it,) in the light of a punishment, he censures it as having been inflicted on the innocent instead of on the guilty. Instead of the estates of the unoffending clergy, why, he asks, did not the nation seize on the estates of the delinquent ministers who had involved it in its misfortunes? Why was not the property of M. Laborde, of the dukes de Choiseul, d'Aiguillon, and de la Rochefoucault, and of the noble family of Noailles, confiscated? but Mr. B. contends further, that there was no necessity for any confiscation; since, according to M. Necker, the expenditure of the French government did not exceed its income by more than 2,200,000 l. sterling; for which that able minister undertook to provide, by savings and improvements of revenue; and as to the reimbursement, the sinking of the debt, and other great objects of public credit and political arrangement, a moderate and proportioned assessment on the citizens without distinction would have answered all demands of this nature. Beside, adds he, even if M. Necker had not been able to make good his words, and the deficiency of £2,200,000 sterling had remained, yet the necessity of obtaining such a sum can never justify a confiscation to the amount of five millions sterling of annual rent.

Thus conscious within themselves that there was no real necessity for their iniquity, the abettors of the French revolution, according to Mr. B. were obliged to have recourse to the most scandalous stratagems and artifices, to varnish over and palliate the enormity of their crimes.

When all the frauds, impostures, violences, rapines, burnings, murders, confiscations, compulsory paper currencies, and every description of tyranny and cruelty employed to bring about and to uphold this revolution, have their natural effect, that is, to shock the moral sentiments of all virtuous and sober minds, the abettors of this philosophic system immediately strain their throats in a declamation against the old monarchical government of France. When they have rendered that deposed power sufficiently black, they then proceed in argument, as if all those who disapprove of their new abuses, must of course be partizans of the old; that those who reprobate their crude and violent schemes of liberty ought to be treated as advocates for servitude. I admit that their necessities do compel them to this base and contemptible fraud. Nothing can reconcile men to their proceedings and projects but the supposition that there is no third option between them, and some tyranny as odious as can be furnished by the records of history, or by the invention of poets. This prattling of theirs hardly deserves the name of sophistry. It is nothing but plain impudence.

The right honourable gentleman then enters on a defence of the old government of France; which he examines by what he thinks the two best criteria of a good constitution and a good administration, viz. an increasing population, and a great quantity of circulating coin.

Among the standards upon which the effects of government on any country are to be estimated, I must consider the state of its population as not the least certain. No country in which population flourishes, and is in progressive improvement, can be under a *very* mischievous government. About sixty years ago, the intendants of the generalities of France made, with other matters, a report of the population of their several districts. I have not the books, which are very voluminous, by me, nor do I know where to procure them (I am obliged to speak by memory, and therefore the less positively), but I think the population of France was by them, even at that period, estimated at twenty-two millions of souls. At the end of the last century it had been generally calculated at eighteen. On either of these estimations France was not ill-peopled. Mr. Necker, who is an authority for his own time at least equal to the intendants of theirs, reckons, and upon apparently sure principles, the people of France, in the year 1780, at twenty-four millions six hundred and seventy thousand. But was this the probable ultimate term under the old establishment? Dr. Price is of opinion, that the growth of population in France was by no means at its *acmé* in that year. I certainly defer to Dr. Price's authority a good deal more in these speculations, than I do in his general

politics. This gentleman, taking ground on Mr. Necker's data, is very confident, that since the period of that minister's calculation, the French population has encreased rapidly; so rapidly that in the year 1789 he will not consent to rate the people of that kingdom at a lower number than thirty millions. After abating much (and much I think ought to be abated) from the sanguine calculation of Dr. Price, I have no doubt that the population of France did encrease considerably during this later period: but supposing that it encreased to nothing more than will be sufficient to compleat the 24,670,000 to 25 millions, still a population of 25 millions, and that in an increasing progress, on a space of about twenty-seven thousand square leagues, is immense. It is, for instance, a good deal more than the proportionable population of this island, or even than that of England, the best-peopled part of the united kingdom.

It is not universally true, that France is a fertile country. Considerable tracts of it are barren, and labour under other natural disadvantages. In the portions of that territory, where things are more favourable, as far as I am able to discover, the numbers of the people correspond to the indulgence of nature. The Generality of Lisse (this I admit is the strongest example) upon an extent of $404\frac{1}{2}$ leagues, about ten years ago, contained 734,600 souls, which is 1772 inhabitants to each square league. The middle term for the rest of France is about 900 inhabitants to the same admeasure-ment.

I do not attribute this population to the deposed government; because I do not like to compliment the contrivances of men, with what is due in a great degree to the bounty of Providence. But that decried government could not have obstructed, most probably it favoured, the operation of those causes (whatever they were) whether of nature in the soil, or in habits of industry among the people, which has produced so large a number of the species throughout that whole kingdom, and exhibited in some particular places such prodigies of population. I never will suppose that fabrick of a state to be the worst of all political institutions, which, by experience, is found to contain a principle favourable (however latent it may be) to the encrease of mankind.

The wealth of a country is another, and no contemptible standard, by which we may judge whether, on the whole, a government be protecting or destructive. France far exceeds England in the multitude of her people; but I apprehend that her comparative wealth is much inferior to ours; that it is not so equal in the distribution, nor so ready in the circulation. I believe the difference in the form of the two governments to be amongst the causes of this advantage on the side of England. I speak of England, not of the whole British dominions; which, if compared with those of France, will, in some degree, weaken the comparative rate of wealth upon our side. But that wealth, which will not endure a comparison with the riches of England, may constitute a very respectable degree of opulence. Mr. Necker's book published in 1785, contains an accurate and interesting collection of facts relative to public economy

may and to political arithmetic; and his speculations on the subject are general, wise, and liberal. In that work he gives an idea of the state of France, very remote from the portrait of a country whose government was a perfect grievance, an absolute evil, admitting no cure but through the violent and uncertain remedy of a total revolution. He affirms, that from the year 1726 to the year 1784, there was coined at the mint of France, in the species of gold and silver, to the amount of about one hundred millions of pounds sterling.

‘ It is impossible that Mr. Necker should be mistaken in the amount of the bullion which has been coined in the mint. It is a matter of official record. The reasonings of this able financier, concerning the quantity of gold and silver which remained for circulation, when he wrote in 1785, that is about four years before the deposition and imprisonment of the French King, are not of equal certainty; but they are laid on grounds so apparently solid, that it is not easy to refuse a considerable degree of assent to his calculation. He calculates the *numeraire*, or what we call *specie*, then actually existing in France, at about eighty-eight millions of the same English money. A great accumulation of wealth for one country, large as that country is! Mr. Necker was so far from considering this influx of wealth as likely to cease, when he wrote in 1785, that he presumes upon a future annual increase of two per cent. upon the money brought into France during the periods from which he computed.

‘ Some adequate cause must have originally introduced all the money coined at its mint into that kingdom; and some cause as operative must have kept at home, or returned into its bosom, such a vast flood of treasure as Mr. Necker calculates to remain for domestic circulation. Suppose any reasonable deduction from M. Necker's computation; the remainder must still amount to an immense sum. Causes thus powerful to acquire and to retain, cannot be found in discouraged industry, insecure property, and a positively destructive government. Indeed, when I consider the face of the kingdom of France; the multitude and opulence of her cities; the useful magnificence of her spacious high roads and bridges; the opportunity of her artificial canals and navigations opening the conveniences of maritime communication through a solid continent of so immense an extent; when I turn my eyes to the stupendous works of her ports and harbours, and to her whole naval apparatus, whether for war or trade; when I bring before my view the number of her fortifications, constructed with so bold and masterly a skill, and made and maintained at so prodigious a charge, presenting an armed front and impenetrable barrier to her enemies upon every side; when I recollect how very small a part of that extensive region is without cultivation, and to what complete perfection the culture of many of the best productions of the earth have been brought in France; when I reflect on the excellence of her manufactures and fabrics, second to none but ours, and in some particulars not second; when I contemplate the grand foundations of charity, public and private; when I survey the state of all the arts that beautify and

polish life; when I reckon the men she has bred for extending her fame in war, her able statesmen, the multitude of her profound lawyers and theologians, her philosophers, her critics, her historians and antiquaries, her poets, and her orators sacred and profane, I behold in all this something which awes and commands the imagination, which checks the mind on the brink of precipitate and indiscriminate censure, and which demands, that we should very seriously examine, what and how great are the latent vices that could authorise us at once to level so specious a fabric with the ground. I do not recognize, in this view of things, the despotism of Turkey. Nor do I discern the character of a government that has been, on the whole, so oppressive, or so corrupt, or so negligent, as to be utterly unfit *for all reformation*. I must think such a government well deserved to have its excellencies heightened; its faults corrected; and its capacities improved into a British constitution.'

On this argument, though it deserves to be well weighed, we think Mr. B. lays rather too much stress. The cases of China, Indostan, the Roman Empire under the twelve Cæsars, Persia under Kouli Khân, and Turkey, have been urged in opposition. Indeed, as to the argument drawn from an increasing population, it may be remarked that a government must, in all probability, be not only '*very* mischievous,' but absolutely *intolerable*, before it can extinguish one of the greatest propensities and strongest passions of human nature, that of propagating its species. By parity of reasoning, it might be maintained, that the 'servile, unwholesome, and pestiferous, occupations of many poor wretches who work, (in mines, for instance,) from dawn to dark,' are not very noxious, or galling; because they do not so far subdue that strongest passion, the love of life, as to induce these unhappy people to rescue themselves from their miserable industry, by putting a period to their existence.

Another artifice which Mr. B. charges on the abettors of the French revolution, is thus stated:-

'The advocates for this revolution, not satisfied with exaggerating the vices of their antient government, strike at the same of their country itself, by painting almost all that could have attracted the attention of strangers, I mean their nobility and their clergy, as objects of horror. If this were only a libel, there had not been much in it. But it has practical consequences. Had your nobility and gentry, who formed the great body of your landed men, and the whole of your military officers, resembled those of Germany, at the period when the Hanse-towns were necessitated to confederate against the nobles in defence of their property—had they been like the *Orsini* and *Viselli* in Italy, who used to sally from their fortified dens to rob the trader and traveller—had they been such as the *Mamelukes* in Egypt, or the *Nayres* on the coast of Malabar, I do admit, that too critical an enquiry might not be advisable into the means

means of freeing the world from such a nuisance. The statutes of Equity and Mercy might be veiled for a moment. The tenderest minds, confounded with the dreadful exigence in which morality submits to the suspension of its own rules in favour of its own principles, might turn aside whilst fraud and violence were accomplishing the destruction of a pretended nobility which disgraced whilst it persecuted human nature. The persons most abhorrent from blood, and treason, and arbitrary confiscation, might remain silent spectators of this civil war between the vices.

‘ But did the privileged nobility who met under the king’s precept at Versailles, in 1789, or their constituents, deserve to be looked on as the *Nayres* or *Mamelukes* of this age, or as the *Orfins* and *Visselli* of ancient times? If I had then asked the question, I should have passed for a madman. What have they since done that they were to be driven into exile, that their persons should be hunted about, mangled, and tortured, their families dispersed, their houses laid in ashes, that their order should be abolished, and the memory of it, if possible, extinguished, by ordaining them to change the very names by which they were usually known? Read their instructions to their representatives. They breathe the spirit of liberty as warmly, and they recommend reformation as strongly, as any other order. Their privileges relative to contribution were voluntarily surrendered; as the king, from the beginning, surrendered all pretence to a right of taxation. Upon a free constitution there was but one opinion in France. The absolute monarchy was at an end. It breathed its last, without a groan, without struggle, without convulsion. All the struggle, all the dissension arose afterwards upon the preference of a despotic democracy to a government of reciprocal controul. The triumph of the victorious party was over the principles of a British constitution.’

To suppose that an admirer of aristocracy should resist this tempting opportunity to indulge himself in a panegyric on the French nobles, and through their means, on nobility in general, would be to suppose that he had more stoicism and command of imagination than Mr. Burke can boast:

‘ I do not pretend to know France as correctly as some others; but I have endeavoured through my whole life to make myself acquainted with human nature; otherwise I should be unfit to take even my humble part in the service of mankind. In that study I could not pass by a vast portion of our nature, as it appeared modified in a country but twenty-four miles from the shore of this island. On my best observation, compared with my best enquiries, I found your nobility for the greater part composed of men of an high spirit, and of a delicate sense of honour, both with regard to themselves individually, and with regard to their whole corps, over whom they kept, beyond what is common in other countries, a censorial eye. They were tolerably well-bred; very officious, humane, and hospitable; in their conversation frank and open; with a good military tone; and reasonably tinctured with literature,
particularly

particularly of the authors in their own language. Many had pretensions far above this description. I speak of those who were generally met with.

As to their behaviour to the inferior classes, they appeared to me to comport themselves towards them with good-nature, and with something more nearly approaching to familiarity, than is generally practised with us in the intercourse between the higher and lower ranks of life. To strike any person, even in the most abject condition, was a thing in a manner unknown, and would be highly disgraceful. Instances of other ill-treatment of the humble part of the community were rare; and as to attacks made upon the property or the personal liberty of the commons, I never heard of any whatsoever from *them*; nor, whilst the laws were in vigour under the ancient government, would such tyranny in subjects have been permitted. As men of landed estates, I had no fault to find with their conduct, though much to reprehend, and much to wish changed; in many of the old tenures. Where the letting of their land was by rent, I could not discover that their agreements with their farmers were oppressive; nor when they were in partnership with the farmer, as often was the case, have I heard that they had taken the lion's share. The proportion seemed not inequitable. There might be exceptions; but certainly they were exceptions only. I have no reason to believe that in these respects the landed noblesse of France were worse than the landed gentry of this country; certainly in no respect more vexatious than the land-holders, not noble, of their own nation. In cities the nobility had no manner of power; in the country very little. You know, Sir, that much of the civil government, and the police in the most essential parts, was not in the hands of that nobility which presents itself first to our consideration. The revenue, the system and collection of which were the most grievous parts of the French government, was not administered by the men of the sword; nor were they answerable for the vices of its principle, or the vexations, where any such existed, in its management.

Denying, as I am well warranted to do, that the nobility had any considerable share in the oppression of the people, in cases in which real oppression existed, I am ready to admit that they were not without considerable faults and errors. A foolish imitation of the worst part of the manners of England, which impaired their natural character without substituting in its place what perhaps they meant, has certainly rendered them worse than formerly they were. Habitual dissoluteness of manners continued beyond the pardonable period of life, was more common among them than it is with us; and it reigned with the less hope of remedy, though possibly with something of less mischief, by being covered with more exterior decorum. They countenanced too much that licentious philosophy which has helped to bring on their ruin. There was another error amongst them more fatal. Those of the commons, who approached to or exceeded many of the nobility in point of wealth, were not fully admitted to the rank and estimation which wealth, in reason and good policy, ought to bestow in every country; though I think

not equally with that of other nobility. The two kinds of aristocracy were too punctiliously kept asunder; less so, however, than in Germany and some other nations.

This separation, as I have already taken the liberty of suggesting to you, I conceive to be one principal cause of the destruction of the old nobility. The military, particularly, was too exclusively reserved for men of family. But after all, this was an error of opinion, which a conflicting opinion would have rectified. A permanent assembly, in which the commons had their share of power, would soon abolish whatever was too invidious and insulting in these distinctions; and even the faults in the morals of the nobility would have been probably corrected by the greater varieties of occupation and pursuit to which a constitution by orders would have given rise.

All this violent cry against the nobility I take to be a mere work of art: To be honoured and even privileged by the laws, opinions, and inveterate usages of our country, growing out of the prejudice of ages, has nothing to provoke horror and indignation in any man. Even to be too tenacious of those privileges, is not absolutely a crime. The strong struggle in every individual to preserve possession of what he has found to belong to him and to distinguish him, is one of the securities against injustice and despotism implanted in our nature. It operates as an instinct to secure property, and to preserve communities in a settled state. What is there to shock in this? Nobility is a graceful ornament to the civil order. It is the Corinthian capital of polished society. *Omnes boni nobilitati semper favemus*, was the saying of a wise and good man. It is indeed one sign of a liberal and benevolent mind to incline to it with some sort of partial propensity. He feels no ennobling principle in his own heart who wishes to level all the artificial institutions which have been adopted for giving a body to opinion, and permanence to fugitive esteem. It is a sour, malignant, envious disposition, without taste for the reality or for any image or representation of virtue, that sees with joy the unmerited fall of what has long flourished in splendour and in honour. I do not like to see any thing destroyed; any void produced in society; any ruin on the face of the land. It was therefore with no disappointment or dissatisfaction that my enquiries and observation did not present to me any incorrigible vices in the noblesse of France, or any abuse which could not be removed by a reform very short of abolition. Your noblesse did not deserve punishment; but to degrade is to punish.'

Our readers are to take notice, that all this, handsome as it is, is nothing more than a light breeze, or gentle puff of side wind, while the Right Hon. circumnavigator's gilded vessel is sailing down the channel of an established church. What fine things might have been, or what may still be, exhibited to view, if he had proceeded, or should, as he seems to intimate, again put to sea, and hereafter proceed so far on his voyage, as to fall in with the great monsoon of an established

Aristocracy,

Aristocracy, is more than enters into the heart of man to conceive.

Our chivalrous knight-errant next offers to break a lance in the cause of the French clergy :

‘ When my occasions took me into France, towards the close of the late reign, the clergy, under all their forms, engaged a considerable part of my curiosity. So far from finding (except from one set of men, not then very numerous though very active) the complaints and discontents against that body, which some publications had given me reason to expect, I perceived little or no public or private uneasiness on their account. On further examination, I found the clergy in general, persons of moderate minds and decorous manners; I include the seculars, and the regulars of both sexes. I had not the good fortune to know a great many of the parochial clergy; but in general I received a perfectly good account of their morals, and of their attention to their duties. With some of the higher clergy I had a personal acquaintance; and of the rest in that class, very good means of information. They were, almost all of them, persons of noble birth. They resembled others of their own rank; and where there was any difference, it was in their favour. They were more fully educated than the military noblesse; so as by no means to disgrace their profession by ignorance, or by want of fitness for the exercise of their authority. They seemed to me, beyond their clerical character, liberal and open; with the hearts of gentlemen, and men of honour; neither insolent nor servile in their manners and conduct. They seemed to me rather a superior class; a set of men, amongst whom you would not be surprised to find a *Fenelon*. I saw among the clergy in Paris (many of the description are not to be met with any where) men of great learning and candour: and I had reason to believe, that this description was not confined to Paris. What I found in other places, I know was accidental; and therefore to be presumed a fair sample. I spent a few days in a provincial town, where, in the absence of the bishop, I passed my evenings with three clergymen, his vicars general, persons who would have done honour to any church. They were all well informed; two of them of deep, general, and extensive erudition, ancient and modern, oriental and western; particularly in their own profession. They had a more extensive knowledge of our English divines than I expected: and they entered into the genius of those writers with a critical accuracy. One of these gentlemen is since dead, the Abbé *Morangis*. I pay this tribute, without reluctance, to the memory of that noble, reverend, learned and excellent person; and I should do the same, with equal cheerfulness, to the merits of the others, who I believe are still living, if I did not fear to hurt those whom I am unable to serve.

‘ Some of these ecclesiastics of rank are, by all titles, persons deserving of general respect. They are deserving of gratitude from me, and from many English. If this letter should ever come into their hands, I hope they will believe there are those of our nation who feel for their unmerited fall, and for the cruel confiscation
of

of their fortunes, with no common sensibility. What I say of them is a testimony, as far as one feeble voice can go, which I owe to truth. Whenever the question of this unnatural persecution is concerned, I will pay it. No one shall prevent me from being just and grateful. The time is fitted for the duty; and it is particularly becoming to shew our justice and gratitude, when those who have deserved well of us and of mankind are labouring under popular obloquy and the persecutions of oppressive power.

'You had before your revolution about an hundred and twenty bishops. A few of them were men of eminent sanctity, and charity without limit. When we talk of the heroic, of course we talk of rare, virtue. I believe the instances of eminent depravity may be as rare amongst them as those of transcendent goodness. Examples of avarice and of licentiousness may be picked out, I do not question it, by those who delight in the investigation which leads to such discoveries. A man, as old as I am, will not be astonished that several, in every description, do not lead that perfect life of self-denial, with regard to wealth or to pleasure, which is wished for by all, by some expected, but by none exacted with more rigour, than by those who are the most attentive to their own interests, or the most indulgent to their own passions. When I was in France, I am certain that the number of vicious prelates was not great. Certain individuals among them not distinguishable for the regularity of their lives, made some amends for their want of the severe virtues, in their possession of the liberal; and were endowed with qualities which made them useful in the church and state. I am told, that with few exceptions, Louis the Sixteenth had been more attentive to character, in his promotions to that rank, than his immediate predecessor; and I believe, (as some spirit of reform has prevailed through the whole reign) that it may be true.'

This brings the right honourable gentleman back again to the subject of confiscation; and here he is more terribly haunted than ever by the demon of plunder, who now harrows up his soul with the wild fancy, that 'the new ecclesiastical establishment in France is intended only to be temporary, and preparatory to the utter abolition, under any of its forms, of the Christian religion, whenever the minds of men are prepared for this last stroke against it, by the accomplishment of the plan for bringing its ministers into universal contempt.' The case of the secular clergy having been already dispatched, that of the regulars now comes under consideration. 'To abolish the monastic institutions, was as unwise, says Mr. B. as it was unjust. A skilful statesman would have embraced with eagerness the opportunity which these foundations afforded him of serving his country: but he would never have thrown away his advantages by the total destruction of the religious orders.'

'There are moments in the fortune of states when particular men are called to make improvements by great mental exertion.

In those moments, even when they seem to enjoy the confidence of their prince and country, and to be invested with full authority, they have not always apt instruments. A politician, to do great things, looks for a *power*, what our workmen call a *purchase*; and if he finds that power, in politics as in mechanics he cannot be at a loss to apply it. In the monastic institutions, in my opinion, was found a great *power* for the mechanism of politic benevolence. There were revenues with a public direction; there were men wholly set apart and dedicated to public purposes, without any other than public ties and public principles; men without the possibility of converting the estate of the community into a private fortune; men denied to self-interests, whose avarice is for some community; men to whom personal poverty is honour, and implicit obedience stands in the place of freedom. In vain shall a man look to the possibility of making such things when he wants them. The winds blow as they list. These institutions are the products of enthusiasm; they are the instruments of wisdom. Wisdom cannot create materials; they are the gifts of nature or of chance; her pride is in the use. The pererennial existence of bodies corporate and their fortunes, are things particularly suited to a man who has long views; who meditates designs that require time in fashioning; and which propose duration when they are accomplished. He is not deserving to rank high, or even to be mentioned in the order of great statesmen, who, having obtained the command and direction of such a power as existed in the wealth, the discipline, and the habits of such corporations, as those which you have rashly destroyed, cannot find any way of converting it to the great and lasting benefit of his country. On the view of this subject a thousand uses suggest themselves to a contriving mind. To destroy any power, growing wild from the rank productive force of the human mind, is almost tantamount, in the moral world, to the destruction of the apparently active properties of bodies in the material. It would be like the attempt to destroy (if it were in our competence to destroy) the expansive force of fixed air in nitre, or the power of steam, or of electricity, or of magnetism. These energies always existed in nature, and they were always discernible. They seemed, some of them unserviceable, some noxious, some no better than a sport to children; until contemplative ability, combining with practical skill, tamed their wild nature, subdued them to use, and rendered them at once the most powerful and the most tractable agents, in subservience to the great views and designs of men. Did fifty thousand persons, whose mental and whose bodily labour you might direct, and so many hundred thousand a year of a revenue, which was neither lazy nor superstitious, appear too big for your abilities to wield? Had you no way of using the men but by converting monks into pensioners? Had you no way of turning the revenue to account, but through the improvident resource of a spendthrift sale? If you were thus destitute of mental funds, the proceeding is in its natural course. Your politicians do not understand their trade; and therefore they sell their tools.

But the institutions favour of superstition in their very principle; and they nourish it by a permanent and standing influence. This I do not mean to dispute; but this ought not to hinder you from deriving from superstition itself any resources which may thence be furnished for the public advantage. You derive benefits from many dispositions and many passions of the human mind, which are of as doubtful a colour in the moral eye, as superstition itself. It was your business to correct and mitigate every thing which was noxious in this passion, as in all the passions. But is superstition the greatest of all possible vices? In its possible excess I think it becomes a very great evil. It is, however, a moral subject; and of course admits all degrees and all modifications. Superstition is the religion of feeble minds; and they must be tolerated in an intermixture of it, in some trifling or some enthusiastic shape or other, else you will deprive weak minds of a resource found necessary to the strongest. The body of all true religion consists, to be sure, in obedience to the will of the sovereign of the world; in a confidence in his declarations; and an imitation of his perfections. The rest is our own. It may be prejudicial to the great end; it may be auxiliary. Wise men, who as such, are not *admirers* (not admirers at least of the *Munera Terræ*) are not violently attached to these things, nor do they violently hate them. Wisdom is not the most severe corrector of folly. They are the rival follies, which mutually wage so unrelenting a war: and which make so cruel a use of their advantages, as they can happen to engage the immoderate vulgar on the one side or the other in their quarrels. Prudence would be neuter; but if, in the contention between fond attachment and fierce antipathy concerning things in their nature not made to produce such heats, a prudent man were obliged to make a choice of what errors and excesses of enthusiasm he would condemn or bear, perhaps he would think, that which builds, to be more tolerable than that which demolishes—that which adorns a country, than that which deforms it—that which endows, than that which plunders—that which disposes to mistaken beneficence, than that which stimulates to real injustice—that which leads a man to refuse to himself lawful pleasures, than that which snatches from others the scanty subsistence of their self-denial. Such, I think, is very nearly the state of the question between the ancient founders of monkish superstition, and the superstition of the pretended philosophers of the hour.

It appears also to Mr. B. that the monastic funds were expended by their old possessors in a way more beneficial to the public, than they are likely to be by those persons to whom, by the new project, they are now to be transferred.

When the advantages of the possession, and of the project, are on a par, there is no motive for a change. But in the present case, perhaps they are not upon a par, and the difference is in favour of the possession. It does not appear to me, that the expences of those whom you are going to expel, do, in fact, take a course so directly and so generally leading to vitiate and degrade and render miserable

able those through whom they pass, as the expences of those favourites whom you are intruding into their houses. Why should the expenditure of a great landed property, which is a dispersion of the surplus product of the soil, appear intolerable to you or to me, when it takes its course through the accumulation of vast libraries, which are the history of the force and weakness of the human mind; through great collections of antient records, medals, and coins, which attest and explain laws and customs; through paintings and statues, that, by imitating nature, seem to extend the limits of creation; through grand monuments of the dead, which continue the regards and connections of life beyond the grave; through collections of the specimens of nature, which become a representative assembly of all classes and families of the world, that by disposition facilitate, and, by exciting curiosity, open the avenues to science? If, by great permanent establishments, all these objects of expence are better secured from the inconstant sport of personal caprice and personal extravagance, are they worse than if the same tastes prevailed in scattered individuals? Does not the sweat of the mason and carpenter, who toil in order to partake the sweat of the peasant, flow as pleasantly and as salubriously, in the construction and repair of the majestic edifices of religion, as in the painted booths and sordid sties of vice and luxury; as honourably and as profitably in repairing those sacred works, which grow hoary with innumerable years, as on the momentary receptacles of transient voluptuousness; in opera-houses, and brothels, and gaming-houses, and club-houses, and obelisks in the Champ de Mars? Is the surplus product of the olive and the vine worse employed in the frugal sustenance of persons, whom the fictions of a pious imagination raises to dignity by construing in the service of God, than in pampering the innumerable multitude of those who are degraded by being made useless domestics subservient to the pride of man? Are the decorations of temples an expenditure less worthy a wise man than ribbons, and laces, and national cockades, and petits maîtres, and petit soupers, and all the innumerable fopperies and follies in which opulence sports away the burthen of its superfluity?

The right honourable gentleman having now enlarged so much on the first of those topics, which he proposed to discuss, finds his plan to be of greater extent than he computed; and therefore, partly for this reason, and partly because he thinks the French too far gone in their madness to listen to advice, or to profit by examples, he drops, for the present at least, all that he intended to say on the general principles of government, under the several heads of monarchy, aristocracy, and democracy, and the degree in which they exist at this day in Britain. Accordingly, the remainder of his book is confined to some remarks on the organization of the new legislative, executive, judicial, military, and fiscal establishments, adopted by the National Assembly.

On

On the subject of the legislative power, Mr. Burke observes, that,

The French builders, clearing away as mere rubbish whatever they found, and, like their ornamental gardeners, forming every thing into an exact level, propose to rest the whole local and general legislature on three bases of three different kind; one geometrical, one arithmetical, and the third financial; the first of which they call the *basis of territory*; the second, the *basis of population*; and the third, the *basis of contribution*. For the accomplishment of the first of these purposes they divide the area of their country into eighty-three pieces, regularly square, of eighteen leagues by eighteen. These large divisions are called *Departments*. These they portion, proceeding by square measurement, into seventeen hundred and twenty districts called *Communes*. These again they subdivide, still proceeding by square measurement, into smaller districts called *Cantons*, making in all 6,400.

All persons in a *canton*, who contribute the value of three days' labour to the state, are entitled to vote in what are called the *primary assemblies*. These assemblies elect deputies to the *commune*, one for every 200 qualified inhabitants: but no man is eligible as a deputy to the *commune*, unless he contribute the amount of ten days' labour to the state. The *communes* chosen by the *canton* chuse to the *department*. Lastly, the deputies of the *department* chuse their deputies to the *National Assembly*: but to qualify a person for a seat in this assembly, he must pay to the state, in direct contribution, the value of a mark of silver. The deputies hold their seats for two years, and then, by an exclusive law, are rendered ineligible for two years to come.

Mr. B. objects to the qualifications required, as being impotent to secure independence, and strong only to destroy natural equality, and the rights of men. The new legislators profess to have neglected the basis of *contribution*, in settling the privileges between individual and individual; because there it would destroy personal equality, and create an aristocracy of the rich: but in regulating the rights and privileges of men taken together in bodies, (as, for instance, between province and province,) they have attended to *contribution*; because in that case it serves to form a reciprocal proportion between the communities, without affecting the personal rights of the individuals composing such communities:—but, says Mr. Burke, an individual of a district which contributes but little, is not of the same importance as an individual of a district which contributes more largely. The first may vote only for three members, while the latter votes for ten. Neither are all the individuals in the same district on a par. Suppose one man, who is rich, to contribute ten times more than ten of his neighbours. In virtue

of this contribution, the district have a right of electing, suppose, ten members. What is the consequence? The rich man's contribution gives him no advantage as an *individual*; so that he has only one vote out of eleven: but the *district* deriving an advantage from his contribution, his poor neighbours are thereby enabled to outvote him by nine voices, for *ten* members, instead of outvoting him for only one member. So that the rich man's contribution injures himself.

Another objection to the legislature is thus stated by Mr. Burke:

'To compare together the three bases, not on their political reason, but on the ideas on which the assembly works, and to try its consistency with itself, we cannot avoid observing, that the principle which the committee call the basis of *population*, does not begin to operate from the same point with the two other principles called the bases of *territory* and of *contribution*, which are both of an aristocratic nature. The consequence is, that where all three begin to operate together, there is the most absurd inequality produced by the operation of the former on the two latter principles. Every canton contains four square leagues, and is estimated to contain, on the average, 4,000 inhabitants, or 680 voters in the *primary assemblies*, which vary in numbers with the population of the canton, and send *one deputy* to the *commune* for every 200 voters. *Nine cantons* make a *commune*.

'Now let us take a *canton* containing a *sea port town of trade*, or a *great manufacturing town*. Let us suppose the population of this canton to be 12,700 inhabitants, or 2,193 voters, forming *three primary assemblies*, and sending *ten deputies* to the *commune*.

'Oppose to this *one canton* *two* others of the remaining eight in the same *commune*. These we may suppose to have their fair population of 4,000 inhabitants and 680 voters each, or 8,000 inhabitants and 1,360 voters, both together. These will form only *seven primary assemblies*, and send only *six deputies* to the *commune*.

'When the assembly of the *commune* comes to vote on the *basis of territory*, which principle is first admitted to operate in that assembly, the *single canton* which has *half* the territory of the *other two*, will have *ten voices* to *six* in the election of *three deputies* to the assembly of the department, chosen on the express ground of a representation of territory.

'This inequality, striking as it is, will be yet highly aggravated, if we suppose, as we fairly may, the *several* other cantons of the *commune* to fall proportionably short of the average population, as much as the *principal canton* exceeds it. Now, as to the *basis of contribution*, which also is a principle admitted first to operate in the assembly of the *commune*. Let us again take *one canton*, such as is stated above. If the whole of the direct contributions paid by a great trading or manufacturing town be divided equally among the inhabitants, each individual will be found to pay much more than an individual living in the country according to the same average. The whole paid by the inhabitants of the former will be more than the

the whole paid by the inhabitants of the latter—we may fairly assume one-third more. Then the 12,700 inhabitants, or 2,193 voters of the canton will pay as much as 19,050 inhabitants, or 3,289 voters of the *other cantons*, which are nearly the estimated proportion of inhabitants and voters of *five* other cantons. Now the 2,193 voters will, as I before said, send only *ten* deputies to the assembly; the 3,289 voters will send *sixteen*. Thus, for an *equal* share in the contribution of the whole *commune*, there will be a difference of *sixteen* voices to *ten* in voting for deputies to be chosen on the principle of representing the general contribution of the whole *commune*.

By the same mode of computation we shall find 15,875 inhabitants, or 2,741 voters of the *other cantons*, who pay *one-sixth* LESS to the contribution of the whole *commune*, will have *three* voices MORE than the 12,700 inhabitants, or 2,193 voters of the *one canton*.

The invention, also, of intermediate gradations of electors cuts off all connection between the original constituent and the representative; takes away all responsibility from the latter; and puts it out of the power of the former to decide on the personal qualifications of the deputy who is to act for him: because he has no immediate voice in his election.

This scheme of legislation also directly tends, says Mr. B. to sever France into a variety of independent republics, which have no inherent cementing principle; and as to any principle of coherence to be derived from extraneous materials, such as a common compulsory paper currency, the supreme power of the city of Paris, or the general army of the states, these are separately examined, and concluded to be ineffectual.

The executive magistrate Mr. B. finds to be neither the fountain of justice, nor the fountain of honour. He cannot originate, suspend, or mitigate, any process of law. He cannot pardon. He cannot reward, nor confer any favour. As he is compelled to enforce the harsh decrees of others, he will often be an object of hatred to his people. As it is out of his power to confer any kindness, he will never be an object of love. He cannot make peace, nor war; and therefore foreign courts will pay no respect to him, but will be incessantly intriguing in the National Assembly. If his ministers, who are not permitted to have a seat in the National Assembly, be really chosen by himself, they will sympathize with him, and be always caballing to restore his lost prerogative: if they are forced on him, they will invariably counteract each other. In short, a king of France, in Mr. B.'s idea, is 'nothing more than a chief of bumbailiffs, serjeants at mace, catchpoles, jailors, and hangmen.'

The judges being elective, temporary, and local, exercising a jurisdiction only over a confined district, by the members of

which they are chosen, for only six years, cannot be expected to administer justice to strangers, toward the obnoxious rich, toward the minority of routed parties, nor toward any who, in the election, have supported unsuccessful candidates. Being sworn to obey the rules, orders, and instructions, which they are to receive, from time to time, from the National Assembly, they become complete and most dangerous instruments in the hands of the governing power, which, in the midst of a cause, or on the prospect of it, may wholly change the rule of decision. If the orders of the Assembly should at any time be contrary to the will of the local electors, such confusion must happen as is terrible even in idea. The judges owe their places to local authority; and the commands which they are sworn to obey, come from those who have no share in their appointment. The administrative bodies are to be exempted from the jurisdiction of these new tribunals; and thus men, executing public pecuniary trusts, who ought of all men to be most strictly held to their duty, will be made independent, and put above law. To talk of the administrative bodies being accountable to the general assembly, is to talk without much consideration of the nature of that assembly, or of those corporations. Lastly, the assembly promises to form a short, simple, clear code of law: that is, they will leave much to the discretion of the judge. Preparatory studies, if the judges have made any, are to be rendered useless; and the authority of all the learning which could make judicial discretion deserve the appellation of *sound* discretion, is to be exploded.

When Mr. B. comes to consider the constitution of the army, he finds that the French have got the wolf by the ears; and he wishes them joy of the happy position in which they have chosen to place themselves. By some extracts, [partially taken, however,] from a speech of M. de la Tour du Pin, minister for the war department, he concludes, that nothing but mutiny and insurrection prevail among the troops. This, he says, is perfectly natural. The doctrines preached by the assembly, the levelling practices adopted by that body, and the examples of the king's castles at Paris and Marseilles taken by a lawless rabble, and the governors murdered with impunity, are causes fully sufficient to produce the effect. To remedy this evil, the king, by circular letters, orders and encourages the several corps to join themselves with the clubs and confederations in the several municipalities, and to mix with them in their feasts and civic entertainments. By this step, 'the soldiers will be drawn by an elective attraction to the lowest and most desperate part of the municipalities. The military conspiracies, which are to be remedied by civic confederacies; the rebellious

rebellious municipalities, which are to be rendered obedient by furnishing them with the means, of seducing the very armies of the state that are to keep them in order; all these chimeras of a monstrous and portentous policy must aggravate the confusions from which they have arisen. There must be blood.* The officers are to be nominated in the first instance by the King, with a reserve of approbation by the National Assembly. The true seat of power, however, will soon be discovered; and it will be perceived that those who can negative indefinitely, in reality appoint. The officers will be always intriguing in the assembly, though they will begin their solicitations at court. By this double negotiation, endless faction will be produced. Those officers, who lose the promotion designed for them by the crown, will become a faction opposite to the assembly; and will nourish discontents in the heart of the army against the ruling powers. On the other hand, those who succeed by the interest of the assembly, will slight the authority of the crown. If, to avoid these evils, seniority alone be considered in the appointments, that will create an army of mere formality; and it must be remembered, that no army has ever been known to yield a regular obedience to a senate, or popular authority: still less will they be disposed to submit to a triennial dominion of a body of pleaders. [Mr. B. here not only supposes that the assembly now do, but that they are always hereafter to consist of the body chicane.] Mutiny will be introduced, and remain among the officers, till some popular general shall secure their obedience; and then he will overturn the whole state, and make himself master of every thing. Lastly, The doctrine of the equal rights of men being so industriously inculcated; and the soldiers being so intimately blended with the municipalities who elect their own magistrates; it will be impossible to keep the troops long quiet, without allowing them to chuse their own officers. Mr. B. here pleads the rights of the soldiers, with as much vehemence as if he had been see'd. for it.

Revenue, the Right Hon. Gentleman considers as the life and soul of the state. 'The revenue of the state, is the state. Its administration is the sphere of every active virtue*.' By a report

* This extravagant doctrine, of the paramount supremacy of revenue, was advanced by some politicians in the lower house, toward the close of the last parliament. The maintainers of such tenets, instead of 'consecrating the state, and considering the office of those who administer in the government of men as a holy function;' appear to us to profane the temple with their idolatry. This is surely setting up the worship of Mammon. It is making administration

than that of your old comedy; their wisdom, and the variety of their resources, are the same. They have not more notes in their song than the cuckoo; though, far from the softness of that harp-binger of summer and plenty, their voice is as harsh and as ominous as that of the raven.'

The great evil of this paper-money is, 'that it will metamorphose France from a great kingdom into one great play-table; and turn its inhabitants into a nation of gamblers.' The consequences will be dreadful.

'The truly melancholy part of the policy of systematically making a nation of gamblers is this; that though all are forced to play, few can understand the game; and fewer still are in a condition to avail themselves of the knowledge. The many must be the dupes of the few who conduct the machine of these speculations. What effect it must have on the country people is visible. When the peasant first brings his corn to market, the magistrate in the towns obliges him to take the assignat at par; when he goes to the shop with this money, he finds it seven per cent. the worse for crossing the way. This market he will not readily resort to again. The townsman can calculate from day to day: not so the inhabitant of the country. The towns-people will be inflamed! they will force the country-people to bring their corn. Resistance will begin, and the murders of Paris and St. Dennis may be renewed through all France.'

All these considerations leave no doubt on Mr. Burke's mind, that,

'If this monster of a constitution can continue, France will be wholly governed by the agitators in corporations, by directors of assignats, trustees for the sale of church lands, attornies, agents, money-jobbers, speculators, and adventurers, composing an ignoble oligarchy. Here will end all the deceitful dreams, and visions of the equality and rights of men. In the Sorbonian bog of this base oligarchy they will all be absorbed, sunk, and lost for ever.'

In the Right Hon. Gentleman's observations on these different arrangements, which, in his sarcastic mood, he styles 'arrangements for general confusion,' there are undoubtedly many things well worthy of attention: but we think there is also much captiousness, and much cavil. Every evil is studiously brought forward and magnified, while every good is concealed. On this plan of criticizing, nothing can ever stand the test. Beside, if, as he says, old establishments are to be tried only by their effects; and if various correctives are found out in practice to obviate the apparent defects in theory; why may we not suppose that when this new machine comes to act, correctives will, from time to time, be found sufficient to counterbalance its apparent defects? In theory, the new machine is not open to more objections than the old machines; and are we to sup-
pose,

pose, that because it needs fewer correctives, those who manage it should be less able to find them?

After the general character which we have given of Mr. B.'s book, at the opening of our account; after the copious extracts, and abstracts, which we have laid before our readers; there remains but little for us to add. The Right Hon. Gentleman is unquestionably entitled to the praise of brilliant genius; of fertile, and (if that be praise,) of exuberant fancy; and of various and extensive information: but the warmth of his feelings, and the rapidity of his ideas, often hurry him into extravagance, and sometimes betray him into inconsistency. Panegyric and invective are perpetually substituted for argument, and mistaken for reasoning: but yet, in the midst of his wildest effusions, we think we never lose sight of great benevolence of heart, and goodness of intention. In judgment, however, which is certainly superior to all the qualities and virtues of the head, though it yields to those of the heart, he is very deficient: so that, on the whole, Mr. Burke's character stands much higher as a worthy man, and as an eloquent writer, than as a sound reasoner.

MONTHLY CATALOGUE,

For DECEMBER, 1790.

LAW.

Art. 18. *Reports of Cases argued and determined in the High Court of Chancery.* By William Brown, of the Inner Temple, Esq. Barrister at Law. Vol. II. from the 26th to the 29th Year of the Reign of Geo. III. both inclusive. Folio. 12s. sewed. Brooke. 1789.

Mr. BROWN, proceeding on his plan of publishing the reports of each year separately, has arrived at the close of his second volume. The part before us comprizes the cases that were determined in Michaelmas term 1788, and in the three following terms in 1789. In perusing these cases, we cannot help observing two, which are drawn out to very great length. These are, Fox against Mackreth and others, and Scot against Tyler. In the latter, the arguments of the different counsel are stated with unnecessary minuteness; while those of the Chancellor are short, and contain no very satisfactory solution of the difficulties which the ingenuity of the bar had raised. We are not so unreasonable as to impute the brevity of the judge to the fault of the reporter: but when the reasons of the decision are confined within a small compass, we are not inclined to allow a space of near sixty pages, to the arguments of the counsel, which received so little notice or discussion from the bench.

Art.

Art/ 19. *Practice Common-placed; or, The Rules and Practice of the Courts of King's Bench, and Common Pleas, methodically arranged.* By George Crompton, Esq. of the Inner Temple. 3d Edition. 8vo. 2 Vols. 16s. bound. Whieldon. 1786.

This useful compilation has received some improvement in this edition, which has, accidentally, so long escaped our notice. The additions are not numerous, but they are of importance. We wish the author had expunged some of the cases which have been overruled in modern practice; for though, in one respect, they furnish a sort of history of the decisions on the subject, yet they are apt to perplex the mind with their variety; and to persons who do not distinguish accurately the periods when they were determined, they may occasion mistakes.

Art. 20. *A Collection of the Statutes now in force relative to Elections, down to the present Time.* By Richard Troward, of Norfolk Street. 8vo. pp. 450. 7s. 6d. Boards. Whieldon, &c. 1790.

The gentleman who has taken the pains to make this collection, being much conversant in the business of elections, as a parliamentary agent, and having probably felt the want of a correct publication that comprehended the more recent, as well as the ancient statutes relative to this subject, has undertaken to collect and arrange them for the convenience of the public. He has subjoined, by way of appendix, certain orders and resolutions of the House of Commons concerning elections; the acts regulating the election of peers and members for Scotland, which seemed to him not easily to be incorporated with the English acts; and likewise a table of the cases of controverted elections that have been determined under Mr. Grenville's acts, with the names of the parties, the events of the petitions, and the dates of the proceedings.

Art. 21. *A Digest of the Law respecting County Elections.* Containing the Duty and Authority of the High Sheriff, from the Receipt of the Writ to the Return thereof; and the Mode of proceeding at County Elections, whether determined by the View, the Poll, or the Scrutiny. Together with the Qualifications, and personal and other Disqualifications, of the Voters. By Samuel Heywood, Esq. of the Inner Temple. 8vo. pp. 480. 7s. 6d. Boards. Johnson. 1790.

This work is evidently the product of much labour and extensive information, and is only a part of a general digest of the law of elections, for which the author has been, during more than twelve years, collecting materials. It was his intention, he tells us, to have given, by way of introduction, an inquiry into the tenures and situation of the freeholders of England, from the earliest times to the passing of the statute 8 Henry VI. which introduced the present mode of representation for counties: but he found it would swell the publication to an immoderate size. His object is therefore confined to the qualifications and disqualifications of the electors, as they exist at present; and to the duty and authority of the Sheriff, from the time when he receives the writ, till the election is concluded and the return is made. Wherever the cases of borough elections
tend

tend to illustrate or establish any general principles of election law, the author properly resorts to them, and applies them with judgment. The method which Mr. Heywood has pursued, is thus briefly stated:

‘ Under each division I have given the history, as well as the present state of the law, and in general the modern practice will be found at the conclusion of each respective head. Feeling no prejudice in support of any established system, I have paid little regard to the commentaries of others; but have resorted, with unremitting industry, to the original authorities, and endeavoured to deduce the law from the fountain-head. I have, however, acted fairly by my readers, and, upon all occasions, given them the authorities *on both sides*. It is for them to judge how far my observations are well founded; they may dispute the conclusions I have drawn from the premises here laid down, or take that for the rule which I have considered as the exception. At all events, I flatter myself that this publication, as a mere *repertory of cases*, may save some trouble to the profession, be a convenient companion at a poll, and perhaps not wholly without its use on the table of a committee. The statutes cited are generally given in the very words of the statute-book, and the cases carefully examined with the original Journals and Reports. I am sensible that the accuracy of such a work must stamp its value in the public estimation.’

Mr. Heywood very candidly expresses his acknowledgements for the liberality with which every individual of the profession, to whom he had recourse, favoured him with information: but to the second volume of Mr. Luders's Cases on controverted Elections, he confesses himself under peculiar obligations. The number of important points agitated in the Bedfordshire case, particularly on the assessment of freeholders, and the accuracy with which they are reported, he justly observes, render it a most valuable acquisition to the code of election law.

Art. 22. *Essay to demonstrate that contingent Debts cannot, by Law, be ranked on Estates sequestered in Terms of the Statute, 23 Geo. III. Cap. 18. entitled, “An Act for rendering the Payment of Creditors more equal and expeditious, in that Part of Great Britain called Scotland, &c.”* By James M'Nayr, Writer. 8vo. pp. 63. 2s. Printed at Glasgow, and sold by Creech in Edinburgh. 1790.

By the law of England, if a man accepts a bill of exchange at the request of another, and a commission of bankruptcy issues against the latter before the bill becomes due, the acceptor, who pays it after the bankruptcy, cannot prove his demand under the commission, because it was not a debt due at the time when the commission was issued. It is otherwise if an acceptor become a bankrupt; for the holder of the bill is intitled to prove his debt, allowing a discount according to the time which the bill has to run*. A late statute, 23 Geo. III. cap. 18. has extended most of the provisions of the bankrupt laws into Scotland; and a case similar to that first

* Stat. 7. Geo. I. c. 31.

mentioned,

mentioned, has been brought before the Court of Session, in which a decision has been pronounced different from what would have taken place in the courts of justice in England. The author of this essay strenuously resists the doctrine of the Court of Session, and grounds himself on analogies drawn from the English law-books. We can only say, respecting the different rules adopted by the different judicatures,

“ *Non nostrum inter vos tantas componere lites.*”

Art. 23. *In the Consistory Court of London.* Augusta Evans, the Wife, *versus* Thomas Evans, Esq. the Husband. Sentence given by Sir William Scott, July 2. 1790. Taken in Short-hand by Mr. Gurney. 4to. pp. 98.

Sir John Scott has acquired considerable reputation by his impartial determination of this litigious suit; and it were much to be wished, that the excellent remarks which his speech contains, could be diffused in our fashionable circles. We will transcribe a page from the concluding part of it, for the perusal of our readers:

“ The truth of the case, according to the impression which the whole of it makes upon my mind, is this:—Two persons marry together; both of good moral characters, but with something of warmth, and sensibility, in each of their tempers; the husband is occasionally inattentive; the wife has a vivacity that sometimes displeases, that sometimes offends, and sometimes is offended. Something like unkindness is produced, and is then easily inflamed; the lady broods over petty resentments, which are anxiously fed by the busy whispers of humble confidants; her complaints, aggravated by their reports, are carried to her relations, and meet with something like facility of reception, from their honest, but well-intentioned minds; a state of mutual irritation increases; something like incivility is continually practising; and, where it is not practised, it is continually suspected; every word, every act, every look, has a meaning attached to it; it becomes a contest of spirit, in form, between two persons, eager to take, and not absolutely backward to give, mutual offence; at last the husband breaks up the family connection, and breaks it up with circumstances sufficiently expressive of disgust; treaties are attempted, and they miscarry, as they might be expected to do, in the hands of persons strongly affected towards each other; and then, for the first time, as Dr. Arnold has observed, a suit of cruelty is thought of; a libel is given in, black with criminating matter; recrimination comes from the other side; accusations rain heavy and thick on all sides, till all is involved in gloom, and the parties lose sight of each other's real characters, and of the truth of every one fact which is involved in the cause.”

This speech is not published, and is therefore not likely to meet with so general a circulation as it certainly merits. For the use of the copy before us, we are indebted to a worthy and respectable friend.

Art. 24. *State of the present Form of Government of the Province of Quebec.* With a large Appendix, containing Extracts from the Minutes

Minutes of an Investigation into the past Administration of Justice in that Province, instituted by order of Lord Dorchester, in 1787, and from other original Papers. 8vo. pp. 176. Debrett. 1789.

It is generally understood, that one of the earliest subjects of discussion in the present parliament, will be the constitution of the province of Quebec. That the inhabitants are extremely dissatisfied with the present form of their government, is an acknowledged fact. Repeated petitions for the repeal of what is generally denominated the Quebec Act, have been transmitted to his Majesty and both Houses of Parliament, hitherto without effect. By that act, a governor and council is established as the legislature of the province. The council is made to consist of not more than twenty-three, nor less than seventeen, members, who are appointed by the King, at the recommendation of the Governor; and are liable to be suspended by the Governor, and removed at his Majesty's pleasure. By adhering to the period when the act passed, we may be led to conjecture why a house of representatives was not made part of the constitution of the province. Popular assemblies were not then in high esteem with the fabricators of that law: but whatever reasons operated to withhold this noblest and most essential part of a free government, it is clear that the relative situation and circumstances of Canada are now wholly altered. Its population is greatly increased: extensive settlements have been formed, since the peace, by American loyalists: its commercial advantages are felt both in the quantity and value of its exports, and in the proportional demand of British manufactures. We cannot help thinking, with the author of this well-written pamphlet, that a house of representatives, conversant in the resources of the country, and possessed of the powers necessary for improving them in their whole extent, must advance the prosperity of the colony, and be productive of reciprocal benefits to the parent state and its dependency.

With regard to the extracts concerning the administration of justice, we feel ourselves under considerable difficulties in forming our opinion. The chief cause of complaint seems to arise from the uncertainty of the principles of decision adopted by the judges, being sometimes drawn from the ancient laws of Canada, sometimes from the English law, and sometimes from general notions of equity and moral rectitude. As we can readily suppose occasions, in which each of these rules of decision may be properly applied, we are not willing, without fuller information, to impute error, much less intentional misconduct, to persons appointed to preside in the seat of judicature.

Art. 25. *Introduction to the Observations made by the Judges of the Court of Common Pleas for the District of Quebec, on the oral and written Testimony adduced on the investigation into the past Administration of Justice.* Ordered in consequence of an Address of the Legislative Council. 8vo. pp. 50. 1s. 6d. Stockdale. 1790.

We cannot refuse our assent to the principle on which this short 'Introduction' is published; namely, to engage men of candor and

and moderation to suspend their judgment on the merits of the investigation into the conduct of the judges, until a report shall be made by the law officers of the crown, to whom the papers relative thereto, which were transmitted by Lord Dorchester to the Secretary of State, have been referred. The editor observes, that there was an evident impropriety, to give it no harsher term, in publishing mutilated extracts from the investigation, in order to serve political purposes, and to prejudice the public against the Judges of Quebec, pending such reference.

EAST INDIES.

Art. 26. *A Second Inquiry into the Situation of the East India Company*, from Papers laid before the House of Commons, in 1789. And a Postscript relative to the India Budget, opened by Mr. Dundas on the 30th of March 1795. By George Craufurd, Esq. 4to. pp. 38. 3s. Debrett.

For an account of the former part of this very important Inquiry, our readers may consult Rev. vol. lxxx. p. 549.; and in confirmation of what he there represented, Mr. Craufurd now observes,—‘Very soon after the publication of my Inquiry into the Situation of the East India Company, I was informed that the Court of Directors had ordered their accomptant, Mr. Richardson, to give a public refutation of my statements; and that this gentleman scrupled not to declare that I was deceived in my data, and perfectly erroneous in my conclusions.

‘How far those reports were founded in truth, I cannot pretend to say, but the public expected that some attempt would have been made to invalidate my testimony on the subject, and particularly as the mode I pursued gave every opportunity for detection, from whatever cause I might have erred, whether from ignorance or design. A total silence, however, on the part of the Court of Directors, as well as their late application to parliament for leave to increase their capital one million sterling, give the strongest grounds for suspecting the non-existence of means to liquidate their debts, either by a surplus revenue, or by a profitable trade; and indicate at the same time, that the pleasing hopes of Indian prosperity, with which the nation is lulled into a state of perfect indifference respecting the affairs of that empire, are to the highest degree delusive and dangerous.’

It will not be expected that we should enter into the intricacies of East Indian accounts; we shall therefore only add, that Mr. C. pursues a calm examination into their statements; and if the fallacies which he points out in them are suffered still to remain uncontroverted, the public will be confirmed in the opinion that his detections of them are valid.

Art. 27. *The East India Calendar; or Asiatic Register for Bengal, Madras, Bombay, Fort Marlborough, China, and St. Helena.* For the Year 1790. 12mo. 2s. 6d. Debrett.

These lists of the Company’s civil, military, marine, law, and revenue establishments, &c. &c. cannot fail of proving peculiarly acceptable to all who have connections in that part of the world.—

There

There is likewise, by way of addition, a list of British European subjects residing in India, not in the Company's service.

BIOGRAPHY.

Art. 28. *The Life of Daniel De Foe.* By George Chalmers, Esq. 8vo. pp. 86. 3s. sewed. Stockdale. 1790.

It would be a curious subject of investigation for any acute observer, (who is not too much hurt himself, to be able to trace the dark policies of human conduct with coolness;) to inquire why it should be the cruel fate of most of those whose pens have been employed in the service of the public, to have justice studiously withheld from their characters, till they are beyond receiving any benefit from it; and when the men have sunk under anxieties, neglect, and injurious treatment, perhaps their memory, some time or other, receives the full payment of applause, with all the interest due on it! Three-score years after the death of the ingenious and well-informed Daniel De Foe, a gentleman, 'during a period of convalescence,' amuses himself in writing his life; and has taken laudable, and we think successful pains, to rescue his memory from undeserved obloquy. All this is so far well; and Mr. Chalmers, we doubt not, enjoys the conscious pleasure peculiar to good minds, in performing a generous act: but living merit can derive very little comfort from the instance.

De Foe, with great abilities, extensive knowledge, and a ready pen, living in troublesome times, became a busy controversial writer: he steadily supported the Whig interest, but could not (and what considerate honest man can?) go all lengths with his party: therefore, while he provoked the hatred of the Tories, he could not gain the entire love of the Whigs; and between both, his character has been transmitted to us under various misrepresentations. Mr. Chalmers has, with industrious and commendable zeal, traced every circumstance, as well as the distance of time would permit, to set his character and conduct in a true light; which, as we have observed above, he has happily effected; and, in particular, has satisfactorily vindicated his Robinson Crusoe from being a piracy of Alexander Selkirk's papers. At the close, is given a list of De Foe's numerous and undoubted writings, and also a list of other publications imputed to him.

This Life was prefixed, a few years since, to the quarto edition of *De Foe's History of the Union*, for which see our Rev. vol. lxxvii. p. 459.; and this octavo publication, though it is sold separately, is handsomely printed, to be prefixed to Mr. Stockdale's new splendid edition of Robinson Crusoe: of which further mention will be made in a future article.

Art. 29. *Anecdotes of the Life and Character of John Howard, Esq. F. R. S.* Written by a Gentleman, whose Acquaintance with that celebrated Philanthropist gave him the most favourable Opportunity of learning Particulars not generally known. 8vo. pp. 41. 2s. Hookham.

The first wish, when great and celebrated characters die, is to know how they have lived. Every little circumstance interests. We
are

report of M. Vernier, from the committee of finances, of the second of August last, he finds that the amount of the French national revenue, as compared with its produce before the revolution, was diminished by the sum of two hundred millions, or *eight millions sterling* of the annual income, considerably more than 'one-third of the whole.' Mr. Burke charges the National Assembly with a great want of policy in condemning the salt monopoly as an oppressive and partial tax, (which, however, he allows to be a true statement,) at the same time, that they decreed to continue it, till they could find a revenue to replace it. The consequence was, that the provinces which had been always exempt from this tax, (some of which were charged with other contributions, perhaps equivalent,) refused to bear any part of the burthen which, by an equal distribution, was to redeem others. The assembly were occupied with other matters. The salt provinces, growing impatient, relieved themselves by throwing off the whole burthen. Other provinces, judging of their own grievances by their own feelings, did as they pleased with other taxes. To supply the deficiencies of revenue, the assembly called for a voluntary benevolence, of one-fourth part of the income of all the citizens,

niftration 'a pitiful job,' and converting ministers into publicans, and tax-gatherers. It is filling the great court of the edifice with buyers and sellers, and money-changers. It is turning the house of prayer into a den of thieves.

That revenue is an object of very great importance, there can be no doubt: because, if the necessary expences of obtaining any good be not paid, that good cannot be enjoyed: but it is not the *chief* object of civil society. The revenue of the state is not the state. The primary object of government is unquestionably the happiness of the people. Where this object is neglected, or postponed to any other consideration, government becomes an evil; and men would do better without it. That a nation cannot be happy if the revenue be not properly paid, is certain: but then, on the other hand, it is very possible, and perhaps very common, for an ample revenue to be duly collected, while the people are groaning under the most intolerable oppression and misery.

Mr. Burke has a very singular idea on this subject. 'Perhaps it may be owing,' says he, 'to the greatness of revenues, and to the urgency of state necessities, that old abuses in the constitution of finances are discovered, and their true nature and rational theory comes to be more perfectly understood.' This is the most curious apology for *scrubbing up* the people, that we ever saw! Gentlemen, why do you complain of the weight of your burthens? Do you not perceive that the more taxes you pay, and the more oppressive they are, the more chance you have of discovering the peculation of your tax-gatherers, and the errors of your financiers?

to be estimated on the honour of those who were to pay. By this, they obtained more than could be rationally calculated, but not enough to answer their necessities, much less their expectations. This tax, in the disguise of a benevolence, screened luxury, avarice, and selfishness; and threw the load on productive capital, integrity, generosity, and public spirit. To make good the failure of this patriotic contribution, a patriotic donation was set on foot; and thus John Doe became security for Richard Roe. These contributions and donations materially injure the giver, and are of little or no service to the receiver. They are but temporary resources, and cannot be adopted a second time. As to the French credit, Mr. B. thinks they have none; and asks what offers have been made them from Holland, Hamburgh, Switzerland, Genoa, or England. Their paper money they have ruined by making it compulsory. Our English paper is of value in commerce, because in law it is of none. In this compulsory paper currency, however, founded on the land-bank of the church plunder, the French place all their hopes.

Their fanatical confidence in the omnipotence of church plunder, has induced these philosophers to overlook all care of the public estate, just as the dream of the philosopher's stone induces dupes, under the more plausible delusion of the hermetic art, to neglect all rational means of improving their fortunes. With these philosophic financiers, this universal medicine made of church mummy is to cure all the evils of the state. These gentlemen perhaps do not believe a great deal in the miracles of piety; but it cannot be questioned, that they have an undoubting faith in the prodigies of sacrilege. Is there a debt which presses them—*Issue assignats*.—Are compensations to be made, or a maintenance decreed to those whom they have robbed of their freehold in their office, or expelled from their profession—*Assignats*. Is a fleet to be fitted out—*Assignats*. If sixteen millions sterling of these *assignats*, forced on the people, leave the wants of the state as urgent as ever—issue, says one, thirty millions sterling of *assignats*—says another, issue fourscore millions more of *assignats*. The only difference among their financial fashions is on the greater or the lesser quantity of *assignats* to be imposed on the publick sufferance. They are all professors of *assignats*. Even those, whose natural good sense and knowledge of commerce, not obliterated by philosophy, furnish decisive arguments against this delusion, conclude their arguments, by proposing the emission of *assignats*. I suppose they must talk of *assignats*, as no other language would be understood. All experience of their inefficacy does not in the least discourage them. Are the old *assignats* depreciated at market? What is the remedy? Issue new *assignats*—*Mais si maladie, opiniâtreté, non vult se garire, quid illi facere? assignare—postea assignare; ensuite assignare*. The word is a trifle altered. The Latin of your present doctors may be better

POETRY.

Art. 34. *Edinburgh: a Poem*, in two Parts. Also, *The Weeping Bard: a Poem*, in sixteen Cantos. By Robert Alves, A. M. 8vo. pp. 198. Printed at Edinburgh. 1789.

The author of these poems appears to be one of those unfortunate versifiers, who, mistaking the talent of stringing rhymes for poetical genius, have spent that precious time in making verses, which might have been employed in some more profitable occupations, and then complain of the ingratitude of the world in neglecting to reward their labours. The greater part of this volume is filled with a piteous tale of disappointment and poverty, told in irregular, prosaic stanzas, of which the following lines are fair specimens:

‘ What tho’ *Seven Languages* I master right,
What tho’ my soul in various Art hath shin’d,
And soar’d thro’ Nature’s works a boundless flight,
Spying thro’ all one great Eternal mind!
Such knowledge sure to me is vain and light,
If I, who long such Science bore,
With modest mind and spirit meek,
With all my *bright Humanity** and *Greek*,
Shall perish in the midst of all their stores!
If I, who long these Arts have taught,
To the young pliant mind of Infancy,
Shall now no more impart,
What more than ever’s woven into my heart,
In firm and massy woof to part no more!
Yea, useless all to me and empty-void,
Such arts unus’d! Such learning unemploy’d!—
—Shall these not now their friend bestead!
All in a learned land!
Shall these not earn his daily bread!
Or shall he die for want as cast on barb’rous strand!’

As we cannot honestly bestow any praise on these poems, we know not how to reconcile the claims of justice and those of humanity, better than by recommending the *weeping Bard* to the patronage of *the beautiful and virtuous Fair of Edinburgh*, to whom,

‘ In beauty as in goodness all complete,
‘ He dedicates these mourning ditties sweet.’

Art. 35. *Happiness*, a Poem. 4to. pp. 19. 1s. 6d. Ridgway. 1790.

The author of this pamphlet begins with an apology:—He has not had a liberal education: this is a first attempt; if censured, it may be the last; he is willing to sink with it into obscurity, and, with a natural anxiety, expects his sentence.—What is to be done in this case? It grieves us to wound a young man’s feelings: but our judgment must not be biased by any plea whatsoever. Why will men apply for our opinions, when they know that we cannot be silent, and that we will not lie!

* Latin.

If, however, it will be any gratification to the author, we can honestly compliment him on two points: *one* is his love of truth, which will be evident from a single quotation:

‘ Happiest are they who taste the least of woe;
Most wretched they who least of pleasure know.’

The other point is the affecting and simple picture, which he has drawn, of what he esteems to be happiness, and which we hope he may realize in his own person:

‘ Such, O Lothario! is your happy lot,
Blest with your Mira and paternal cot!’—

NOVELS.

Art. 36. *Louisa*; or, The Reward of an affectionate Daughter. 12mo. 2 Vols. 5s. sewed. Hookham. 1790.

We are here amused by some natural incidents, in the course of which an amiable young woman, who postpones an agreeable connection, from a due regard to a kind father, has her prospect of happiness interrupted by the revengeful machinations of a disappointed libertine. These particulars are here related in correct and unaffected language. The tale is pleasing, and the moral is good.

Art. 37. *Lucretia*; or, Virtue the best Dowry. 12mo. 2 Vols. 5s. sewed. Vernor. 1790.

Low, miserable trash! on which it is scarcely worth while to waste a line—even of censure.

POLITICAL.

Art. 38. *Official Papers*, relative to the Dispute between the Courts of Great Britain and Spain, on the Subject of the Ships captured at Nootka Sound, &c. 8vo. pp. 100. 2s. 6d. Debrett. 1790.

If the expected compromise between the two courts, plaintiff and defendant, shall have blunted the edge of present curiosity, these official papers will, nevertheless, still remain acceptable, and useful, to our future statesmen, politicians, and historians.

Art. 39. *Letters lately published in the Diary, on the Subject of the present Disputes with Spain*: under the Signature of Verus. 8vo. pp. 101. 1s. 6d. Kearsley. 1790.

In reading these letters, our attention is diverted from the intrinsic merits of the dispute between Great Britain and Spain, and brought down to a dispute between two unknown writers in the London newspapers; who chose to trace a parallel between the contest about Falkland Islands, and that respecting Nootka Sound: but both these disputes being now, we hope, compromised, Verus and his antagonist may shake hands over a bottle and a bird, to which they may be justly intitled for past services, from the two printers in whose papers they respectively wrote.

MISCELLANEOUS.

Art. 40. *Bibliotheca Parisiana*. A Catalogue of a Collection of Books, formed by a Gentleman in France, not less conspicuous for his Taste in distinguishing, than for his Zeal in acquiring, whatever, of this Kind, was most perfect, curious, or scarce. It

includes many Editions of the Classics; Books magnificently printed on Vellum, with illuminated Paintings; Manuscripts on Vellum, embellished with rich Miniatures; Books of Natural History, with the Subjects coloured in the best Manner, or with the original Drawings; and Books of the greatest Splendor and Rareness in the different Classes of Literature. To these are added, from another GRAND COLLECTION, selected Articles of high Value. They will be sold by Auction in London, on March 25, 1791, and the five Days following. 8vo. 2s. 6d. Boards. Edwards. 1790.

Although we observe in this very uncommon catalogue, a profuse display of the beauty, the elegance, and the rarity of the articles which it contains, yet, as far as we can judge without seeing the books, (which cannot be viewed till about the middle of March,) we think that Mr. Edwards is by no means chargeable with exaggeration on that account: for, indeed, this appears to be a collection of most uncommon value—perhaps, as the preface observes, ‘the richest, by far, for its number, that has been offered to the public.’

The Catalogue itself is not unworthy of esteem, and preservation in the libraries of the curious,—whether we consider the beauty of the impression, or the variety of the notes and anecdotes that are interspersed in it, for the information of its readers, with respect to the scarcity, or the value, of the printed books and manuscripts.

Art. 41. *Curious Facts and Anecdotes, not contained in the Memoirs of Philip Thicknesse, Esq.*—Dedicated to that Gentleman, by Benjamin Goosequill, and Peter Paragraph; and now considerably enlarged by another Hand. 8vo. 2s. Ridgway. 1790.

Dr. Adair follows his blow, as the phrase is, and drives his old antagonist, (formerly his good friend,) Capt. Th——, headlong o’er the field, as Virgil describes the unfortunate Dares, suffering under the thick storm of blows poured on him by the victorious Entellus.—Have mercy on him, good Dr. A.—and, at the same time, do not forget the poor public.—An unfavourable likeness of Captain Th—— is given by way of copper-plate frontispiece.

Art. 42. *Elegant Epistles*; or, a copious Collection of familiar and amusing Letters, selected for the Improvement of young Persons, and for general Entertainment. 8vo. pp. 800. 8s. Boards. Dilly. 1790.

This large collection of valuable letters cannot fail of being generally acceptable, especially to those readers who are not already in possession of the books in which they originally made their public appearance. The volume is divided into four parts. The first contains *ancient* letters, which are those of Cicero and Pliny, translated by Melmoth. The second consists of *modern* letters of an *early date*, in which we find the names of Sydney, Bacon, Raleigh, Howel, Russel, Clarendon, Temple, Locke, Shaftesbury. The third and fourth, being *modern* letters of *later date*, present us with the well-known names of Pope, Swift, Addison, Steele, Arbuthnot, Gay, Atterbury, Tillotson, Herring, Rundle, Secker, Watts, Shenstone, Somerset, Gray, West, Sterne, Johnson.—

From

From this account, the reader will be able to form some judgment as to what he may expect from this collection, and will probably conclude that the epistles merit the epithets bestowed on them in the title-page, being, indeed, both *elegant* and *amusing*: we may add, *instructive*. The number of letters is considerably more than one thousand. Observations on *letter-writing*, by Dr. Johnson, finish the volume. There is also a prefatory account of the art of letter-writing. For our part, we think that the less appearance of *art*, in such compositions, the better. Nature, and the heart, are here the only proper dictators.

THEOLOGY and POLEMICS.

Art. 43. *A Charge delivered to the Clergy of the Diocese of London, at the primary Visitation in 1790.* By Beilby Lord Bishop of London. 8vo. pp. 28. 1s. Rivingtons.

This truly apostolic exhortation does great credit to the good sense and piety of the Right Rev. Author. With the plainness, freedom, and seriousness belonging to the character of a Christian Bishop, he urges his clergy to *residence, to a regular discharge of the Sunday duty, to attend to the improvement of parochial psalmody, and to make a liberal allowance to the curates*. Every friend to virtue and religion will experience much satisfaction in reading this solemn address to the clergy, on the article of residence on their livings:

‘ You will yourselves feel more forcibly than I can represent to you the propriety, the decency, the duty of living in the midst of your parishioners, and of making that your principal home, where the scene of your principal business lies; and you will not, I persuade myself, allow yourselves to be prevailed on by any temptations of ease, of pleasure, or of mere convenience, to abandon those of whose salvation you have most solemnly taken the charge, and bound it by the most sacred ties upon your own souls. You will feel that the care of a parish is a most serious and important trust, and that it is not without the most indispensable necessity to be devolved on any other but the incumbent himself. You will undoubtedly recollect that when you are instituted to a benefice you do not say that you will execute the office by yourselves, or by your sufficient deputy. No. The bishop does in the most express terms commit to you, and to you only, the cure of the souls of that parish, and you must in your own persons be answerable for their salvation. STEWARDS, WATCHMEN, SHEPHERDS, LABOURERS, These, and every other expression that implies *personal attention*, unremitting assiduity, vigilance and fidelity, are applied to you in scripture. “ You are commanded before God and the Lord Jesus Christ to be instant in season, and out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine; to watch in all things; to do the work of an evangelist, and make full proof of your ministry.” And the Ordination Office enjoins “ that you never cease your labour, your care and diligence until you have done all that lieth in you according to your bounden duty to bring all such as are, or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.”

‘ These

‘ These are all of them most evidently *personal duties*; and it is to my conception utterly impossible for any man who seriously believes that he must give an account of his stewardship at the last day, to read such injunctions as these, and then render himself incapable of fulfilling them, by absenting himself from his cure, seeking amusement or employment elsewhere, and trusting to another for the discharge of duties, which belong *solely and entirely* to himself.’

Art. 44. *A Paraphrase, Notes, and Observations, upon the Revelation of St. John, the Divine, Apostle, and Evangelist.* Part I. containing Introduction. 8vo. pp. 500. 6s. Boards. Robinsons. 1790.

In this volume, are six Introductions to the Revelation of St. John. They consist of extracts from *Lowman on the Revelations*, *Brachmair*, *Lardner's Credibility of the Gospel History*, *Bishop Newton's Dissertations on the Prophecies*, *Machiavel's History of Florence*, *Bengelius on the Apocalypse*, *Whiston's Theory of the Earth, concerning the year-days of the prophets*, and *Dr. Henry More's modest Inquiry into the Mystery of Iniquity*.

This compilation, if it has no other merit, will enable those who have not an opportunity to consult the original authors, to accommodate themselves at a small expence. What we are to expect, when the author indulges us with his *own* expositions, in the next volume, (not yet published,) we will leave our readers to judge, in some measure, from the following very short extract: ‘ This volume is only preparatory to the work proposed in the title page. Whatever merit the whole, or any part of it, may have, the publication of it is owing entirely to a lady, who seeing the compiler amusing himself a great deal at intervals, *in* reading and collecting from Authors and Commentators upon the Revelation, voluntarily, (of her own free-will and accord,) offered a sum towards the printing of it; and whose character is thus written upon the stars, *sincerely, just, and pious*; the real words were, I believe, *just, honest, and religious.*’ (Preface.) This is far too sublime for our comprehensions. Had the foregoing words been written on the moon, our college punsters would have pronounced them lunatic: but as they were written on the stars, their meaning must remain a mystery, till unfolded by the author's oracular pen.

SINGLE SERMON.

Art. 45. *On the Abuse of Reason, as applied to the mysterious Doctrines of Revelation.* Preached at the primary Visitation of the Right Rev. the Lord Bishop of London, held at Colchester, May 17, 1790. By Thomas Twining, M. A. Rector of St. Mary's, Colchester, and Chaplain to the Countess Dowager of Clarendon. 4to. pp. 19. 1s. Cadell.

We take up the pen on the present occasion, not to criticize, for this sermon is not open to criticism, but to make our acknowledgements to Mr. Twining, for the great pleasure which we have received from the perusal of his truly excellent discourse. Had all divines reasoned like him, Christianity would have had no plea for complaining, which she may now justly do, of the abuse of reason in religion. He observes that reason, though a guide which in all things *must* be followed, is a guide which in all things *may* mislead us; on which he maintains the necessity of the caution in his text, (Luke

(Luke xi. 35.) of taking heed, lest this light which is in us, be not darkness.

The errors to which human reason has shewn itself to be liable, when employed about the mysterious doctrines of revealed religion, are sketched with a masterly hand. Nothing is more true than the following remark, 'that from the earliest ages of the church to the reformation, the principal wounds, which Christianity received, it received from the abuse of reason in its *friends*; and the most striking and fatal instance of that abuse was the attempt to *comprehend mysteries*, and the subsequent presumption of *explaining* them, drawing *inferences* from them, and erecting those explanations and inferences into doctrines of scripture and articles of faith.'

In this short extract, Mr. Twining has accounted for the various heresies and persecutions which have infested the Christian church; nor has he only pointed out the cause of these evils, but he has prescribed, like an able moral physician, the method of prevention and cure.

'These mischiefs might have been, in a great measure, prevented, by the observance of this rule, which common sense seems to suggest—never to draw any *inferences* from mysterious doctrines*, which are plainly not *fully* comprehensible by us, as they stand revealed in scripture; and therefore never, in such cases, to depart from the very *expressions* of scripture; for this obvious reason, that, where the meaning is, confessedly, above our reach, we can never be sure that we say the *same thing*, any longer than while we say the *same words*. If we depart from this rule, we *interpret*, we *infer*, we substitute, for ought we *know*, our own conjectural explanations and conclusions for the word of God. We do little more than translate at a venture from a language we do not understand.'

Should our common-prayer book ever undergo a revision, those who might be employed in that work, would do well to attend to Mr. Twining's hints.

We could easily make other extracts, but the above are sufficient to prove that our commendation is justly bestowed. Our readers would do themselves a kindness, by purchasing the sermon, and reviewing it for themselves.

CORRESPONDENCE.

* * Our thanks are due to 'An Old Correspondent,' for his intelligence concerning Lord Santry, of whose fate we expressed our ignorance, p. 248, of our last Number. He informs us, that the sentence passed on Lord S. was *perpetual banishment*; and that as no place of exile was specified, he retired to England, where he spent the remainder of his days.

We will farther thank this Correspondent for his information of the *two faults* which he humourously mentions to have perceived in our work: for the conviction of a fault is the first step toward the amendment of it.—From a circumstance which he will recollect to have mentioned in his P. S. we should have been glad to have seen a *real name* signed to his letter.

*† We are obliged to T. C. for his polite communication.

* Mr. T. does not confound a *mystery* with an *unintelligible proposition*. See p. 12.

†† X. Y.

†*† X. Y. is referred to our 28th Vol. (Jan. 1763.) p. 73.—Vol. xliii. (Aug. 1770.) p. 129.—Vol. xlviii. (Jan. 1773.) p. 75.—Vol. lxix. (Nov. 1783.) p. 446.—Our General Index would have given him these references.

†† We cannot give R. W. any information respecting the Bishop of St. David's charge to his clergy. We do not know whether it is printed.

††† The favour of Mr. Champion's polite letter is acknowledged: but we must confess that we cannot altogether impute to the press, those errors in grammar and orthography, which we observed in his son's translation of the poems of Ferdosi: see Rev. for August last, p. 375.

§§ W. D.'s communication is sent to the Gentleman to whose care the work mentioned in it was entrusted.

§§§ The letter from *Duo Calsonienfes* is received.

||*|| A Correspondent having sent us the following information, we gladly present it to the public, and to our agricultural readers in particular: not doubting that they will be happy in an opportunity of affording any assistance to a gentleman, whose labours so well deserve the attention and encouragement that they have hitherto received.

‘ Mr. MARSHALL having extended his SURVEY of PROVINCIAL PRACTICE so far as to enable him to go through his intended REVIEW of BOOKS on Rural Subjects, and being desirous of rendering complete a selection of their useful ideas, more particularly of saving from oblivion whatever may be worth preserving of the EARLY WRITERS,—solicits the favour of Gentlemen who are in possession of literary productions written professedly on the *Rural Economy of Great Britain*, or of Works containing natural or scientific knowledge immediately relating to Agriculture, Planting, or the Management of Landed Estates in this Island, and published *prior to the present Century*, to oblige him with Catalogues of them, noting the size, edition, and date,—addressed to Mr. NICOL, Bookseller to his Majesty, Pall-Mall.

‘ And in order to render his SURVEY the more complete, he solicits a temporary residence on a landed estate, in a district whose practice yet remains unregistered.’

§ Our Review of the Bishop of Waterford's learned “ Attempt toward an improved Version, a metrical Arrangement, and an Explanation of the Prophet Ezekiel,” which has, from various accidents, been too long delayed, will appear, in our Number for the next month.

☞ In the Review for October last, p. 161, l. 26, 27, *read*, ‘ with the ~~un~~-inflammable vapour of water.’

In the Review for November, p. 319, l. 22, *read*, ‘ as well as their monarch.’—p. 326, l. 26, for ‘ Heliogabalus,’ *read*, ‘ Heliogabalus.’



APPENDIX

TO THE

THIRD VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Verhandelingen rakende den Natuurlyken en Geopenbaarden Godsdienst*, &c. i. e. Prize Dissertations relative to Natural and Revealed Religion. Published by TREYLER'S THEOLOGICAL SOCIETY. Vol. X. 4to. pp. 219. Haarlem. 1790.

NO study has called forth the efforts of human genius, more than that of metaphysical subjects; and yet no study has been less amply rewarded. The finest imaginations, and the acuteest reasonings, have been employed to scarcely any other purpose, than to convince us of our own ignorance, by pointing out to us the intricacies of the subjects attempted: but wonderful as it may appear, no part of metaphysics is surrounded with so many difficulties, as that which pertains to the *knowledge of ourselves*; and the nearer we approach to our own minds, the more our embarrassments increase! *Whence came we?—whither are we going?—and what constitutes the nature of man*, in this small interval between the past and the future? are questions that have occupied the earliest attention of philosophers; and although they have demonstrated that the human mind is capable of possessing the most amazing talents, yet the solution remains as unsatisfactory as at the first moment of their discussion. Doth the law of our constitution confine us to the investigation of *properties* merely, in which we are doubtless more immediately interested? Is it the ordinance of heaven, that the *nature* and *essences* of things shall not be penetrated by the wisest, in the present state of imperfection; and that these subjects are reserved for the enjoyment of the intel-

lectual principle in a higher sphere? This perpetual failure of success prompts us to believe that this is really the case.

After so many volumes have been written concerning the nature of the human soul, it is very humiliating that there should still be any propriety in the question proposed by the learned body, which has given rise to the publication before us. *Are there satisfactory proofs of the immateriality of the soul of man? If such exist, what conclusions are to be drawn from them, with respect to the soul's duration, sensation, and employment in its state of separation from the body?*

With what success this question has been answered, or whether any new light has been thrown on this obscure subject, we shall not determine: but we will attempt to lay before our readers such a general view of the arguments adduced, as may enable them, in some degree, to judge for themselves.

Three of these dissertations are in favour of the immateriality of the soul, and the last opposes that doctrine. It is easy to perceive, from the author's manner of treating this question, in the *third* dissertation, that he is a gentleman of the faculty; and it is observable that the only abettor of *materialism*, is a very worthy and pious divine of the Baptist persuasion. We mention these circumstances, with singular pleasure, as they are striking indications, that as all physicians are not *materialists*, alias *infidels*, in the vulgar acceptance of that term, so *theology* itself begins to shake off some of the strongest prejudices that have so closely adhered to it. They prove that men, regardless of professional trammels, *dare to think*; which must finally issue in thinking *right*, as far as subjects will admit of investigation. We behold, with the greatest satisfaction, philosophers of every class, uniting to chase away the spectre, which has so long guarded the cavern of ignorance, *the danger of Heresy*. When also we see argument, candour, and piety, walk hand in hand, we begin to be less concerned about the particular *stuff* of which the soul is made, from a conviction that it is sometimes made to appear of *most excellent stuff*.

It is to be expected, that, in treating a question which has been so frequently agitated, many arguments and observations will be repeated that have been formerly advanced: we will, therefore, pass over these as slightly as possible, and direct our chief attention to the favourite ideas entertained by each candidate, in the support of his own system.

The first answer to the question, and which was judged worthy of the *golden medal*, was written by the Rev. M. ALLARD HULSHOFF, *A. L. M. et Phil. Doctor*, minister of the Anabaptist church in Amsterdam.

This divine, who is manifestly a disciple of Dr. Reid's school, commences his enquiry into the immateriality of the soul, by stating the various opinions that have been formed concerning matter. Common people, he observes are uniformly of opinion that matter exists externally, and that it really possesses all those properties which strike the senses; such as cold, heat, colour, sound, &c. These he distinguishes by the title of *common atomists*. Superficial reasoners, and those who have not directed their studies into this channel, think with the vulgar: but, since the days of *Des Cartes*, the distinction between *essential* and *accidental* properties has been universally admitted. The essential properties, which are extension, impenetrability, cohesion, and the power of being moved, are placed in the first rank, and *sensible* qualities are placed in the second: but, as all philosophers agree in rejecting the real or external existence of the latter, they may be comprized under the general name of *philosophic atomists*. These, however, he divides into two classes. *Simple* or *pure atomists* acknowledge extension and impenetrability alone, and the attributes necessarily arising from these, *vis inertiae* and *cohesion*. According to them, matter is merely passive, possessing no internal powers; and cohesion, though not necessarily contained in the idea of matter, is essential to the idea of extension: so that all changes are effected by powers foreign to matter. In *nature*, it is the power of God; in *creatures*, the powers of the soul.

Mixed atomists, or *Dynamists*, he remarks, differ not from the preceding, as long as the attention is confined to appearances in nature: but in advancing further, the distinction is sufficiently obvious. They place powers in matter itself, which they suppose belonging to it, and inherent in such a manner that they are independent of spiritual substance, and are formed in bodies, or superadded as attributes of material existences. Of this kind, are gravity, elasticity, irritability, attraction, repulsion, &c. &c. These powers operate according to the organization of bodies.

To atomists of each class, he opposes the *idealists*, who entertain the same opinions concerning the *primary* qualities of bodies, that atomists hold concerning the *secondary*. As the latter maintain that no light can exist without being seen, or sound without being heard, so the former assert that neither impenetrability nor extension can have place, independently of our conceptions. This opinion, which seems to have been countenanced by *Plato*, is fully developed in the system of *Berkeley*. The present author next proceeds to class the most distinguished writers on matter and spirit, under these different orders. *Malebranche* he places among the *idealists*, as his

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mathematical

mathematical points, constituent of extension, vanish into nothing when we attempt to analyze them. *Locke*, by supposing that matter may be made capable of thought, approaches to the *dynamists*. *Leibnitz* and *Wolf* may be deemed *idealists*, since, in reality, they allow of no material existence out of the mind: for although the *monades* are the occasion of our ideas, yet these ideas have nothing in common with the object. *Kant*, who derives no sensations from the attention of the soul to real existences, though he acknowledges that our ideas are in some other manner excited, by something existing out of the mind, is placed also under the *idealists*; as, according to him, all our observations and determinations are founded on *appearances*. Of *Dr. Priestley*, he remarks, that although he makes the soul *material*, he makes matter *spiritual*. He is placed with the *mixed atomists*.

Having made these preliminary observations and distinctions, the candidate proceeds to his arguments; which are levelled against the *atomists*. He introduces this part of the subject, by remarking that the idea of the immateriality of the soul is most consonant with the common opinion of mankind; and suppose it were granted, that this sentiment was originally implanted in the mind by tradition, government, or imagination, yet the *propensity* to believe the doctrine, is a sufficient evidence, that the operations of the mind will never be attributed by mere common sense to a *material* cause. His grand philosophical argument is divided into two sections. In the one, he attempts to prove that the soul is not material; and in the other, that it cannot be ascribed to any *power* or *energy* situated in matter.

His proof that the soul is not material, is derived from the influence of sensible objects on it. He selects the laws of vision to illustrate his point; and having proved that colour does not exist in the body, by means of which the sensation is excited, he proceeds in the following manner:

‘ Thus have we traced colour back to the ray of light. We shall likewise chase it thence. The proposition which we oppose, is the following, *colour is inherent in the visual ray*. My first question is, with respect to the light or colour resident in this material ray, is it material, or not material? The last cannot be asserted; since what is *immaterial* cannot *inhere*, or be remarked by the senses. You also acknowledge that the material ray is clothed or penetrated by the matter of light, or of colour. You assert, perhaps, that the matter which composes these rays is inconceivably fine; and that ray which yields the particular colour, is yet finer. I will not dispute its tenuity, if you will not dispute its materiality: but I shall take the liberty to magnify and give some specific form to this your impenetrable extension. Being magnified many, many, millions

of times, your element of colour becomes a globe, or a triangular figure. I now ask, is this simple redness? so that the colour of red makes its essence even to its very centre? No: but broken through, you will say, it will appear in every part red as vermilion. Consequently you allow that the surface only is red: but the surface is merely red, when it throws off no other than red rays. Thus are we exactly where we began; and the colour of red is no where to be found *without*. No redness can exist without a perceptive immaterial soul.'

The author next represents some young philosopher opposing to his argument the laws of optics, and explaining to him the manner in which external objects are painted on the retina, and thence conveyed by the optic nerve to the seat of perception. To this he answers, in the argument of Dr. Reid:

'The rays of light, or of colour, or the particles which proceed from every luminous point, unite again to one point on the retina: but the painting cannot be extended farther. Behind the retina, there is no representation. All that can further happen, is either the motion of a fluid, or the vibration of the solids. Let the supposed workmanship within, be so fine, compact, and organized, that it can preserve infinitely more distinctions, than *Bonnet* himself can imagine: What will this avail? By magnifying an object, I make no change in the materials or arrangement. Let us then magnify the above mentioned part of the brain, till it be of an immense size. What is the consequence? I behold wheels, axes, pulleys, hammers, &c. as in a paper or an oil mill. The fluids drop, stream, or make a vortex: but with all this, I remain as distant as ever from the cause of perception. It must at last be supposed that the soul sees the miniature representation without a medium: but my soul perceives no diminished object; it is as large as in nature; of which, the whole cerebrum is able to contain a very small portion: but what are we to understand by *seeing* the representation? must a particle of the rays be reflected from each luminated point on the surface of the soul, to be there refracted? Then must the soul be an eye, and this eye must again have a soul. Turn the subject as you please, in *matter* there is no colour—In *matter*, there can be nothing that has the least resemblance to colour—In *matter*, can there be no natural cause of the perception of colours:—there can be no medium by which matter and motion can be converted into sensible perceptions.—Hence, I conclude that as certain as we are of our own perceptions, so certain are we that the Perceiving Being is totally distinct from matter.'

In a second chapter, M. HULSHOFF proceeds to attack the *mixed atomists*, who ascribe the power of thinking to some inherent power in matter; and after shewing, with much ingenuity, that no other powers can be supposed to subsist in matter, than those ordained by the Divine Mind for the regular and uniform maintainance of the laws of nature, he objects that

matter, with all these adventitious powers, can never be supposed capable of thought or consciousness.

‘Imagine to yourself, (says he,) sharp points, globular and triangular forms, endowed with magnetic virtues, &c. &c. Let them all be in commotion, fermentation, grow, rot, dissolve, &c. with all expedition, in every point of the compass, exalting mechanism and organization to the highest pitch.—To what does this amount? The dead is not yet alive. Electricity cannot sparkle into joy, nor into sorrow. From the vibration of cords, you will never produce the perception of sweet or sour.

‘The materialists of the present day have forsaken the outworks, and shelter themselves in a fort which it will be necessary to attack. They relinquish every other power in matter, and adhere to a distinct power, that of *thought*: but whether it be easier to conceive of an existent power of thinking, than of the soul, I shall leave to the unprejudiced. The debate is now confined to the *substratum*, or *vehicle*, of this power. To possess a material soul, this extraordinary power must be diffused over matter in general: but the union of matter is merely by accumulation or juxta position. Here let me again have recourse to *magnifying*. The number of particles in the smallest portion of matter, is greater than that of buildings in the largest city. I will therefore spread an individual thinking power over the town, and let each building possess its share, in proportion to its size. Allow the cathedral, for example, a thousandth part, &c. The whole town must be occupied in perceiving, thinking, comparing, and must possess a consciousness of what it is doing. The first difficulty that presents itself, is to measure this power, by the foot, as if it were wood or stone; and it is the more difficult, as every idea occupies as much place in this power as living objects require in the wide world: but let us find room for them all. Each corporeal existence, supposed as minute as possible, but not too minute to receive some rays of light, each of these impregnated existences receives but a small share, not larger, we will say, than the single globule of atmospheric vapour. Consequently, each, separately, will not acquire enough to compose an idea, together with judgment, and consciousness. Our city, therefore, must be too crowded. Each piece of mortar must convey its small feeling, by an active messenger, to the particle in its neighbourhood. *Omnis semita ferret*. The universal enquiry must be for the general post office, and thence to the town house, to be introduced to the invisibly small president. This person, consequently, thinks, *I attract the whole kingdom to myself, I am master of all*. He is an absolute monarch: but he falls from his throne, on a closer inspection. He is dissipated into small particles; and these again into smaller; all of which may be re-assembled, and formed into a smaller city, the edifices and figure of which perfectly resemble that over which he wished to play the tyrant.’

We need not pursue the idea any further. The intelligent reader will perceive that the force of the argument consists in
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our being obliged to have recourse to some existent principle, distinct from matter, to maintain the unity, and act as *Præses*. The materialists must allow that their doctrine makes rather a ludicrous figure by being thus *magnified*, without *caricature*; and we shall leave them to make their escape out of this city, or support the reputation of its chief magistrate as they can.

This argument, which forms the very pith of the dissertation, could not suffer an abridgement; it has consequently detained us so long, that we shall only mention some other particulars in a very cursory manner.

To the objection that the powers and faculties of the soul increase and decrease with the body; and that its operations are prevented, and renewed, according as the corporeal frame is impaired by diseases, or enjoys health, &c. the author answers, that the state of the brain depends on the same causes as these which have a salutary or pernicious influence on the body in general. Perceptions excited from without, depend on our senses, or on what is behind them in the brain. Injuries here impede the operations of the soul. The more abstract operations of the mind, in like manner, act on the brain: but these also have their limits, and a sense of weariness is excited in the mind itself, that it may not urge the material frame to pernicious exercise. This is the divine appointment, the law of the union of the two principles, &c. &c.

The second part of the question proposed by the society, referring to the intermediate state, has necessitated each candidate to form his *conjectures*: but as they cannot be more than conjectures, we shall merely announce them.

The first mentioned gentleman supposes it possible that the soul should retain an incorruptible atom of matter; after the dissolution of the larger corporeal frame: that this, conformably to certain established laws, of which we are at present ignorant, may, after death, be planted into a newness of life; may receive a second birth, and a future growth: but he strenuously insists on the necessity of retaining a *consciousness*, in order to prove its *identity*; and that a moment's suspension of thought, is equivalent to annihilation. For his mode of treating these subjects, we must refer to the work.

The second candidate is M. I. ROCHUSSEN, secretary in the liberties of *Etten*, &c. This gentleman's dissertation was adjudged worthy of the first silver medal. He is also a strenuous advocate for the immateriality of the soul. We will state his plan of argument as concisely as is consistent with perspicuity.

The author commences with observing that the utmost accuracy is requisite in enquiries of this nature; and to prevent any misconception, he examines what proofs may be deemed *satisfactory*—what we are to understand by *soul*—and what by *matter*. Under the first enquiry, he seemed so high, and we had almost said, *exorbitant*, in his demands, that, for several pages consecutively, we supposed him a rigid *materialist*. He expects more certain proofs of the immateriality of the soul, than we have of any of the most common concerns in life. The proofs of these, he maintains, cannot advance beyond reasoning from analogy. Food itself is taken, simply on the presumption that it will prove beneficial; and in every step that we take, there is no certainty either of the ground on which we tread, or that our legs will be able to carry us farther: but in philosophical subjects, *satisfactory* proofs, like a firm unshaken edifice, are built on incontestible principles, and carry their own conviction with them.

Respecting the soul, he omits the various distinctions concerning its properties, and confines himself to those which are generally acknowledged to constitute its essence. By *soul*, therefore, he understands that principle within us, which thinks, and judges, and wills, whether it constitute a part of the body, or whether it be a distinct principle united with it.

By *matter*, he understands whatever is the elementary principle of bodies; and without giving himself the trouble to enquire, with other philosophers, into its specific nature, he rests contented with the simple property of *extension*; which comprehends its infinite divisibility, and its *vis inertia*.

Having thus established his preliminaries, he proceeds to consider the principal arguments that are adduced in favour of *immateriality*; and to examine whether they be so complete as not to leave the least room for doubt.

The two principal arguments usually adduced, are taken from the examination of ourselves; by discovering our own consciousness; and by comparing the operations of the mind, with acknowledged properties of matter. Although the author admits that there is much force in these arguments, yet they do not afford absolute demonstration. To the proposition, that consciousness remains in every period of life, though the body is universally changed, he answers that it cannot be absolutely proved that every particle is changed; and consciousness may be seated in that which remains. To the second, he objects that although it be, in the highest degree, improbable that matter should be made to think, yet the absolute impossibility of this circumstance has not been demonstrated.

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The argument which he thinks contains a full and complete demonstration, and for which he has thus been preparing the way, is the one advanced by that celebrated metaphysician, the late *Moses Mendelssohn*. This we shall lay before our readers, in as faithful a translation as possible, as it is stated in the dissertation before us :

• We learn from universal experience, and we assume it as an indubitable truth, that man forms ideas from objects which present themselves before him ; that is, we acquire a knowledge of the relation which the parts of the object have to each other,—and this takes place, because the objects operate on the soul through the medium of the senses.—Whoever denies this fact, denies the evidence of his senses, and is totally incapable of conviction from any evidence whatsoever. Let us then suppose a right line, A, D, which is composed of a collection of innumerable points, A, B, C, &c. ; that I observe this, and my soul forms an idea of it ; this operation must take place, either in one complete, infinitely minute, indivisible point, or in a certain extension. If you choose the first, then I observe, that all our ideas must perfectly resemble each other : that they must all be seated in one and the same point ; and I conclude, that the power of forming ideas cannot be the property of that which is in size, an indivisible point.

• If we prefer the last, (which every materialist must prefer, in order to build his hypothesis,) then will each point, A, B, C, &c. of the object, make a separate or distinct impression, a, b, c, &c. on the soul, which must be supposed to be extended ; and an *image*, not an *idea*, will be formed : for the difference between an image and an idea consists in this ; the first is a mere draught or representation of the object : but the last is a conception of the relation of the parts, which cannot be produced by a series of different and independent impressions ; it necessarily requires a comparison, and consequently an union, in the different parts of the object. To this purpose, in the case before us, there must necessarily be another substance ; and this other being, or substance, must again receive a separate impression from the points, a, b, c, &c. and thus an *extended* representation ; but then we have now only an *image*, not an *idea*, of the object, and no conception can ever be formed, till we arrive at a something which receives one simple impression ; a something that, by uniting all the points of the line, for example, in the closest manner, can observe that the line is constituted by containing these various parts within itself. It is invariably requisite, in order to obtain an idea, that the object should act on the soul, in an infinitely indivisible point ; and thus, as has been already proved, thought can alone be the property of a something which, relative to dimension, is such a point ; a something that has no dimensions.

• Let us now recal what has been demonstrated concerning matter ; that not only matter in general, but the smallest particle of it, however divided and subdivided, is yet divisible, and possesses dimension,

mentum, then is it incontestibly evident, that the something which thinks within us, the soul of man, is *immaterial*.'

Our metaphysical readers will perceive a very close analogy between this argument, and that which is urged by the preceding writer, notwithstanding the different manner in which it is enforced. Should the materialist attempt to shield himself from the shafts of the former, by alleging that ridicule is not the test of truth, how will he escape this massive club of demonstration?

In the second, or conjectural part of his dissertation, M. ROCHUSSEN is much more diffuse than could have been expected, from one who required such strict demonstration in the argumentative part of his subject. The leading ideas are, that the soul survives the body; not being subject, from its perfect simplicity, to the laws of dissolution:—that as no particle of matter is lost, it is absurd to suppose that the soul should be annihilated: as bodies, whatever changes they may undergo, retain the properties common to bodies, so must the soul retain those properties essential to its nature—thought and consciousness: but since every idea communicated, has been through the medium of the senses, of which it is deprived in the state of separation, it is wholly occupied about the ideas already collected; which, with deductions from them, and the important consequences which are to follow, will constitute its intermediate happiness or misery. He inclines to the doctrine of an incorruptible germ, serving as a kind of vehicle to the immortal spirit.

The third dissertation is translated from the English of an anonymous author. It does not assume the form of strict demonstration; it contains many sensible observations, and is, in our opinion, superior to any of them in point of composition. We lament that it is not practicable for us to do justice to its merit, as the argument in favour of immateriality is more diffused over the whole of the composition; so that it is scarcely susceptible either of abridgement, or of its being represented in a due degree of force by extracts. Let the following general view suffice:

The objects of human knowledge, (the author observes, in his introduction,) have always been distinguished under three heads: material bodies, which are the objects of the senses; immaterial beings or spirits which cannot be distinguished by any of the senses; and living animals, consisting of visible bodies and invisible spirits united: man belongs to the third class.—He proceeds to give a very pleasing physiological description of the laws of this union; and adjudges the offices performed

performed in the one *system of man*, to its constituent parts. The bodily frame is constituted of brain, nerves, the vascular system, organs of sense, motion, nutrition, and of every other animal function. The soul is the invisible agent, which confers on the body all its powers and properties. The peculiarities of this constitution, and the mutual influence which the two principles have on each other, are minutely delineated; and the author remarks, as the result of his statement, that 'whenever the perception of external bodies, or sensations relative to the state of a person's own body, be communicated by the nerves of the different organs to the brain, or whenever the moveable parts of the frame are set in motion by the power of the will, the soul is conscious of these operations, and conceives an idea of them; and she is able to effect her purposes by the power of her agency on her corporeal frame.'

These powers of the soul are, perception, sensation, understanding, desire, and volition. The seat of the understanding is the head; the *heart* is the seat of the desires or affections; and volition is the operative power of the soul to accomplish the end, according to the dictates or suggestions of each. Having thus examined what may be supposed to constitute the nature of man, he proceeds to the question. The argument in favour of immateriality is very similar to the preceding, though represented in a different point of view. The following summary will convey to our readers some idea of his manner:

'As we have no medium by which we can judge of the state and properties of material substances, but by the senses, so have we no other medium whereby we can judge of the state and properties of the soul, than by an attention to its operations in ourselves, of which we have the consciousness. As our senses make no report of the inward constituent principles of matter, so our consciousness gives us no information concerning the essence or state of our souls, independently of its operations: but, by observing its internal and external operations, and by comparing them together, we are able to attain some degree of important knowledge. Thus, whenever I seek external objects with my eyes, my fingers, or the organs of hearing, I not only discover the properties of these bodies, and judge accordingly, but I judge that there is a principle in me which takes cognizance of the external object; and that this principle is of a different nature from the object observed, and from the sense or instrument by which it is observed. Whenever I feel an agreeable or disagreeable sensation, I have a consciousness of the particular kind, and degree of either, and I immediately judge that the sentient principle in me is different from the organ in which sensation is placed. Thus, when I write, walk, or speak, I know what I do, and I conclude that the operative principle is distinct from the instrumental and passive. Further, when I attend to the operation and desires of my mind, though they be excited by external objects,
I per-

I perceive that I can dwell on them, change them, send my thoughts abroad, recal them, &c. I am conscious that my mind desires or shuns things which appear good or bad, true or false: but that these affections are made by a principle different from the brain and nerves, through whose medium these affections are excited.*

The philosopher therefore concludes, from a train of reasoning similar to the above specimen, that as certainly as we possess the evidence of our senses for the existence of our senses, so have we the evidence of our consciousness for the existence of mind.

Though his conclusions are the same as the preceding, yet we shall just observe, that there is a considerable difference in his premises. Messrs. *Hulboff* and *Rechussen* obviously consider the *spiritual* nature of man as superadded to the *animal*; according to this statement, the soul of man is free to enjoy separate existence, from the infinite superiority of its nature, without supposing that other animals shall partake of the same blessing: the author before us attributing the vital powers of the animal nature to the activity of the soul, must admit that every living creature possesses an immaterial, and consequently an immortal nature.

In the *conjectural* part, the anonymous author confesses the difficulties that present themselves in contemplating the existence of the disembodied spirit. He confesses that it must be deprived of many sources of information, by being destitute of the usual organs; yet he maintains that, as the soul bestows powers and activity on the body, as it is the principle of life, or possesses life within itself, it must retain active powers when the body is no more. He also maintains, that a suspension of action is similar to annihilation.

The fourth essay was given in by the Rev. M. HENDRICK VAN VOORST, minister of a congregation of Anabaptists at *Oostzaandam*; the same gentleman who obtained the silver medal on a former occasion*. This divine takes the negative of the question. After a few words of introduction, in which he assumes, that every thing hitherto-advanced in proof of the immateriality of the soul must be unsatisfactory, since the learned society deem the query still pertinent, he enters on the subject; and endeavours to support his position, that there are no satisfactory proofs of the immateriality of the soul. For this purpose, he advances, and enlarges on, the following particulars, with much ingenuity: 1. The similarity of the human species to other animals, and in what they may be supposed to differ,

* See Appendix to the First Vol. of the Monthly Review enlarged, p. 559.

2. What contributes to advance the human species to perfection; and what acts as an impediment. 3. The sentiment, that human nature is constituted of two distinct parts, is liable to many objections. 4. It is possible for the Supreme Being to communicate such properties to matter, as are ascribed to an immaterial soul. 5. Identity, or the consciousness that we continue the same persons, is no proof of immateriality. 6. The confused idea entertained of the origin of the soul, is an argument that it is not constituted as the popular philosophy asserts. 7. The growth and decay of the mental faculties, with the corporeal frame, indicate that the former depend on the latter. 8. If the immateriality of the soul, and its consequent immortality, were so important a doctrine as it has been represented, it ought to have been made level to common understandings. 9. The belief of one simple nature in man, is attended with less difficulties than the opposite sentiment. 10. The question, *what shall remain after death?* need not excite our apprehensions, since Revelation has assured us of a future state. 11. The suppositions of the advocates for immateriality, concerning the operations of the soul after death, are unsatisfactory. 12. The sacred writings are the only sources of information concerning a future state. 13. Conjectures concerning the intermediate state.

The importance of the subject having already induced us to extend this article to an unusual length, we shall not follow this ingenious author, nor trace his mode of reasoning under each of these particulars. This will also be the less necessary, as his arguments on many of them are similar to those employed by our great apostle of materialism. We shall therefore content ourselves with transcribing a few hints that more immediately relate to those proofs of *immateriality*, on which the other candidates dwell, as the bulwark of their cause.

After stating the objection, that it is not in the nature of matter to become cogitant, he answers:

‘It is true, we are not acquainted with any matter possessing this property: but is it not possible for the Almighty Creator, who forms, from dead and inactive matter, living bodies, to communicate to some bodies, such powers and properties? Is it impossible for matter to be so constituted, as to be prepared for the reception of such properties?—Since we must confess our ignorance of the nature of matter, and of things that we see and feel, how can we pretend to assert that a something exists which has no connection with matter? What ideas can we possibly form of a being, which, though it be a substance, has neither extension nor parts? If we cannot trace any relationship between the principle of perception and thought, and any species of matter, neither can we remark any natural

natural connection between matter and gravity, or between various other properties which we acknowledge it possesses.'

The advocates for immateriality will now, we imagine, maintain, with an air of triumph, that this mode of reasoning endangers the spirituality of the divine nature.

The author seems to be mostly embarrassed under the *fifth* article, where he considers the argument derived from *conscious identity*. He acknowledges the difficulty: but he thinks it is not of sufficient force to destroy the whole train of evidences in favour of materiality. If the position, that in the midst of the various changes which the body undergoes, some parts may remain entire, and the power of consciousness may reside in them, if this conjecture be not sufficient to solve the difficulty, he refers it to the will and power of the Supreme. Under the seventh article, he urges, with great force, the difficulties attending immateriality, from the laws of procreation; and shews that every hypothesis, formed to evade the force of this argument, is defective.

His conjecture relative to an intermediate state, may easily be collected from the tenor of his other sentiments. He observes, that there is no extravagance in the supposition that, after death, some part of the matter of which man was formed, shall continue in existence, without being confounded with the common mass: that this may be the principle of thought, and may, at the resurrection, be united to other particles of matter, and form a new body: but that, in the intermediate time, it is in a state of inactivity. It rests in the grave, &c.

Thus have we endeavoured to give our philosophical readers as clear an idea as the abstruse subject and our contracted limits would admit, of the weapons employed by the different champions in the field of metaphysics, in contest for the prize held out to them by *Teyler's* learned society: to which society the public is already indebted for many masterly performances. They will perceive that much address, and much manœuvring, have been practised on each side: they will remark, that each combatant is more vigorous and successful in his attacks, than he is fortunate in his defence; that each reciprocally points out the insuperable difficulties and absurdities with which every explanation hitherto given of the phænomenon of our natures, is laden; and that each, after having exhibited great address in maintaining the contest, is obliged, when driven to the last extremity, to take refuge in the wisdom and power of the Supreme. This power alone is equal to the task, either of communicating perception and cogitation to matter, or of uniting a spiritual nature to a material frame. After contesting

testing with so much earnestness, as if it were for the lives of their souls, they all confess, that the arguments for a future state, which are derived from the *moral* nature of man, and from the *Christian religion*, are infinitely more satisfactory than any that can be deduced from reason. On these arguments, they all enlarge with much energy, and in the language of triumph. Whatever may be the final issue of the debate concerning matter and spirit, which has so long agitated the philosophic world, we readily subscribe to the axiom of M. VAN VOORST, that if the natural immateriality of the soul were a doctrine of such moment, it would have been made level to the *meanest* capacities, instead of eluding the inquiries of the *greatest*.

ART. II. *Brieven over Italien, i. e.* Letters concerning Italy, principally relative to Medicine, and Natural History; addressed to Ed. Sandifort, M. D. and Professor of Anatomy in the University of Leyden. By W. X. JANSEN, Phil. & M. D. 8vo. pp. 314. Leyden. 1790.

IN a preface to this publication, written by Professor Sandifort, we are not only presented with the most ample testimonies of the diligence of the ingenious Dr. JANSEN, during his studies in the university of Leyden, but we are informed that he proposed to improve and augment, by travel, the knowledge that he had acquired in his academical studies; and that, accordingly, with this object before him, he visited most parts of Germany; formed an acquaintance with men who were the most distinguished for their learning in each place; and gained every means of information worthy the attention of a physician and a philosopher.

From Germany, he went into Italy with the same curious and philosophic spirit; and on his return to Dusseldorf, he determined to digest and arrange his notes and observations, relative to the principal objects of his inquiry, and to communicate them to his friend the professor, in a series of letters. We are also informed, that materials for a second volume, of about an equal size with the specimen before us, are in reserve; and that, if the present work should prove acceptable, they are also to be presented to the public. The journey was undertaken in the year 1785.

This collection of letters, which are nineteen in number, contains a selection of M. JANSEN's observations in a tour from Trieste to Venice, Padua, Modena, Ferrara, Bologna, Loretto, Rome, Capua, Caserta, and Naples. Although his chief object was, as mentioned in the title, to acquire medical and philosophical knowledge, yet he has not so strictly confined himself

himself to that purpose, as entirely to overlook the enchanting views of rural scenes, or the manners and customs of the inhabitants of different places, in his route.

In a treatise, published in 1788, on the *pelagra*, an endemial disease in the dutchy of Milan *, M. JANSEN has already presented us with the first fruits of his travels, and manifested the zeal and assiduity with which he seeks medical knowledge.

It is obvious, from the account already given, that the work before us is of the *miscellaneous* kind; and it is no less obvious, that in publications of a miscellaneous nature, it is peculiarly difficult to gratify the curiosity of our readers, or to submit to their inspection sufficient specimens of the nature and execution of the design, to enable them to judge for themselves concerning its merits or demerits. Their ideas must, in a great measure, be formed from a summary of *our* opinion on the whole of the performance; and to do justice both to the author and to the public, we think it our duty to remark, that these letters convey much entertaining and useful information concerning many subjects, which have been either totally omitted by, or which have very superficially engaged the attention of, those numerous travellers who have passed through Italy. The author manifests, at every stage, a minute attention to whatever presents itself before him, or concerning which he could possibly obtain information. From his short residence in many places it is to be supposed, that the knowledge which he acquired will often be superficial, and sometimes inaccurate. Indeed, we lament with him, that he has so frequently been obliged to hurry away from several cities, as soon as the acquaintance which he had formed with their *literati*, had opened to him the requisite channels of information. M. JANSEN has, however, taken great pains to see and examine for himself; which has enabled him, in several particulars, to correct the mistakes and inaccuracies of preceding travellers. In other instances, he passes over rather too cursorily many articles which others have more fully described; since most of the authors, to whom he refers, are Germans, whose works are not sufficiently known in foreign countries. We are somewhat surprized that he should have chosen the epistolary form; the style of which is not his *forte*: his letters being totally destitute of that zest and spirit which that mode of writing demands. We must confess, that his descriptions of the scenes of nature are not drawn with the pencil of a *Brydson*; nor is his correspondence animated with the polite, courteous, and classical taste of *Sestini*: but matters of fact, and the result of assiduous inquiry and attentive obser-

* See Review, vol. lxxix. p. 636.

vation, are given in a plain and simple style. *Non omnia possimus omnes*. Whoever prefers substantial food, served up in an homely manner, to the mere garnishings of a dish, will read these letters with satisfaction.

As the principal object of M. JANSEN's pursuit was to inquire after whatever has reference to the science of medicine, and its appurtenances, we shall select a few particulars from these subjects, at once to gratify the curiosity of our medical readers, and to give them a general idea of the manner in which his plan has been executed. Of the university of *Padua*, he thus speaks:

'The university of *Padua* was formerly one of the most celebrated in Europe; and at one period is said to have had not fewer than *eighteen thousand* students: but how is the number diminished! At present, it has not more than *five hundred*! It excels most others in antiquity, having been established in the year 1222: nor was it renowned from this circumstance alone, for the superior learning of its professors gave it the preference. I need not inform you, that *Vesalius*, *Fabricius ab aqua pendente*, *Sand. Santorius*, *Jo. Veslingius*, *Hier. Mercurialis*, *Bern. Ramazzini*, *Jul. Pontedera*, *Ant. Valisnerius*, and the great *Morgagni*, were all professors at *Padua*. Nor is it at present destitute of learned men in the medical department. I was solicitous to form an acquaintance with your correspondent *Caldani*, whose *Institutiones Physiologicae & Pathologicae*, were published by you*: but this learned successor to the great *Morgagni* was at the country-seat of Count *Colorado*, so that I was deprived of the sight of his wax preparations, which are highly praised. Count *Marcus Carbur* is professor in Chemistry. He is a Greek by birth: and has visited, at the expence of the republic, the mines in *Saxony*, *Hartz*, and *Sweden*. A monument was erected to his honour in the year 1772. He shewed us the theatre, and the laboratory for chemical experiments, that have been lately erected. It is suitably provided with furnaces, and the requisite instruments for experiments. The theatre is surrounded with cases containing chemical preparations, and natural productions. The mineral kingdom is the favourite study of the professor. I was displeased at observing that the *laboratory* and *auditory* are at a distance from each other, which must necessarily be very inconvenient for the students. The professor in botany is *Job. Marfili*, who has collected much knowledge in this science in his travels through France and England; and has distinguished himself by his treatise *De Funge Carrariensi*. An æconomical garden has lately been established at *Padua*, destined to the cultivation of such plants and trees as promise most utility in agriculture, for domestic use, and in dying. Professor *Arduina* is superintendent; who is well known by several publications. Agri-

* We think that Dr. J. has not expressed himself accurately in this particular. The work was translated from the *Italian* into the *Latin* language, by Professor *Sandisfort*.

culture and metallurgy, are sciences to which the Venetians pay particular attention. *Toaldo*, professor in meteorology and astronomy, has published a valuable work, entitled, *La Meteorologia applicata all' Agricoltura*. The observatory is composed entirely of stone. The public building, or college, of the university, had *Sanforinus* for its architect. The inward court is ornamented with a splendid colonnade, yet the place has but a mean appearance externally; and the rooms in which the lectures are given, are not well adapted to the purpose. Even the anatomical theatre, which *Albinus* terms *amplum et splendidum*, is very small and gloomy: so that it is easy to conclude, that in the year 1594, when it was erected, the number of students was not very great, although *Alpinus* and *Fabricius ab aqua pendente*, were at that time the professors. In a small adjacent chamber, is a marble bust of *Morgagni*, placed in the wall. I was very curious to see the apartment in which this professor made his incomparable observations on dead bodies. I found it, contrary to all expectation, a very bad one: for although the table on which the bodies were placed, is situated near to the window, so that there was no deficiency of light, yet it wanted every other conveniency, even seats for the spectators.

Concerning the celebrated university of Bologna, the author gives us the following particulars, which form the substance of his eighth letter. The *Institute*, as it was named, was established by *Lodewyk Fred. Marfigli*, who removed to this place on his being expelled from *Brisach* in the year 1709. He took with him his library, and collections in natural history, together with mathematical, astronomical, and geometrical apparatus, and erected an observatory in his house. The expence being too great for his capital, he was assisted by the liberality of Pope *Clement* the Second, who laid a tax for this purpose on the lands belonging to the clergy; which, we are told, did not increase their love of literature. As the institution flourished, the design was enlarged; and the senate finally gave the palace of *Celesti* to its use.

The *Academy of Sciences*, so famous throughout Europe for its *Acta Bononiensia*, was instituted somewhat earlier. This was founded by *Eustachius Manfredi*, at the age of sixteen, in the year 1690. He united himself with several young gentlemen of his own rank, and inspired them with the love of literature. Their motto was, *Mens agitat*, and they named themselves the *Inquieti*. In the year 1705, *I. B. Morgagni* new-modelled their academy, and received *Marfigli* into his own house. Several learned men became members of the academy, and it was united with the *Institute* under the compound title of the *Academy of the Institute*. Its celebrity was not only diffused over Europe, but several princes deemed it an honour to belong to this learned body. *Marfigli*, whose love of

the arts and sciences can scarcely be paralleled, was ambitious to add painting, statuary, and architecture, to the other branches; and for this purpose, he invited and encouraged the most celebrated artists in Europe to reside at *Bologna*. These arts were at first considered as distinct and separate from the plan of the Academy of the *Institute*: but they were afterward incorporated with it, and the university finally acquired the name of *Academia Clementina*, from its patron *Clement the Second*. A printing-office was also added to the academy by the munificence of *Benedict XIV.*

In this *Institute*, not only the learned of each sex were admitted as members, but several ladies have been promoted to professorships. Among these, must be mentioned *Laura Bassi*, who died in the year 1778, renowned for the depth of her knowledge in the abstruse sciences*. The celebrated *Anna Manzolini*, was also professor of anatomy in this university. Her anatomical preparations are preserved in the college. These have been highly extolled: but Dr. J. attributes a large portion of the praise, to the singularity of their being the work of a female anatomist.

The philosophical apparatus is pretty large. Pope *Benedict XIV.* procured from Professor *Musschenbroek* a collection of instruments made after the model of those used by *s'Gravesande*. To these have been added, air-pumps, electrical, hydraulic, optical, and catoptrical machines and instruments, &c. &c.

In the present work, we have no account of Rome. In the author's passage to Naples, he merely passed through that city: but on his return, he resided there a considerable time; and Professor *Sandifort* informs us, that M. JANSSEN's observations concerning Rome and its vicinity, constitute the materials for a future volume.

ART. III. *Verhandelingen uitgegeeven door de Hollandse Maatschappij der Wetenschappen te Haarlem, i. e. Memoirs published by the Philosophical Society at Haarlem. Vol. XXVI. 8vo. pp. 380. Haarlem. 1789.*

IN a country, great part of which may be considered as a drained marsh, and which owes its existence and preservation to the laborious and unremitted exertions of art, the study of hydrostatics and hydraulics is peculiarly interesting and important. Hence the great attention paid to these sciences by the philoso-

* A particular account of this lady is given in the 6th volume of the *Comment. Ronon.*

phical societies of Holland, and the numerous dissertations relative to them, which appear in the Dutch academical memoirs. A subject of this nature employs the greatest part of the volume now before us; the first article, in importance as well as in order, being a prize dissertation, *concerning the velocity of running water, and the means of ascertaining it at any given depth*, by M. CHRISTIAN BRUNINGS, *inspector-general of the rivers of Holland and West Vriesland*.

In the question, which gave occasion to this memoir, the society enquires, *Whether the velocity of the stream, in any degree of depth, and, hence, the mean velocity in every section of a river, can be ascertained by any theoretical rule, which is confirmed by experiment? Or can this be determined only by actual measurement? and, if so, what is the instrument by which the various velocities of a stream, at every given distance from the surface, may be most accurately measured.*

M. BRUNINGS's answer to the first part of the question is divided into two chapters; in one of which, he lays down the several theories that have been invented for this purpose; and, in the other, he inquires how far they have been confirmed by experiment.

The theory adopted by *Galileo*, was founded on a supposed analogy between the motion of running water, and that of bodies descending along an inclined plane: hence he concluded, that the velocity of the stream increased in proportion to its distance from the surface; and that the scale of accelerating velocities, from the surface to the bottom, might be expressed by a right-angled isosceles triangle, the legs of which are equal to the depth of the river. The deficiency of this analogy, as well as of the theory founded on it, is here judiciously explained: but as this has been done by many writers on the subject, we shall not detain the reader with M. BRUNINGS's animadversions concerning it.

The theories of *Castelli* and *Guglielmini*, though very different in their results, are both founded on the phenomena of water discharged from the aperture of a vessel. The former, who imagined that, in this experiment, the velocity of the water discharged was in proportion to the distance of the aperture from the surface of the fluid, adopted the triangular scale of *Galileo*; whereas the latter, being convinced that the velocities of the water were in a subduplicate ratio of its altitudes, represented the one by the ordinates, and the other by the abscissæ, of a parabola. Some alteration was afterward made in this theory, by *Grandi*, who thought that the vortex of the parabola ought to be computed, not from the surface of a horizontal, nor from the source of an inclined channel, but from,

what he calls, an equivalent altitude; (*altezza equivalente*;) that is, an altitude, from which, if a body fell freely, it would acquire a velocity equal to that observed in the water, at the surface of the river. This theory was highly approved by the Abbé *Frift*, who considered it as satisfactory; and it has, with various modifications, been adopted by most speculative writers on the subject.

M. BRUNINGS justly observes, that the phenomena of water discharged from the aperture of a vessel kept constantly full, can be applicable to those rivers only which flow out of a lake, as the *Adda*, the *Ticino*, and the *Mincio*, in Italy; the *Rhine*, below the lake of *Bodén* or *Zeller*, and the *Rhone* below that of *Geneva*: yet, even in these cases, the analogy is imperfect. Water discharged from the aperture of a vessel flows freely, without any confinement, and without any resistance, excepting what the air may offer to its course; whereas the water of a river flowing out of a lake, must be limited within a channel. That this circumstance greatly affects its velocity, is evident from the experiments of *Poleni*; who found that, when a channel was fixed to the aperture of a vessel, the quantity of water discharged was considerably augmented; and that this augmentation was increased by the channel being lengthened to a certain degree, beyond which its prolongation had a contrary effect. Beside, with regard to the experiment itself, it is well known that, in order to make it confirm the law which it is intended to illustrate, the aperture must bear a certain proportion to the capacity of the vessel; and if an inattention to this circumstance can vary the result of an experiment so simple, with how little propriety can the theory founded on it be applied to rivers, which are subject to innumerable varieties in this, and in many other respects?

Independently, however, of arguments drawn from a consideration of the hypotheses themselves, on which this author insists, it is certain that the theories hitherto invented, instead of being confirmed, have been absolutely contradicted by experiments made in natural rivers. The velocities of these, when measured at different distances from the surface, have not been found to correspond with any regular scale; and, even at the surface, the computed velocity has often been between thirty and forty times greater than the real. *Michelotti*, and others, have endeavoured to discover laws, by which these calculations may be corrected and applied to particular cases, but without success; for though we should be able to assign the causes which render this real velocity of a river less than the computed, it is impossible, *à priori*, to determine the degree in which they may act in every particular instance.

In order to prove this point, M. BRUNINGS enters into a minute detail, and critical examination, of the experiments made by *Zendrini*, *Lecchi*, *Lorgna*, *Michaletti*, *Ximenes*, and other philosophers, which, so far from confirming any theory, plainly evince the uncertainty of all. Hence he concludes, that no theory either has, or can be, discovered, by which the velocity of rivers can be ascertained; and that, as this problem is purely physical, careful and accurate experiments are the only means by which its solution can be attained.

In the third chapter, the author inquires what is the best instrument for measuring the velocity of a river at any given distance from its surface. After describing those which have been used for this purpose, and shewing their defects and inaccuracy, he proposes one of his own invention; which, as far as we can judge from his description, seems to be better contrived than any that has hitherto occurred to our observation. To give our readers a complete idea of it, without the assistance of plates, is impossible; we can therefore only inform them, that it is an improvement of the hydraulic balance, which, by means of a counterpoise, shews the force with which the stream acts against a quadrangular brass plate, that is made to slide on an upright beam, and may be fixed at any given depth. With a machine of this kind, for some improvements of which M. BRUNINGS acknowledges himself indebted to the ingenious Mr. John Cuthbertson who constructed it, several experiments were made in the Rhine, and the Yssel, which are here minutely related.

This dissertation is followed by a short memoir, containing some observations on the flowers of the nutmeg-tree, written by Dr. HOUTTUYN, a physician in Amsterdam; who, some years ago, published a large work on natural history, in Dutch, in which he followed the system of Linné. In the several descriptions that have been given of this tree, little mention is made of the flowers. *Munting* describes it as bearing white blossoms, like those of the cherry and pear-tree: but Dr. HOUTTUYN thinks that these are to be found only on the male, or wild nutmeg-tree, the fruit of which is of a very inferior quality. *Rumphius* asserts, that the female, or common nutmeg, proceeds from a white bell flower, like the lily of the valley. This description corresponds with the specimens received from Batavia: but both Dr. HOUTTUYN and Professor THUNBERG of Upsal, appear to have been uncertain concerning the sex of these flowers. On a closer inspection, with the microscope, they are found to be hermaphrodites, and are to be referred to the class of the *Gymnandria dodecandria*.

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The third article in this volume is a prize dissertation, written by S. J. VAN GEUNS, then a student of medicine at Harderwyk, containing an account of those vegetable productions of the United Provinces, the culture of which is worthy of peculiar attention, from their utility as articles of rural œconomy, or for the sake of their medicinal properties; or on account of their affording materials for arts and manufactures.

On all these accounts, the *urtica dioecia*, or great stinging nettle, is highly recommended. Not only is it said to be excellent food for cows, and to improve the quality, as well as increase the quantity of their milk, but M. VAN GEUNS asserts, that it is an effectual preservative against the contagious disease of the horned cattle, by which those beasts, that fed on it, were not at all attacked.

The last memoir is an account of a new hyetometer, by M. CHRISTIAN BRUNINGS. After briefly enumerating the inconveniencies and inaccuracies attending the instruments commonly used for measuring the quantity of rain that falls in any given time, M. BRUNINGS describes one which was made, according to his direction, by Mr. Cuthbertson, and is found, on trial, to be very accurate. It consists of a funnel, the upper opening of which is exactly thirty-six square inches, furnished with a strainer; through this strainer the rain passes into a brass vessel, of the form of a right-angled parallelopiped, the base of which measures twelve square inches; so that a depth of three lines in this vessel, is equivalent to that of one line in the funnel. At the bottom of the parallelopiped, there is an open brass tube communicating with a barometer tube, in which the water rises to its level in the vessel; and its height is pointed out by a scale divided into inches and lines.

ART. IV. *Verbandelingen, &c. i. s.* Memoirs published by the Philosophical Society at Haarlem, Vol. XXVII. Part 1. 8vo. pp. 170. Haarlem. 1789.

THE greater part of this volume is devoted to metaphysical disquisition. The ingenious M. MOSES MENDELSSOON, a learned Jew of Berlin, in a philosophical work published some years ago, advanced, what he conceived to be, a new argument, deduced from the imperfection of our knowledge, to prove the existence of the Deity. For this purpose, he reasons in the following manner:

Whatever is possible, must be conceived and known to be possible: and whatever exists, must be perceived and known, as existing, by some intelligent Being. The human soul certainly exists. It must, therefore,

therefore, be clearly and perfectly known to some intelligent Being: but neither our understanding, nor that of any finite Being, is adequate to this knowledge. An infinite Intelligence must therefore exist.

A critical examination of this argument having been proposed by the society as the subject of a prize dissertation, two memoirs concerning it are here published, the authors of which are GERRIT VANDER VOORT, Esq. Advocate in the Supreme Court of Holland, and the Rev. A. HULSHOFF, A. M. Minister of the Baptists in Amsterdam. To each of these gentlemen, a gold medal was awarded.

Of these two dissertations, M. VANDER VOORT's has the most scientific appearance: but we cannot help thinking M. HULSHOFF's more full, as well as more concise. The former of these gentlemen observes, that the argument in question is by no means new; that the same mode of reasoning has been used by M. *De Pinto*, another Jewish philosopher, in a work entitled, *Precis des Arguments contre les Materialistes*; and by Professor *Garve*, in his observations on *Cicero de Officiis*. He then proceeds to a minute examination of the major proposition, against which his objections are chiefly levelled; and, by inquiring into the precise meaning of every term, he exposes the fallacy of the whole. For this purpose, he makes use of the distinction between logical and hypothetical possibility; and observes, that, if the term *possible* refer only to the former, the proposition may be granted: but, in this case, it does not affect the conclusion, as it amounts to no more than that whatever does not imply a contradiction, must be conceived to be possible: but if hypothetical possibility be meant, the proposition cannot be allowed, without, at the same time, supposing the existence of a Being which not only can, but, from its very constitution, necessarily must, conceive whatever is possible, and know whatever exists. This condition renders the whole a mere *petitio principii*; for, in this case, the argument is founded on the very truth which it is intended to prove.

M. HULSHOFF uses nearly the same mode of reasoning: but he enters into a more particular examination of the supposed necessary connection between existence, and the perception of that existence. After observing that, with regard to material objects, this connection was maintained by Berkeley, he opposes to it a number of solid and judicious arguments, with which, as the subject cannot be new to our metaphysical readers, we shall not detain them. With respect to the minor proposition of M. MENDELSSOON's argument, the author justly observes, that, though our understanding is inadequate to the knowledge of the human soul, it by no means follows that this must be
true

true of every finite intelligence. There is, at least, no absurdity in supposing that finite intelligent Beings may exist; endowed with powers and capacities so greatly superior to those of man, that they may fully comprehend the nature and properties of the human soul; and, if this be possible, we cannot deduce the existence of the Deity, merely from the circumstance of our own ignorance.

The remaining article in this publication, is an account, by M. J. KRAGTINGH, surgeon in Haarlem, of a dreadful fracture in the arm, occasioned by its being intangled in the wheel of a water-mill. M. KRAGTINGH found it necessary to amputate at the shoulder joint. He describes the operation, which was performed in the manner directed by *La Faye*, the deltoides being preserved to cover the wound. The patient's death, which happened during the next day, is ascribed to the violent injury received by the accident.

ART. V. *Memoires Historiques, Politiques, et Geographiques, des Voyages, &c.* i. e. Historical, Political, and Geographical Memoirs of Travels in Turkey, Persia, and Arabia, from the Year 1782 to 1789. By the Count DE FERRIERES SAUVEBOEUF. 2 vols. 8vo. About 300 Pages in each. Paris. 1790.

THE prospect of obtaining permission to navigate the Euxine sea, with which the French ministry flattered themselves, appears to have been the occasion of the present author's travels; in which his design was to establish a commerce between France and Persia. His chief object in writing these memoirs is to appeal to the public against Count de Choiseul Gouffier, ambassador from Versailles to the Ottoman Porte, and author of *Les Voyages Pittoresque de la Grèce*; of which we have given repeated accounts in former Reviews. As it would be unfair to offer any opinion concerning the merits of this dispute till the opposite party is heard in defence, we shall take no further notice of his account of this difference, than to observe that it is highly incumbent on the ambassador, if he would avoid the most odious and dishonourable imputations, to produce full proofs of the invalidity of some parts of the accusation, which may affect his character, not merely as a politician, but as a man of honour and integrity.

The chief part of the first volume contains a description of Constantinople, and a very general account of the government and state of the empire. The author then relates the declaration of war against the Russians, with the events which immediately preceded and followed this measure. On this occasion, he gives us some anecdotes of Hassan Pacha, who, in addition

addition to his former honours, had acquired a considerable degree of reputation by his expedition into Egypt: but the Count asserts that, instead of subduing the Beys there, he only entered into a temporary accommodation with them, which will not long secure their obedience to the Porte; and that he distinguished himself rather by his cruelty and rapacity, than by any valuable qualifications. His character is here represented in the most odious light: he is said to know just enough of navigation to qualify him for piracy: but to be totally deficient in every thing requisite to constitute an admiral. He used to be followed by a tame lion, which attended him wherever he went, and rendered his approach universally dreaded: he attempted to accustom a tyger to the same office: but a narrow escape from the fury of this animal, induced him to dismiss his formidable satellites; to whose savage disposition, his own, according to the account before us, bears a very striking resemblance. His personal courage cannot be denied: but it is the courage of a brute, displayed in disgraceful instances of ferocity and cruelty, and accompanied with the most insatiable rapacity.

On the Count's return from Constantinople in 1788, he had an opportunity of seeing the army of the Turks, which was encamped near Sophia in Bulgaria. From his account, it appears that M. *Peyssonel's* partiality* has led him to think too highly of their military character and discipline, which latter is here said to be extremely defective. Of the licentious rapacity and wanton cruelty of their soldiers, the country, through which they had passed, afforded a melancholy proof; as the wretched inhabitants, pillaged of their all, and destitute of the means of culture, had deserted their lands, and retired into the mountains of Macedonia. The consequence of this cruel and improvident conduct fell heavily on the perpetrators of it; as the army suffered severely from the famine, which naturally followed their barbarity in destroying the cultivation, as well as consuming the produce, of so considerable a tract of country.

Of the Turkish infantry, the Janizaries are the principal. They constitute a very numerous body, distributed into a hundred and one legions: but they are not less formidable to their own government, than to the enemy. Their number is not limited, for the title of Janizary is hereditary; and most of the Turks enlist themselves in these legions, on account of the privileges they enjoy; the chief of which are to be exempt from the bastinado on the soles of the feet, and, when condemned to death, to die by the bowstring. In time of peace,

* See Rev. vol. lxxix. p. 606.

some of them enjoy a small pay: but, in actual service, this is granted to all; and they generally insist on its being advanced to them.

The young men, on their first entrance into this corps, are obliged to serve as scullions to their respective messes, and to distribute the daily allowance of provision to their fellow soldiers: this office, which they must perform till their mustaches are sufficiently grown, is of no small importance among the Janizaries, who are much less attached to their standards than to their camp kitchen: the loss of the former they consider as easily repaired, but that of the latter as an irretrievable disgrace: in this case, the legion is disbanded, and another formed and provided with new kitchen utensils, of which, to prevent these accidents, they generally take care to have a double set.

Though the Janizaries are considered as infantry, yet, as those of them who can afford to keep horses, will not serve without them, their legions are a confused medley of horse and foot; a circumstance which occasions no small disorder in the operations of the army.

The Spahis constitute the Turkish cavalry, and are divided into sixteen legions; they possess lands as hereditary fiefs, which, in default of male children, devolve to their commander, who may dispose of them as he pleases: some of them have very considerable estates, on account of which they are obliged to maintain a certain number of horse-men, whom they must bring into the field. They seem to be better disciplined than the Janizaries, and have not their ridiculous attachment to their pots and kettles. Their attack is rapid and impetuous, but irregular.

The Asiatic troops, especially those from Syria and Mesopotamia, form an excellent body of light cavalry: their horses are fleet and full of fire, and they generally have the advantage in skirmishes; but they are of little avail against the heavy and well disciplined horse of the Germans.

The cannoniers are a very numerous body; some of them, who have been trained by French officers, are tolerably expert in the management of field pieces: but the advantage which might be derived from these, is frustrated by the ignorance of their commanders, and by the clumsiness of their carriages, which require twenty horses, or thirty buffalos, to draw them.

The bombardiers are a body separate from the former, and have their own commander. Like the Spahis, they enjoy fiefs, which oblige them to supply the corps with a certain number of men; their skill is not sufficient to do much mischief to the enemy.

enemy. In general, it appears that all the pains which the French have taken to instruct the Turks in fortification, gunnery, ship-building, and tactics, have been defeated by the obstinate prejudices of this people.

The Ottomans never fortify their camps, which are formed around the quarters of their commander in chief, but without any regular order, as every one may pitch his tent where he pleases. The Grand Vizir, with the troops immediately under his command, forms the main body; the Janizaries, with their commander, constitute another encampment, at some distance from the former; and between these, at an equal distance from each, is the artillery. When the army approaches within a few days march of the enemy, the Grand Vizir appoints a lieutenant general, who, with a large detachment, advances to reconnoitre, or to engage. This division of their forces is highly disadvantageous; for the advanced guard, being too far from the main body to be supported, must, in case of a defeat, retire in disorder, and diffuse a panic among the Vizir's army: this has happened several times during the war; when the Vizir has been obliged to decamp with all possible expedition, in order to secure the sacred standard, and to preserve the remainder of his forces.

The Turks are by no means deficient in personal bravery, and their impetuosity makes them formidable in their first attack: but if this be repelled with firmness, their confusion renders their total defeat almost inevitable, as they have no idea of an orderly retreat, or of rallying their forces, and as their camp affords them no refuge from the pursuit of a victorious foe. In short, every thing relative to their military operations, is attended with disorder and improvidence; consequently, their armies are a most destructive scourge to the countries through which they pass, are frequently exposed to the distresses of famine, and become an easy prey to a regular and well disciplined enemy.

Among troops, which, from their total want of order and discipline, may be considered rather as an armed rabble, than as an army, the commanders are frequently exposed to the utmost danger, from the capricious licentiousness of their own men. In the campaign of 1788, the Grand Vizir was very near falling a victim to their fury, because he attempted to draw up and exercise his infantry in the European manner: to this they had reluctantly submitted for a few hours, in hopes of receiving a pecuniary gratification: but, on their finding themselves disappointed in this expectation, a general insurrection took place, and the Janizaries rushed into the Vizir's

Vizir's tent with a design to massacre him : but having the good fortune to escape in disguise, he ordered about sixty thousand pounds to be distributed among the soldiers, who, appeased by this liberality, suffered him once more to appear at their head.

The Turks treat their prisoners of war with the most shocking barbarity. This author, who, in consequence of some treachery toward him, was sent back in chains from the camp to Constantinople, along with a number of Austrian soldiers, gives an affecting account of the treatment which they experienced. Among other circumstances, he tells us that two of them being wounded and unable to travel on horse-back, were murdered by their guards, who beheaded them, salted the heads, and put them into a sack, in which they had collected a considerable number; among these, one of the unhappy prisoners had the misfortune to recognize the head of his brother, and another of them, that of his son. To cruelty, the Turks add great impolicy; for they treat deserters from the enemy in the same manner as their prisoners.

The account of the Turkish army, from which we have collected the above particulars, is, by far, the most interesting part of these volumes; the remainder of which contains an account of Georgia, Circassia, Armenia, Persia, Syria, Egypt, and the Grecian islands : but as a writer of travels, we cannot say much in commendation of the present author. His memoirs comprehend various and extensive countries : but they are, for the most part, as barren of entertainment as the regions which he visits : his descriptions are hasty and superficial; his observations are trite and unimportant; and his style is unpleasant and often confused.

ART. VI. *Le dernier Coup porté aux Préjugés et à la Superstition.*
i. e. *A fatal Blow to Superstition and Prejudice.* 8vo. 410
Pages. Paris, (though, in the Title-page, said to be printed in
London.) 1789.

NO where is Deism more frequent, and no where has the Deist more to plead in his excuse, than in Roman catholic countries. When, to the miraculous facts of the gospel history, a number of legendary wonders are added as of equal authority, and the whole adduced in support of a system of absurd mysteries, of superstitious practices, of intolerant bigotry, and of sacerdotal tyranny, we cannot wonder that generous and humane spirits, abhorring what is so inconsistent with reason, so dishonourable to God, and so unfriendly to man, should seek refuge in the general and milder doctrines of natural religion;

igion; which, in its present improved state, is infinitely more eligible to a man of sense and reflection, than the corruptedly of mystery, superstition, and bigotry, that, in many parts of the world, is imposed on mankind as the religion of Christ.

Reflections of this kind naturally occur on perusing the work before us; in which, among some things that we cannot but blame, we find much to commend and to admire: in point of composition, it has great merit; and, though the author is an unbeliever with respect to the historical facts of revelation, his sentiments concerning the Deity, and the obligations to piety and virtue founded on the divine attributes, and on the certainty of a future state, are such as every rational christian will approve. He seems to have read the New Testament with attention: but without a candid and judicious guide to remove the difficulties which must occur to a mind prejudiced against the text, by the absurd commentaries that have been forced on it. In this respect, he appears the pupil of Rousseau; for while he admires the character and precepts of Jesus, he rejects miracles as improbable; and he considers those ascribed to the saviour and his apostles, as pious frauds, invented to promote the propagation, not so much of their tenets, as of others which the clergy afterward added, and in the belief of which, their interests were peculiarly concerned. The absurdity of this idea has been so often, and so ably shewn, that we shall not detain our readers with any attempt to refute it.

The first part of this work is employed in displaying the superstitious absurdity of monastic institutions; a subject which affords an ample field for the author's reprehensions, and on which he expatiates with much judicious argument, enforced by a most animated and elegant style. The inconsistency of the monastic vow with every property of human nature; the cruel arts and infamous intrigues, by which the young and thoughtless are seduced into it; the pangs of unavailing despair, which must rend the heart, when, no longer elevated by the transient ardour of enthusiasm, the wretched victims have leisure to reflect, and feel the weight of those indissoluble fetters, which persuasion has forged and imposed on inexperience,—by which the most innocent desires and most reasonable hopes are forever frustrated; in short, all the distresses, the passions, and the vices, that deepen the gloom of a cloister, are here depicted in just and striking colours. He then traces these, and other corruptions and perversions of christianity, to their source, by giving a short view of those ecclesiastical councils, in which arrogant priests presumed to dictate to mankind the terms of salvation, and to fix the standard of universal belief:

the principal events of ecclesiastical history, (which, from the second century down to the reformation, is indeed little more than the history of superstition, fraud, and cruel bigotry,) are briefly sketched; and the horrid annals are closed with an eloquent and pathetic account of the massacre of St. Bartholomew, and of the revocation of the edict of Nantes.

In all that the author has advanced on these subjects, we most cordially acquiesce: however we may differ from him in particular opinions, we admire the zeal with which he pleads for the interests of humanity, and the rights of conscience; we sympathize in his resentment of the injury done to mankind under the pretext of religion; and our indignation is confirmed, by our conviction, that what has thus been perverted into a source of vice and misery, is the noblest gift of God to his rational creatures, calculated to promote their highest virtue and happiness.

The observations which are here offered concerning the importance of religion to society, are highly deserving of praise; and we readily acknowledge that we have seldom seen this subject treated in a more masterly manner: the author's reflections on the immortality of the soul also display much good sense and solid reasoning; and we seriously recommend these chapters to the perusal of those pretended philosophers, whose visionary systems tend to subvert every fundamental principle of moral obligation, and of natural religion. These gentlemen we should be glad to see converted, were it only to rational deism; and perhaps the arguments of a writer, whom they cannot accuse of prejudices in favour of revelation, may have more weight with them than the best reasoning of Christians; and may induce them to acknowledge with him, that 'every vicissitude of human affairs, every circumstance of life, calls on man to remember his dependance on the Deity; to humble himself before his preserver and benefactor; and to address him in expressions either of supplication or of gratitude.'

From the general sentiments of a Supreme Being, and of our dependance on him, which this writer supposes to have been impressed on the soul by its Almighty Author, combined with the natural attachment of mankind to objects of sense, he accounts for the general prevalence of idolatry, with which he severely and justly reproaches the church of Rome; and he exposes the wretched sophistry of those arguments, by which her divines endeavour to vindicate the adoration of images. Hence he proceeds to make some excellent observations on the incomprehensibility of the Deity, which are not unworthy of the attention of some Protestants, as well as of Roman Catholics. From these he justly concludes, that our inability to form adequate

quate ideas of the divine nature, is no valid argument against the existence and perfections of the Supreme Being.

The following chapter treats on revelation and miracles: the objections here started are by no means either new or formidable; most of them have already been answered by Protestant writers, who, at different times, have had occasion to defend the facts on which Christianity is founded: there are, indeed, none of these objections but what may easily be obviated by those who adopt a liberal and rational mode of explaining the bible; whereas those Christians, whose notions are more contracted; who maintain the verbal inspiration of all the scriptures, and thus hold every part of the canon as of equal authority; who think that the story of Pharaoh's magicians, of Balaam's ass, of Joshua stopping the sun in its course, and the extraordinary actions of Samson, must be believed and defended as real miracles, will find that they thus weaken the evidence of revealed religion, and must leave many objections without a satisfactory answer. With respect to the resurrection, and the essential facts of the gospel, the author's reasoning is sophistical and absurd; for, in order to acquiesce in his hypothesis, we must admit a supposition of imposture, totally inconsistent with the character which he ascribes to Jesus and his apostles; and we must adopt a mode of accounting for the existence of Christianity, which, to us, appears more incredible than all the miracles recorded. With regard to some particular doctrines, whether held by the Romish church, or by such Protestants as distinguish themselves by the appellation of orthodox, many Christians will allow his objections to be valid; and will inform him, that they consider these mysterious tenets as of mere human invention, for which the gospel is not responsible. His cavils against some passages of the New Testament shew, that he has been led by commentators of the Romish church, to misunderstand their meaning. Of this kind are his observations on the texts which the advocates for a monastic life interpret so as to justify their gloomy superstition and bigotry. Other objections relate to supposed inaccuracies of the several Evangelists, which have been repeatedly obviated, and which, even if admitted, will not at all invalidate the truth of Christianity.

After dwelling largely on all that can be urged against revelation, the author adopts the *argumentum ad hominem*; and attempts to shew, that the Messiah promised to the Jews was not to be a *God incarnate*; that Jesus never made a claim to this title; and that his apostles never asserted him to be such. The party here attacked will doubtless feel their spiritual pride mortified by the boldness of one, who presumes to controvert their

their favourite opinions, by arguments deduced from the very scriptures which he rejects; while other Christians, of whose creed incomprehensible mysteries make no part, will think his reasoning just on the whole, and will only wish that a few passages were expunged, which do not immediately relate to the controversy.

In the latter part of the work, after some excellent observations on the propriety of public worship, and on the manner of conducting it, the writer lays down the plan of reformation which, in this respect, he wishes to adopt. The fasts and festivals of the church he condemns to oblivion: but he appoints every Sunday as a day of rest and devotion. Four Sundays in the year, one in each season, he would have distinguished by more than usual solemnity, as instituted for the purpose of national thanksgiving and prayer. An hour in the morning, and another in the evening, he thinks sufficient for the public service of religion, which ought to be in the language of the country, and to consist in hymns of praise, in offerings of incense and of the fruits of the earth, and in public exhortation to piety and virtue. In short, what he wishes to establish is, natural religion in its best form, and as modern deists have improved it, by the assistance of the revelation which they affect to despise. The moral discipline which he prescribes is strict; and he inculcates a regular attendance on public devotion, as an indispensable duty. He proposes the entire abolition of every monastic vow, and would permit religious houses of each sex, only as seminaries of education, or as hospitals; allowing the members of them to quit their retirement and marry when they think fit: on which occasion he would allot them a certain sum, to enable them to establish themselves in some useful occupation. His regulations, with regard to parochial clergy, to canons, and bishops, (for all these he would retain under certain conditions, which would increase their utility,) are, in the main, very judicious. In short, his whole plan, though it may appear a little Utopian, is, beyond all comparison, better calculated to impress honourable sentiments of the Deity, and to promote the religion of the heart and life, than the irrational doctrines and absurd superstition of the Romish church; and, were there no alternative between an adherence to these, or a profession of this author's scheme of natural religion, we should not hesitate to prefer the latter; which, if it does not include all the articles of our faith, yet neither inculcates any thing repugnant to them, nor insults our reason with inscrutable mysteries. We are thankful, however, that a better resource than either of these is offered to our choice: Christianity, purified from the corruptions with which human inventions have de-

formed it, affords us the best means of worshipping the Deity in spirit and in truth; and, without debasing the mind, by enjoining the observance of superstitious ceremonies, or the belief of unintelligible doctrines, confirms the hopes of natural religion, by a positive assurance of the benevolent intentions of God with regard to his intelligent offspring. Convinced of the excellence of the gospel, we survey, with complacency, the progress of free inquiry; nor are we at all alarmed at the momentary triumph of deism over error and superstition; being persuaded that this victory will be the means of effecting its fall. We look on the religion of nature to be the best preparative, and the most certain guide, to that of Christ; for though it may please the mind newly emancipated from the shackles of ecclesiastical tyranny, it is too simple to become popular, and too unsatisfactory to be permanent. In short, to use the words of one of the most judicious, because one of the most liberal, advocates of Christianity, and one of the greatest ornaments of our prelatical bench, "We trust the day is not far distant, when deism will be buried in the ruins of the church of Rome; for the taking the superstition, the avarice, the ambition, the intolerance, of Antichristianism, for Christianity, has been the great error, upon which infidelity has built its system, both at home and abroad*."

ART. VII. *Zeno. Over Ongeloof en Zeden.* i. e. *Zeno. An Essay on Infidelity and Morals.* 8vo. 80 Pages. Amsterdam. 1790.

THIS work is levelled at a species of infidelity, not less destructive of natural, than of revealed religion; and is intended to shew, that unbelief, with respect to a future state of retribution, is fatal to the interests of virtue, destructive of moral obligation, and thus highly detrimental to the happiness both of individuals and of society. We cannot see with what propriety the author has entitled his essay *Zeno*: for though the Stoics maintained, that virtue was to be loved and practised for its own sake, without any view to reward, yet in no respect do they resemble our modern infidels, who seem more worthy to be classed among the groveling herd of Epicurus, than among the stately philosophers of the porch. The subject is certainly of great importance: but as such, it has been so frequently discussed by writers on morals, that, to the man of reading and study, little can be offered concerning it, but what must have already occurred to him. There are, however, many persons, who, deluded by the specious pretences and pompous declama-

* See the Bishop of Landaff's excellent Apology for Christianity.
tions

tions of these enemies to all religion, may need the conviction which this essay is well calculated to produce: but, such being for the most part very superficial reasoners, we apprehend that this author goes rather beyond their depth; and we think he might have been more useful, had he treated the subject in a more popular and familiar manner.

ART. VIII. *Sermons sur divers Textes de l'Ecriture sainte, &c.*
i. e. Sermons on several Texts of Scripture, by the late Rev.
 CHARLES CHAIS, Pastor of the French Church at the Hague,
 and Fellow of the Philosophical Societies of Haarlem and Dublin.
 Vol. II. 8vo. 440 Pages. Hague. 1790.

IN the Appendix to our seventy-eighth volume, we recommended the first volume of M. CHAIS's sermons, as excellent models of pulpit eloquence: the second well deserves the same praise: it contains twelve discourses, of which, as we then gave specimens of the author's style and manner, we shall only mention the subjects. These are, The immutability of God, Psal. cii. 25. 29.: The Christian glorying in affliction, Rom. v. 3, 4, 5.: The temper of mind with which we ought to enter on the study of religious truth, Prov. ii. 1—5.: The Christian's confidence in God and Christ, 2 Tim. i. 12.: The vanity of human life, and its pursuits, Psal. xxxix. 6, 7, 8.: The test of religious opinions, 1 John iv. 1.: A fast-day sermon, from Zeph. i. 12.: The danger of irresolution, James. i. 8.: The advantages and dangers of opulence, Prov. xiv. 24.: Against compliance with the corrupt manners of the age, Exod. xxiii. 2.: On sins of infirmity, Prov. xx. 9.: On genuine piety, Psal. ii. 11.

ART. IX. *Ueber den Ursprung der Pyramiden in Aegypten, und den Ruinen in Persopolis: i. e.* An Inquiry into the Origin of the Pyramids in Egypt, and the Ruins of Persopolis. By SAMUEL SIMON WITTE, Professor of the Law of Nature and Nations, at Rostock. 8vo. 190 Pages. Leipzig. 1789.

THIS inquiry affords a remarkable instance of a passion for hypothesis; as nothing surely can well be more extraordinary and unexpected, than that which Professor WITTE here maintains. According to him, we have been most egregiously mistaken in looking on the Egyptian pyramids, and the magnificent ruins of Persopolis, Palmyra, and Balbec, as monuments of human art; for we are here told that, like the Giant's Causeway in Ireland, they are nothing more than basaltic thrown up by volcanos; and that they must be considered as

the effects of very ancient and violent revolutions of the earth. He endeavours to support his theory by an examination of the volcanic productions found in various other countries; and displays much specious reasoning to shew that, on this supposition, we may easily account for the regular form, the ornaments, and even the supposed inscriptions, of these monuments of antiquity. The examination of this hypothesis, for which we confess ourselves utterly unprepared, we must leave to those travellers who have visited the antiquities to which it relates; and we shall only add our apprehension, that, should the world last many centuries longer, and such another genius for inquiry arise to enlighten it, posterity may be informed, that Greenwich hospital sprung out of the ground during an earthquake, and that St. Paul's church was ejected from the bowels of a volcano.

ART. X. *Des Loix Penales*: i. e. *Essay on Penal Laws*. By M. PASTORET, Master of Requests, and Member of the Academy of Inscriptions and Belles Lettres. 2 Vols. 8vo; about 300 Pages in each. Paris. 1790.

AMONG all the various subjects which engage the attention of the philosopher, none is of greater importance to the happiness of mankind, than that which is here investigated; because none is more immediately connected with the great purposes for which they enter into civil society, and submit to the restraints of government. Yet in many countries, this important matter is left to be regulated by the institutions of barbarous ages, or at least of nations whose manners, sentiments, and principles, were widely different from those of modern times. This was particularly the case in France; and, even in our own country, where we boast a constitution which justly commands our admiration and attachment, and where the administration of distributive justice is so excellent, that it may be considered as one of the greatest national blessings that we enjoy, much reformation is necessary. Many of the penal laws must be allowed to be deficient with respect to the proportion between the crime and its punishment; and, notwithstanding their apparent severity, every returning session affords proof of their being insufficient to prevent the commission of such offences as diminish that security of person and property, which is one of the principal objects of civil association. Some sovereigns have lately set examples of reformation in their penal codes: this is easily effected where the legislative power is vested only in one person: but when it is divided among many, and a sense of advantages enjoyed inspires a fear of innovation,

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which

which checks them in their wish to amend even what they acknowledge to be amiss, the progress of reformation must be slow and gradual; though, when once effected, it rests on the most certain and solid foundation. Let us then not lose all hope that, ere long, legislature may enter on a review of our criminal laws, and improve them in those particulars in which many wise and good men have considered them as defective.

In the first of these volumes, the author lays down his principles of penal legislation, and takes a brief philosophical and historical view of the subject. The general maxims on which he founds his system, tend to promote a mild and humane, but strict administration of justice; in which, agreeably to the leading principle of Beccaria, the certainty, rather than the severity, of punishment, is considered as sufficient for the preservation of public order. To the right of granting pardon to condemned criminals, M. PASTORET objects, as detrimental to the welfare of the community; and he says, that in man, clemency is no longer a virtue, than while it is allied with justice. He observes, that to prefer the ease of an individual to that of the community, and to sacrifice the duty of guarding public order, to the pleasure of conferring a particular favour, can by no means be deemed an exertion of that paternal power which becomes a monarch. *Let the penal laws be mild, but never pardon,* is a maxim on which he strongly insists; and which he enforces by the consideration, that a pardon cannot restore reputation, nor the confidence of society, to the guilty: but only deprives the community of their security from the future vices of the offender, in whom one motive to a virtuous conduct is considerably weakened.

Whether a community has a right to put any of its members to death; and if so, how far does this right extend? are important questions, on which this author bestows great attention. He allows that in seasons of civil commotion, as when a nation is struggling for liberty, or for defence against invasion, whether foreign or domestic, and the authority of the law is interrupted by the tumult of contending parties, extraordinary cases may take place: he grants, that if a citizen, by attempting to effect a revolution in the state, which may be dangerous to the nation, or destructive of the rights of the people, becomes a formidable enemy, against whom no other sufficient security can be had, the plea of necessity will justify the community in sacrificing his life to the public safety and happiness: but in times of national tranquillity, when government is firmly established, and the laws regularly administered, M. PASTORET is of opinion that no such necessity can take place, and that therefore no such right exists.

Many writers have contended, that death ought to be the punishment of murder; and this author gives a fair view of the arguments adduced in support of this opinion. In answer to all these, he observes, that the great ends of legal punishment are, to avenge the injured, and to reform the offender; by pains and privations to prevent him from again injuring society; and by exhibiting him as an example, to deter others from similar crimes. If all these ends can be obtained without putting the offender to death; if he can, not only be rendered incapable of injuring the community, but also be compelled to become useful to it; what right can it have to take away his life? Punishments deter from crimes, not so much by their immediate severity, as by their duration. The most powerful restraint on vicious inclinations is not the transient exhibition of a public execution, but the permanent example of offenders deprived of their liberty, and forced, by perpetual labour, to make some atonement to society for the injuries which they have committed.

In the second volume, the author endeavours to establish a just proportion between crimes and punishments, and examines the relation of the one to the other in every point of view. In this part of the work, we meet with several excellent observations, on the absurd and cruel manner in which some crimes are considered and punished by the laws of France. The absurdity of representing false coining as high treason, does not escape his notice: it is a very dangerous fraud, like that of forgery, and therefore ought never to escape without severe punishment: but we cannot think that the community has a right to inflict death for either of these crimes.

Fetters, with public labour during life, is the punishment which M. PASTORET would allot for those crimes, for which, in most countries, death is inflicted. The objections generally made against this kind of punishment are well answered: but, after all, its expediency in any nation must depend much on the particular circumstances of the people, and on the wisdom of the regulations under which it is executed. It is certainly well calculated to answer every penal intention; and, as it admits of various degrees of severity, it may easily be adapted to every different degree of criminality in the offender. The observation, that it ought not to be allowed in a free country, because it renders slavery too familiar to the people, is no valid objection: the exhibition of servitude, attended with infamy, and incurred by guilt, is perhaps the most certain means of rendering it despised and abhorred, and of inspiring a love of liberty, virtue, and public order. The great inconvenience to be apprehended from this mode of punishment is, that it may prove detrimental

to the honest and laborious poor, by interfering with the means of their subsistence : but this difficulty might perhaps be obviated by wise and prudent regulations.

This work gives us a very high opinion of the humanity and good sense of its author ; and we heartily recommend it to the attention of those friends of mankind, who, animated with a portion of that active and benevolent spirit which inspired the excellent Mr. Howard, endeavour to complete the good work in which he so assiduously laboured, and by which he added honours to his name, infinitely more illustrious than any that monarchs can bestow.

ART. XI. DR. INGENHOUSZ's *New Experiments and Observations in Natural Philosophy, &c.*

[*Article concluded from the Review for October, p. 208.*]

THE preceding essay in this work having engaged so much of our attention, on account of its nature and importance, we shall give a very summary view of most of the other subjects in this collection.

The next article contains, *Observations on the Manner of making Experiments on Atmospheric Air*, made by M. J. Van Brëda, M. D. of the city of Delft, and addressed to M. INGENHOUSZ, in the form of a letter. We learn from this letter, that Dr. Van Brëda proposed to examine the state of the atmosphere, at different periods and seasons of the year, by means of the eudiometer recommended by this philosopher : but he was surprized to find that the different results of his experiments were totally disproportioned to what could naturally have been expected ; and opposite to every other criterion. He found, for example, a difference of not less than *nine* degrees, between an experiment made on the *first* of October, and another made on the *fifteenth*, although neither the thermometer nor barometer indicated any remarkable change. After suspecting the nitrous acid employed, the eudiometer, and his own skill, for some time, without discovering in them the cause of the above phenomenon, he directed his attention to the different kinds of water that he had used ; and, by a series of experiments made with *spring*, *rain* and *distilled* waters, he has ascertained the following important facts : 1st, The column of air in the eudiometer was always longer when the experiment was made with *spring* water than when made with *rain* water : 2d, The difference in the result was greater toward the end of the year and the beginning of autumn, than in winter or in the spring : 3d, The column of air was short, when

when spring water was used, on the same days on which rain water indicated that the column was short: yet, 4th, The result of the experiments made with rain water was much more uniform than the other: 5th, The medium length of the column of air, in all the experiments made in the course of each month, was comparatively very small, when *rain* water was employed; and it was four times greater in spring water: but, 6th, Notwithstanding these differences, both indicated that the constitution of the atmospheric air is better in winter than in summer.

In consequence of the above discoveries, M. *Van Breda* very judiciously recommends to every one who would wish to make accurate experiments, to employ *distilled* water; and he remarks, that unless this becomes the universal practice among philosophers, no comparative view can be taken of the salubrity of the atmosphere in different places, nor of the same place at different times; and without this precaution, degrees of impurity may be charged to the atmosphere, which ought to be ascribed to the water employed.

On the Quality of the Air respired.

The purport of this short essay is to prove, that the air proceeding from the lungs of animals is less vitiated in winter than in summer; and the cause assigned is, that the air being purer in a winter's frost, returns from the lungs less charged with mephitic particles: for supposing the quantity of mephitic matter from the lungs to be the same, the impurity of the air must be less.

On the Effects of the Agitation of Water on the Air.

M. INGENHOUSZ observes, that, 'in order to judge of the degree of respirability of air, whatever method be employed for this purpose, it is necessary first to disengage all the fixed air that it may be supposed to contain; because the presence of this acid renders the result very uncertain; and this may be done either by agitation in common water, or in lime water.' He prefers the latter, because lime water absorbing the fixed air with so much promptitude, a smaller degree of agitation will suffice; whereas, in common water, agitation itself is injurious, more or less, to the air under the experiment. A table is subjoined to this essay, shewing the result of various experiments.

In the next essay, Dr. INGENHOUSZ adduces several instances, to prove that *the Quality of the Air contained in Water, is very different, according to the Difference of Water used for the Experiment.*

The issue will vary, according as the water is placed in the shade, or in the sun-shine, as it contains vegetable substances and animalcula, or is free from them. The air obtained from
a spring

a spring in England, in the year 1779, was inferior, by several degrees, to common air: but water from a fountain in Vienna yielded purer air than the common. Water from the *Danube*, and from rivers in general, yields an air considerably purer than the atmospheric. It is generally from 118 to 124 degrees. Dephlogisticated air is more readily imbibed by water than the common air: but it is much more easily disengaged. Some of these facts correspond with what has been advanced concerning *la matiere verde*, and others have been noticed in the Philosophical Transactions *.

On the Influence of Electricity on Plants.

This memoir was first published in the year 1788, in the form of a letter addressed to Professor *Moliter*, which appeared in the *Journal Physique*. As it has excited no small degree of commotion in the philosophical world, a statement of the principal facts and observations which it contains, cannot be unacceptable.

The influence of electricity in invigorating and accelerating the growth of plants, from the experiments made some years ago by L'Abbé *Nollet*, *Fallabert* of Geneva, Dr. *De Maimbray* in England, *Achard* of Berlin, *Gardini* of Turin, *Cavalli* of Rome, and particularly by the Abbé *Bertholon*, has been considered as an indubitable fact. The treatise of *Gardini* † was crowned by the academy of *Lyons*; and the ingenious work of *Bertholon*, in which he attempts to deduce from this discovery a new theory of horticulture, has been received with universal applause ‡. Dr. INGENHOUSZ was himself a convert to, and an admirer of, this hypothesis: but on attempting to repeat the experiments of M. *Comus*, on the *mimosa*, or sensitive plant, in the year 1776, doubts arose, not only concerning the accuracy with which the experiments had been made, but also concerning the validity of the general opinion. In the spring of the year 1781, on his return to *Vienna*, he prosecuted his experiments. He placed some *jonquills* and *hyacinths* on an insulated stand, and let them be continually electrified during the day; other plants of the same kind were placed at a distance, without being electrified: but perceiving no difference in their growth, his doubts increased. Some other experiments made in the years 1782 and 1783, were not more consonant with the results said to have been uniformly obtained by other philosophers. He now suspected that bulbous plants were not the

* Phil. Transf. vol. lxxii. p. 426.

† This treatise was announced in the Monthly Review, vol. lxxii. p. 524.

‡ For a particular account of this work, see Review, vol. lxx. p. 533.

most proper for these trials, on account of the diversities observable in the progress of their vegetation. He substituted, therefore, the seeds of mustard and cress. These he sowed on a species of floating islands formed of cork, and enveloped with linen, or blotting-paper. From sixty to an hundred grains were placed on these, at due distances from each other; and by means of the linen or paper, they received a constant supply of moisture. Some of these islands were placed at the bottom of glass vessels, coated with tinfoil, and electrified both positively and negatively. Some were situated near to the electrical machine, on an insulated stand, and were constantly electrified by means of a rod communicating from the chief conductor to the plants. Other islands, in every respect the same, and equal in number, were placed at a distance from the sphere of electricity. The result was always perfectly similar. The *electrified* plants did not increase more rapidly than the *non-electrified*.

'I uniformly observed, (says this philosopher,) that those placed near the electrical machine grew faster than those placed near to the window; but this was independent of electrical influence: for this acceleration of growth always took place, whether I electrified those nearest to the window, without electrifying those most distant; or whether I did the reverse. In short, in all our experiments, varied in every manner that I could invent, it appeared evident that the electric power had no influence in advancing vegetation. The difference manifestly depended on the greater or less degree of light to which the vegetables were exposed: nor could the least difference be perceived, where the one and the other were placed equally near to the window.'

In a word, the more he multiplied experiments, the more he was convinced of the inefficacy of electricity; and he concludes, that the cause of the error so rapidly received, arises from the inattention that has been paid to the situation of the plants under the experiment.

'It is the common practice, (he observes,) to place the electrified plants, together with the electrical machine, at the greatest distance from the light, and the plants destined to the comparison near to the window.'

These suspicions relative to artificial *electricity*, had a necessary tendency to invalidate in his mind, all that had been advanced concerning the influence of *natural* electricity, in promoting the growth of vegetables. He does not entertain doubts concerning some beneficial influence of the electric matter in the atmosphere, but concerning the validity of experiments made on this subject, and the mode of reasoning employed. It has been urged by M. *Bertholén*, and others, that the rain which descends in a thunder shower, is peculiarly beneficial to plants,

plants, from the quantity of electric matter that it contains. M. INGENHOUSZ imagines all the benefit may proceed from *irrigations*; as these showers are generally preceded by great heat and dryness. He observes further, that, in these cases, the electric matter cannot be supposed to pass through the plant, so completely as in a dry season; because the plant being externally wet, the moisture becomes a conductor, and the electric principle runs along its sides. M. *Bertholon* mentions, in the work already cited, that in a letter received from the Abbé *Tealdo*, he was informed that Signior *Quirini* observed that two wild jasmins, planted near to the chain of a large conductor, flourished exceedingly, and far surpassed in vigour, several others planted in every other respect as favourable for growth. To this the author answers that the cause cannot be ascribed to electricity, because, the electric fluid, seeking the best conductor, would leave the plant, and be conveyed away by the metallic chain—if the conductor was *not* insulated:—if it *was*, then this fact militates against another, mentioned by *Gardini*, who extended some iron wires in an horizontal direction, in the garden belonging to a monastery at *Turin*; and after the space of three years, he was desired by the gardener to remove them, as no plants would grow near the sphere of their influence. Dr. I. strongly suspects that the gardener and the monks united to impose on the credulity of M. *Gardini*, from their ignorant apprehensions: for having made a similar experiment in a more complete manner, in a botanic garden, he could not perceive the smallest difference between the state of those plants that were totally deprived of the electric fluid, and the others, where it was left to operate.

Those who wish for further information on this interesting subject, will consult the work itself; we have merely attempted to state Dr. I.'s mode of reasoning.

This bold attack on a favourite system, which has been so generally admitted, has excited universal curiosity, and alarmed its warmest advocates. It would be totally foreign to our object to enter deeply into this philosophic question; and therefore we shall only observe that the Abbé *D'Urmoy* has instituted a number of experiments, in which he has paid attention to the conjecture of this formidable antagonist, relative to the influence of light; and he determines *for* the influence of electricity, in promoting the growth of plants. M. *Bertholon* also is confirmed in his opinions in consequence of more than fifty new experiments; and answers, with much dexterity, the objections of M. INGENHOUSZ, concerning *natural* electricity. On the other hand, Dr. *Van Breda*, and Professor *Roland*, are induced by the experiments which have been separately made,

to doubt its efficacy. In short, *sub judice lis est*; and we must wait with patience till some discriminating judge shall enable a philosophic jury, to pronounce *positively* or *negatively* on the question.

Observations on the Construction and Use of the Eudiometer of M. Fontana, &c.

This essay is a very sensible vindication of Eudiometers, and particularly of that of *M. Fontana*, against the objections of *M. Senebier*, and others, who condemn the use of the nitrous acid, in ascertaining the degrees of purity of vital and atmospheric airs.

On luminous Plants.

The author doubts the existence of such plants as are naturally and exclusively luminous. He imagines a deception to arise from a pencil of electric fluid being formed on the extremities of the leaves and smaller branches, in some states of the atmosphere.

On Electrical Machines, made of Taffetas.

A particular description is given of this kind of machine, in a letter from *M. Roland*, professor of experimental philosophy, to *M. Ingenhousz*, in which its effects and advantages are discussed. This letter was written some years ago; and it is natural to imagine, that if the disadvantages attending the use of this machine, did not counterbalance the advantages stated, it would have been much more generally employed by electricians.

On the Influence of the Vegetable on the Animal Kingdom.

This essay was read before the Royal Society in the year 1782, and published in the seventy-second volume of their Transactions. From several experiments related, and deductions from them, it appears highly probable, that the vital air supposed to have been obtained from *water*, is to be ascribed to the *plants* and animalcula that it contains; and these serve to illustrate the doctrine stated in the next essay, that it is the *green matter* which furnishes dephlogisticated air by exposure to the sun.

On Electricity, and Powder Magazines, &c.

This essay contains several queries proposed to the late *Dr. Franklin*, with the answers. The subjects are, appearances which take place in the bursting of jars, by the explosion of a battery; the best method of constructing powder magazines, so as to secure them from the effects of lightning; and some singularities which presented themselves in a stroke of lightning, which fell on a steeple at *Cremona*, in the year 1777. The answers are perfectly consonant with the ideas universally entertained of that great man's intimate acquaintance with electricity; but they will not admit of extracts.

On the Effect of an Electrical Shock.

The author attempts to prove, from his own experience, and from that of the late Dr. *Franklin*, that there is neither pain nor danger in being knocked down, and rendered senseless, by a stroke of electricity. This being the case, he wishes that some medical electrician would administer this remedy with greater impetus to maniacs. It was remarkable, that neither Dr. I. nor his friend, were conscious of the stroke; nor had the least recollection of what had passed. He felt himself much confused for several hours, and desirous to commit to paper some minutes of his feelings, while under their immediate influence: but he was alarmed to find that he had lost the faculty of writing. Happily for himself, and for the world, this faculty returned, after a few hours repose. He explained the cause of this unconsciousness in the following manner: 'The effect is so sudden, that if it strikes a part, even the most distant from the common sensorium, it destroys the power of feeling, before the organs either of sight or of hearing can transmit to the seat of perception, or to the mind, the impressions made by a strong explosion. Hence it is lawful to conclude, that those who are killed by lightning, feel nothing.'

On the Gravity of Bodies.

Is it possible to discover a Difference between the specific Gravity of Bodies, in different Circumstances, occasioned by the Junction or Opposition of the Heavenly Bodies?

'As there is not a doubt that the moon, when in the same direction and in conjunction with the sun, raises the water of the sea much higher than the attraction of the moon simply, it were to be wished that some method could be discovered to render the *diminution* of the specific gravity of all bodies, obvious, when the sun and moon are above our horizon; and their *increase* of weight, when these luminaries are in a line nearly perpendicular beneath the horizon.'

An invention was proposed to our author, but he has not yet made the experiment.

On Chimnies.

This very long and valuable letter was addressed, by Dr. *Franklin*, to Dr. INGENHOUSZ, in the year 1785, and has been published in the Transactions of the Philosophical Society at Philadelphia, with notes subjoined by Dr. INGENHOUSZ*. Its contents are generally known, and its principles have been reduced to practice, as many a comfortable fire-side can testify.

Memoir, in which are proposed several new Methods of suspending the Compass-Needle.

* See Review, vol. lxxvi. p. 469. 523.

This paper was read before the Royal Society in the year 1779, and published in the Philosophical Transactions for the same year. It contains several ingenious methods of correcting the extreme mobility of the magnetic needle.

Experiments on Manganese, and on the Properties of the dephlogisticated Marine Acid.

This memoir may prove acceptable, even to those who are totally unacquainted with the subject. It gives a summary of the experiments and discoveries made by *Pelletier*, *Berthollet*, *Scheele*, and *Bergman*; of the process by which marine acid is made to imbibe the vital air from *manganese**; and treats of the explosive properties of the new salt, formed by the union of this dephlogisticated acid with vegetable alkali, termed in the *Nomenclature* of *LAVOISIER*, *Muriate oxygéné de potasse*.

Considerations on the Theory of the Detonation of Gunpowder, the Pulvis Fulminans, &c.

The theoretic part of this paper was read before the Royal Society in 1779, and afterward published in their Transactions. The discovery of the fulminating properties of the new salt, mentioned in the preceding article, which are considerably greater than those of nitre, has induced the author to suppose that it may be employed to form gunpowder of superior force. The too great facility with which this species of gunpowder catches fire, he thinks may be corrected by omitting the sulphur, which is of no other use in the common powder than to promote ignition.

Remarks on the Malleability, Fusibility, and Uses, of Platina.

These remarks are a continuation of the Doctor's account of this metal, published in the German language, about five years ago, in which he relates the method used by Count *Sickingen*, to render platina malleable. It was dissolved in aqua regia, and afterward precipitated by a solution of phlogisticated alkali; and then, by a process which the Doctor has not repeated, it was rendered perfectly ductile and malleable: but it has not been rendered completely fusible by the strongest heat hitherto excited in a furnace. *M. Lavoisier* has melted it, by laying it on a burning coal, which he animated with vital instead of atmospheric air. *M. INGENHOUSZ* has also melted it, by twining an iron wire round a thin portion of platina, and immersing these in vital air, which he illumined by the Leyden phial. *M. Achard* has melted it with *arsenic*, and afterward dissipated this volatile mineral by gentle evaporation. By some experiments made by *M. Pelletier*, read before the Royal Academy of

* See Monthly Review, vol. lxxviii. p. 623, for the particulars of this process.

Sciences, we learn that phosphorus purifies this new metal from every particle of iron. A mixture of twelve ounces of platina, with an equal quantity of phosphoric glass, and twelve drachms of powdered charcoal, and exposed to the same degree of heat that is requisite to melt gold, yielded a mass of metal weighing twelve ounces and five drachms. This mass was brittle, and struck fire with flint. By exposing it to the fire, and turning it in fusion, the phosphorus was observed to burn on the vessel, leaving a blackness on the mass. By thus repeatedly exposing it to fusion, the glassy substance became of a lighter colour, and at length it was perfectly white and transparent; an evidence that all the iron which had given the colour to the vitrifying substance, was destroyed. *M. Pelletier* observed, that the quantity of glass produced by the combustion of the phosphorus, augmented in proportion to the length of time in which the phosphorated platina had been exposed in the fire in the same vessels; till at length the platina being enveloped in a bed of glass, was no longer in contact with the air which seemed necessary for the consumption of the remaining phosphorus. He thought that crucibles of calcined bones might absorb this. He placed, in a crucible of this kind, a cake of phosphorated platina, weighing twelve ounces and three drachms, which was the product of twelve ounces of common platina, and kept it for the space of twelve hours exposed to a fire which was strong enough to melt it. The mass was covered with a reddish efflorescence, and was diminished a drachm in weight. He then exposed this mass, in a fresh crucible, to a fire capable of keeping it in a state of fusion, for eight hours. The mass lost four drachms of its weight, and the crucible was penetrated with a reddish glass. He repeated the process in another crucible for twelve hours; this was now penetrated with a glass of a greenish blue, and the metal weighed eleven ounces and three drachms. The mass was again exposed for six hours, in another vessel: but now it did not melt, being deprived of the larger portion of the glassy substance that had served as a flux: it had lost three drachms more. The mass became white, the natural colour of the metal.

‘The mass of metal now yielded to the hammer without breaking, when cold: but when heated, it cracked under the stroke; an indication that it was not perfectly clear of phosphorus. By exposing it again to heat for a considerable time, white vapours arose, which indicated the presence of phosphorus: but at length it became perfectly malleable.’

On the particular virtues of this valuable metal we shall not enlarge, as they are generally known. From some experiments

ments made by M. INGENHOUSZ, it appears that platina is even a worse conductor of heat and cold, than lead.

The great and merited reputation of Dr. INGENHOUSZ has forbidden us to omit the mention of any one article in the voluminous publication under review: but although we receive, with the utmost attention, every information given us by this experimental philosopher, or even doubts and conjectures that may animate to further inquiry, yet we cannot altogether approve the method by which he communicates this knowledge to the world: which is by scattering fragments in every part of the globe, in various languages, & in different vehicles, and by confounding new food with *crambe* - *is cocta*. This assiduous attention to multiply himself, is in our opinion unworthy of the real dignity of his character. It savours somewhat of the vanity of a *petit-maitre* in a *Paris coffee-house*; who, by a profusion of mirrors placed in every part of the room, cannot move without beholding himself reflected, as a fresh object, every moment:—Nor do we see the necessity of adding to his works, those of even his best friends, that have already appeared in other literary connections.

ART. XII. *Von den Ursprung und den Absichten des Uebels, &c. i. e. Of the Origin and Design of Evil.* By M. VILLAUME. 3 Vols. 8vo. About 400 Pages in each. Frankfort, and Leipzig. 1786, 1787.

THE question concerning the origin, nature, and design of evil; has engaged the attention of moralists and divines, from the earliest period of time; and has given rise to various hypotheses to explain the introduction of such an unwelcome guest, so as to vindicate the perfections of Deity. Most of these systems being founded in ignorance, have gradually vanished on the progress of knowledge. In proportion to our advancement in natural philosophy, the mind is become more reconciled to physical evils; from a conviction that they are the necessary result of causes, whose operations are mostly beneficial, and productive of infinitely more good than of evil. In proportion to our advancement in the science of ethics, we learn that many extravagances of conduct, with their pernicious effects, are the natural result of ignorance, passion, and an abuse of that freedom, without which men would be incapable of moral virtues; and that they are, in the hands of Providence, the occasional causes of much good. In proportion as more consistent ideas of the divine perfections have been obtained, men have become more reconciled to those disorders which

which they are not yet able to explain, from a conviction that infinite Wisdom cannot err, that infinite Goodness has designs infinitely benevolent, and that these, in conjunction with irresistible power, will prosecute to the utmost extent, the most perfect plan of creation, which they have united to form.

The extensive work before us may be considered as an assemblage of the most material sentiments that have been advanced concerning the introduction, and *permission* of evil, natural and moral; and on a selection of these materials, M. VILLAUME builds his own hypothesis. He advances, with much boldness, and supports with ingenuity, the system, not that the introduction of evil is an unavoidable imperfection, but that what we term evil, is a very important part of the plan of Providence; that God is the benevolent author of it, and that it is the necessary medium through which the Deity effectuates the essential good of created beings.

Metaphysical works, like heavy bodies, always move slow. They are read by comparatively few; nor is every one that reads them able to appreciate their merits. They cannot fly over to us from the Continent, like a light-winged romance; and they require a considerable space of time to creep from under the rubbish of numberless inferior publications; or to be heard amid the clamour of those which are of a more popular nature. From these causes, works of real merit, particularly in the German language, which is not an universal vehicle, lie for a considerable time, and ripen their reputation, before we are able to learn how far they are worthy of our notice. The treatise under consideration has placed its author on one of the foremost seats among metaphysical writers, according to the opinion of German philosophers; and his bold attempt totally to subvert the kingdom of Satan, (for he strenuously maintains that the devil is too highly honoured, by being considered as the author of evil,) has spread an universal alarm among the *orthodox* divines. Induced by these various considerations, we shall attempt to give our readers some general ideas of this celebrated performance.

We are told, in the introduction, that,

‘ It is not the author’s object to *vindicate* Providence, which requires no vindication; nor to inquire whether the conduct of the Supreme is always wise and good: for this is manifest of itself:—but to confirm the *faith* of himself and brethren, which faith is the true source of wisdom and of comfort. To remove the evil is not always necessary, in order to administer comfort. Every misfortune is rendered more severe, by the manner in which it is borne, than by its own powers; and the manner of sustaining it depends on our conceptions of evil, and of the source whence it is derived.’

The work is divided into five books. The first contains an explanation of evil; the second, the valuation or estimate of evil; the third, the origin of evil. These constitute the *first* volume. Book the fourth, on the necessity of evil, constitutes the *second*; and the *third* is appropriated to the subject of the *fifth* book, on the *utility* of evil.

On subjects of this nature, a concise statement of the general plan and mode of reasoning, will give our readers a more complete idea of the nature of a work, than many extracts from particular parts.

The author professes to demonstrate, that *radical* evil cannot exist: but that all evil, natural and moral, is an accidental aberration, or misapplication of those powers which are implanted in mankind, and in nature; and which have good for their object. This doctrine he illustrates and confirms by numerous instances. The inferences are, that the Creator can have no bad intentions toward his creatures; and that there can be no powerful enemy of man, to whom God has given permission to injure him. To the question, whether this accidental evil could not have been avoided, he answers, in the second volume, that it is totally unavoidable; nor was it in the power of Omnipotence to prevent it, if we admit the following propositions: *first*, that the Creator governs the world by stated laws; for, according to this concession, it was impossible, consistently with these laws, to make an adequate provision against the numberless incidents, and infinite combinations, that must occur from the various collisions, and erroneous exertions, of the powers in action: *secondly*, that the Creator governs the world by an immutable concatenation between cause and effect. Without this, there could be no certainty, no stated rule for the expectation of events, nor for judgment concerning them. Thus, in natural evils, no interference could take place to ward them off, without destroying our confidence in the *good* expected. If waters were incapable of drowning, we should be deprived of all the advantages derived from their depth or volume, or the human body would be disqualified for its natural element, and thus lose the advantage of its make. Moral evil could not be avoided, as long as it is the constitution of nature, that man shall not, from his birth, be endowed with infinite wisdom, by which alone many errors can be avoided: or while men are not governed by simple propositions, but are roused to action by sensations and sufferings. These considerations should teach us resignation to the inconveniences, for the sake of the infinitely superior advantages: but mere resignation is not sufficient. This plan of Providence is the genuine source of satisfaction; for every species of evil is productive

ductive of good. Thus, in moral evil, where the above proposition is the most subject to objections, every circumstance that is included in that description, is either a collateral necessity, unavoidably annexed to the good; or it is an unripe good; or it is the medium through which good is produced, &c.

The above propositions are maintained with much sound learning, and close argument. The author discovers an intimate acquaintance with every part of his subject, and deep penetration into the inmost recesses of the human heart, respecting both its resentments of real and imaginary evils, and its motives of action;—and with much labour has he erected an edifice, which it would be difficult, in our opinion, completely to overthrow. In the first volume, are some shrewd remarks on, and very powerful objections to, the doctrines of *Leibnitz*, and the more recent theory of *Plessing**; and at the end of the second volume, we find a treatise, by way of episode, in which the author dismisses the evil spirit from every species of employment in this lower world; and another, adapting the scripture account of the transgression of our first parents, to his particular theory.

To convey to our readers some idea of M. VILLAUME'S manner, we shall translate his remarks on *sickness* and *death*, under the estimate of positive evils:

'*Sickness*. This is a real and positive evil: but we must not represent every species of indisposition in the same dismal colours, because they bear the same name. He that labours under a pleurisy, is sick; and so is the man indisposed with a slight cold. Many indispositions are free from danger, and others are almost free from pain. The most formidable obtund the senses, so that the patient knows nothing of his sufferings.

'Compared with a state of health, sickness, generally speaking, is of a short duration. Numbers enjoy unremitted health, and others, exclusively of accidents, very seldom experience disease.

'The care and sympathy of friends, and the attention of relations, mitigate the evil. Few are destitute of these comforts. As soon as their situation is known, help is administered.'

'*Death*. Are my readers surprized that I have not placed death in the foremost rank of evils? I have not forgotten it: but I can no more place the change of one mode of existence for another, among evils, than I can thus estimate the change of habitation, or removing from one town to another. The Christian, if he deserves that name, if he has faith in a risen Jesus, and in a future state—I say, if he *believes*, and the philosopher, if he *hopes*, in futurity, what have they to fear? He that has neither faith nor hope, that expects annihilation, need he tremble for a state in which there is neither sensation, thought, nor consciousness? Who is terrified at the apprehension of a deep sleep?

* See an account of this Theory in our 71st vol. p. 570.

Thus, according to the author's statement, the impenitent wicked are the only persons who have reason to be apprehensive; and their apprehensions arise merely from the abuse of their own powers.

We are sorry to remark the same fault in the execution of this work, which we have had occasion to observe in another German author of distinguished merit*, which every one who has any acquaintance with German literature has too frequent occasions to lament—*insufferable prolixity*. He has made no discrimination between facts universally allowed, and such as require previous investigation. Every subject, that is either collateral, or that has but a distant relation to the grand question, is investigated anew, as if it had never been agitated before: by which mode, we are apt to lose our patience and the argument together. The examples and illustrations of his doctrine are also much more numerous than was requisite; and each is minutely detailed and amplified, till it swells into an ethereal treatise. In consequence of these defects, we are frequently disgusted with the repetition of the same sentiments; nor has he been able, as he himself acknowledges, to confine his ideas within the bounds of his own plan; nor to maintain, in the progress of his argument, those distinctions which the heads of his subject, or the different propositions advanced, indicate, with sufficient perspicuity.

It has been strongly objected to M. VILLAUME's mode of reasoning, that it affords a palliative, or furnishes an apology, for vice. This, we are fully convinced, was infinitely remote from his design; which was to represent the Deity as a Being who demands our most unbounded love and confidence. Although we are of opinion that his own hypothesis would have permitted him to depict many vices in blacker colours than he has done, yet since he has fully demonstrated that virtue and piety are the only sources of happiness, and that vice and impiety contain within themselves the principles of misery, those who seek their truest interest, will not be injured by this apparent indiscretion.

ART. XIII. *Grondbeginsels der Meetkunde, i. e. Elements of Geometry*. By H. VAN SWINDEN, Professor of Philosophy, Mathematics, and Astronomy, in the Academical School of Amsterdam; Member of several Literary and Philosophical Societies. 8vo. pp. 520. Amsterdam. 1790.

IT may, perhaps, be thought extraordinary, that we should deem an introduction to geometry, written in a language which seems to confine its utility to its author's countrymen,

* See Review, vol. lxxx. p. 690.

worthy of being announced in our Review: but the plan and contents of this work are so superior to those of most books of the kind, and so well calculated to promote an extensive knowledge of this noble science, that a short account of it will not be unacceptable to those who wish to see this branch of mathematics more universally cultivated, as the foundation on which our acquaintance with the phenomena of nature must depend.

Like the *Positiones Physicae* of the same author, this work is a text-book of his lectures. Of the easier propositions, he omits the demonstration, and only refers the student to the preceding definitions, axioms, or theorems, on which it is founded: this assistance is increased in proportion to the difficulty of the propositions: but to those which are not generally known, or of which the professor is himself the author, he has added the demonstration at length.

This method is well adapted to afford the student every necessary help; while, at the same time, it obliges him to exert his own judgment in the application and connection of his arguments. After each proposition, are references to the *Elements of Euclid*, and to the other introductions to geometry, most in use in Holland, as well as to those authors from whom the professor has borrowed any improvements or additions: the whole is accompanied with explanatory and critical annotations, among which we find many excellent original observations, together with a judicious selection of whatever is most valuable in the various commentators on Euclid.

The whole work is distributed into twelve books of theorems, which are followed by five books of problems: it is the professor's custom to omit explaining the latter in his lectures, and to give them as exercises to his pupils, as soon as they are acquainted with the theorems necessary for their demonstration; and, for this reason, their place in his course of instruction is always marked: this method prevents him, indeed, from exactly following the admirable order of Euclid, who never admits any thing into his demonstrations, till he has shewn how it is constructed: but, on the other hand, it is attended with advantages to the learner, that amply compensate this imperfection, which, after all, can affect only a few of the first theorems.

The author's method of demonstration is strictly synthetical, and remarkably simple and elegant. In his distribution of the theorems, he has endeavoured, not only to make them, as much as possible, immediately deducible from each other, but also to consider each subject separately. In this attempt he has admirably succeeded; they are arranged in an order that is at once luminous and distinct; and they form a well-connected

series of mathematical truths, much more numerous and extensive, than are contained in any work of the kind. This will appear from a short view of the contents.

In the first book, the professor treats of right lines, and of the sides and angles of triangles and parallelograms; in the second, of the areas of right-lined figures: the third book contains a very complete view of the properties of geometrical, arithmetical, and harmonical proportion, and of logarithms; in the fourth, the proportionality of figures to each other, is considered; and, in the fifth, the properties of the circle are demonstrated. In the sixth book, which treats of the inscription and circumscription of polygons, the professor has inserted several curious propositions, which he has collected from the memoirs of various philosophical societies, and from the works of Huygens, Snellius, Van Ceulen, Du Fay, and others, which are now little read. The demonstrations of these writers are much altered and greatly improved by this author, who has also added some original theorems; so that a great part of this book must be considered as entirely new. The seventh book, which considers the proportion between the diameter and area of the circle, is introduced with some theorems relative to the limits of quantities and ratios: the investigation of these seldom enters into elementary works; yet it is highly useful toward understanding not only the remainder of this book, but also what relates to the contents of solid bodies, and is an excellent preparative for the study of the higher mathematics. The eighth and ninth books contain a very complete system of plane trigonometry; in which the author has followed the method of Cagnoli, and has inserted the most valuable parts of his treatise on this subject. The tenth book coincides nearly with the first part of Euclid's eleventh; and in the last two books, the properties of regular and irregular solids, with the relations of these to the sphere, when inscribed, are demonstrated after a new method, by which the professor is able to explain the most useful theorems of the thirteenth, fourteenth, and fifteenth books of Euclid, without making use of the tenth, the difficulty of which prevents it from being generally taught.

Thus we see, that this work forms a very complete system of geometry, calculated for the improvement of those who have made some progress in this study, as well as for the instruction of learners. With a view to accommodate it to the latter, the theorems are divided into two classes: those propositions, which are absolutely necessary to all who would wish to acquire any knowledge in the mathematics, are printed with a larger letter, and form a system by themselves: the rest, which

which are distinguished by a smaller type, may be omitted by the younger students, till they have made themselves masters of the first class.

In the year 1786, Professor VAN SWINDEN published a text-book of his geometrical lectures, in Latin; the plan of which was something like that of the present work, but far less complete. We cannot help wishing for a new edition of that, with the additional matter contained in the elements before us; as it is a pity that so useful a book should be confined to a language so little studied as the Dutch.

ART. XIV. *Géographie des Grecs Analytée, &c. i. e.* An Inquiry into the Geography of the Greeks; or, a View of the Systems of Eratosthenes, Strabo, and Ptolemy, compared with each other, and with modern Geography. By M. GOSSELIN, Member of the Royal Council of Commerce for Flanders, Hainault, and Cambresis. 4to. pp. 170. Paris. 1790.

FOR this work, we are indebted to a question proposed by the Academy of Inscriptions and Belles Lettres, requiring a comparative view of the geography of Strabo and Ptolemy, in order to ascertain the state in which they found this science, and the improvements which they made in it. M. GOSSELIN, who, on this occasion, bore away the prize, has carried the inquiry beyond the limits proposed by the academy; as he has taken into consideration the state of geography among the ancient Greeks, and as his work may be considered as a critical history of this science, from Eratosthenes down to Ptolemy.

The dissertation is divided into three parts, or chapters; the first of these relates principally to Eratosthenes. From the fragments of his works, preserved by Strabo and Pliny, the author endeavours to collect some account of his system, and to construct such a mass as he conceives this philosopher would have delineated.

Eratosthenes supposed the circumference of the earth to be 250,000 stadia, and M. GOSSELIN takes great pains to vindicate his computation of 700 stadia to a degree of a great circle. For this discussion, we must refer our readers to the dissertation itself; to us his arguments do not appear satisfactory: but we are too little acquainted with the exact value of the ancient stadium, which was different in different countries, to form any decisive opinion. If we suppose the *Roman* stadium to have been meant, which, according to the best calculations, is 94½ Paris toises, the degree will amount to above sixty-six thousand toises; which is about nine thousand more than, by the most accurate measurement, it is found to be; the *Egyptian* stadium.

stadium, which, according to *M. Le Roy* and *M. Freret*, is 114 toises, would make the difference still greater; as, on this hypothesis, the error would amount to twenty-three thousand toises in a degree.

M. GOSSELIN follows the common opinion, that *Eratoſthenes* compiled much of his system from the works of preceding geographers; in which respect, his office, of librarian to the *Ptolemies*, afforded him peculiar advantages; and it is observed that there are, in the fragments of his works which are transmitted to us, a mixture both of truths and errors, that cannot well be referred to the same writer, nor even to the same period of science.

As *Eratoſthenes* appears to have known nothing of the projection of the sphere, his maps must have been plane charts, which, together with his manner of estimating distances, must have rendered him liable to many errors. This *M. GOSSELIN* acknowledges: but he observes, that he was acquainted with the junction of the Atlantic and Erythrean seas, which *Hipparchus* and *Ptolemy* denied; and that he ascertained the length of the Mediterranean, and the situation of the *Ganges*, with greater accuracy than some of the geographers of the last century. In short, the author's partiality to this philosopher leads him to magnify his knowledge far beyond the limits of probability, and to consider what, in all likelihood, were only conjectures, as real discoveries. This appears to be the case with the opinion concerning the seas to the south of Africa, as *Eratoſthenes* seems to have been entirely ignorant of the extent of that peninsula; and, as to the *Ganges*, it is evident from what is related of his mode of estimating distances, that any coincidence with the discoveries of modern geographers must have been merely fortuitous.

This partiality to *Eratoſthenes* is very consistent with an hypothesis which the author maintains: but which admits of no proof, nor, in our opinion, of any presumption in its favour. He imagines that *Pytheas* of *Marseilles* collected his accounts, not from his own travels, but from ancient traditions and manuscripts, which he altered and disguised in order to impose them on the world as his own observations. This leads *M. GOSSELIN* to suppose that, in a very remote period of antiquity, there existed a wise and learned nation, which was as well acquainted with the geography of the old world, as we are now: but that this nation was entirely destroyed, and that the records of its science were dispersed, and in a great measure lost, in consequence of events hitherto unknown.

The remainder of this chapter is employed in observations on *Hipparchus* and *Posidonius*. The former invented the projection

jection of the sphere on a plane surface, and to him may be ascribed the earliest improvements in astronomy: but the author says that geography derived little advantage from his labours, which were so inaccurate as to render his system still more erroneous than that of Eratosthenes. Posidonius varied from his predecessors in this science, by allowing only five hundred stadia to a degree of a great circle, which M. GOSSELIN condemns, as the occasion of many errors with regard to the situation of places: but the question is, of what value was the stadium here meant? If this be the Egyptian, which is supposed to have been equal to 114 toises, five hundred will amount to fifty-seven thousand toises; which is very near the truth. However, in this author's estimate, almost the only merit of Posidonius as a geographer, consisted in his asserting, in opposition to Hipparchus, the possibility of sailing round the southern extremity of Africa.

In the second chapter, M. GOSSELIN animadverts on the system of Strabo. This writer rejected all assistance from astronomy and the mathematics, and founded his geography on itinerary distances, which he collected from his own observations, as well as from those of others; for his travels furnished him with many particulars unknown to former authors. Like Eratosthenes and Hipparchus, he supposed a degree of a great circle to be equal to seven hundred stadia; and making Rhodes the centre of his observations, he estimated the length and breadth of the habitable world, by two lines which he imagined intersected each other at right angles in that place: but he represents the whole as a plane surface, admitting no curvatures in the meridians and parallels.

After these general observations, the author enters into a minute examination of Strabo, pointing out his errors as they occur; this is by far the best part of his work. The chief merit which he ascribes to this geographer, compared with Eratosthenes, is, that he was better acquainted with Gaul and Spain, and less inaccurate in some of his distances; though, in general, his mensuration is very faulty, and he excels rather in historical, than in geographical knowledge; for to the latter, as founded on astronomical and mathematical principles, his labours were rather prejudicial than advantageous.

The third part of this dissertation contains an examination of the system of Ptolemy, who attempted to establish the science of geography on mathematical principles and astronomical observations. For this purpose, he adopted the mode of projection invented by Hipparchus; and he endeavoured to reduce to this plan the longitude of several places, which he copied from
Marinus

Marinus of Tyre: but this reduction, for want of elements sufficient to make it with accuracy, led him into a great number of errors. Among these mistakes, the most important are his making the Mediterranean sea extend twenty degrees too far, and his removing the mouth of the Ganges no less than forty-six degrees to the eastward of its true position. The map of Ptolemy, says M. GOSSELIN, seems to have been laid down from the same elements with that of Eratosthenes, but disguised by a faulty graduation, and rendered erroneous by the computation of five, instead of seven, hundred stadia, to a degree.

The maps drawn by M. GOSSELIN, to explain the geographical system of Ptolemy, are deduced from a careful examination of several manuscript and printed copies of this ancient writer, and differ considerably from those published by Mercator, in the year 1605, which are here censured as very inaccurate: but the edition of Bertius, though most in repute, is, according to our author, the worst; because, beside the mistakes of Mercator, it is full of typographical errors, particularly in the numeral letters.

Among the errors of the ancient geographers, none are more striking than those which relate to Africa. Strabo imagined that this peninsula did not extend so far to the south as the equator; and Ptolemy supposed that its western coast was inflected in a south-east direction, and continued till it joined that of Asia. In order to account for the great extent which these writers gave to the island of Taprobana, M. GOSSELIN rejects the common opinion of its being merely Ceylon; and supposes that, under this denomination, they included the coast of Malabar, which they thought was separated from the continent by, what is now called, the Gulf of Cambaya. He also maintains that China was utterly unknown in the age of Ptolemy; and that Siam, which he says was the country of the Sinæ, was the extreme limit of the discoveries of the ancients in that part of the world: but the arguments, by which he endeavours to support this hypothesis, are by no means sufficient to convert us to his opinion.

This work is illustrated by tables of the latitudes and longitudes of places, according to the ancient geographers, compared with those of the moderns, and by eight maps, delineated by M. GOSSELIN, and neatly engraved; of these, two relate to the system of Eratosthenes, three to that of Strabo, and five to that of Ptolemy.

ART. XV. *Réponse à la Question Physique proposée par la Société de Teyler, &c. i. e.* Prize Dissertation concerning the Age of our Globe, and the general Revolutions which its Surface has undergone; in Answer to a Question proposed by Teyler's Philosophical Society *. By FRANÇOIS XAVIER BURTIN, Counsellor to the Government of the Netherlands, and Member of several Philosophical and Medical Societies. 4to. 390 Pages. Haarlem. 1790.

M. BURTIN introduces himself to his readers with very plausible professions of modesty; acknowledging the narrow limits of human science, promising to reject all hypothetical reasoning, and assuring them that, as he has investigated a multitude of truths, he will make them subservient to a most rigorous demonstration of a general revolution in our globe, much greater, and much more ancient, than the deluge which took place in the days of Noah. Hence we engaged in an attentive perusal of his memoir, with the hope of laying before our readers such information as might considerably facilitate the study of geology; either by the communication of new facts, or by the deduction of new truths from those which had been already observed; and surely, from the discussion of a subject so interesting, prefaced in a manner so pompous, and published under the sanction of a very respectable philosophical society, this expectation could not be deemed extravagant: how far it was answered, will appear from a short account of the work.

In order, however, to enable our readers to judge of the merits of this dissertation, it is proper to lay before them the question which M. BURTIN professes to answer; which is proposed in the following terms: *From what is known relative to the nature and situation of fossils, and the ancient and present constitution of the surface of the globe, how far can we, with certainty, determine what general changes and revolutions it has undergone; and how many ages have elapsed since these took place?*

As the fossil kingdom is the foundation on which a theory of the earth must be built, the author devotes his first four chapters to a survey of that branch of science, dividing it, for this purpose, into the two provinces of adventitious and native; the former he subdivides into animal and vegetable, the latter into primary and secondary. Under all these several heads, he enters into a minute description of the various kinds of fossils which he has seen, or of which he has read. We shall not intrude on the patience of our readers, by following him in

* Also called Teyler's Second Society. For an account of its institution, see *Review*, vol. lxxiii. p. 551.

the course of these details, which are very prolix, and, in many particulars, have little connection with the main subject. They are compiled from various books; among which M. *De Luc's* Letters on the Theory of the Earth are very frequently quoted; and to those who are conversant with this work, they will communicate very little additional knowledge. It is the theory of this philosopher which the present author, with no small degree of confidence, professes to overturn: but he has only thrown it into such confusion, as to prevent the reader from having clear and definite ideas, either of the hypothesis which he opposes, or of that which he means to substitute in its stead.

After the very new and important information, that the word *fossil* is derived from the Latin verb *fodere*, M. BURTIN proceeds to convince us, that the similarity between our continents and the bottom of the sea, is a proof that the former must have been, during several centuries, covered by the ocean; and that it indicates some grand revolution, in consequence of which the sea left them dry. However true this may be, M. BURTIN cannot be said either to have made a new discovery, or to have adduced new arguments in support of one already made. M. *De Luc* had not only drawn the same conclusion, but accompanied it with proofs and illustrations much more clear and satisfactory than those of the present author.

When M. BURTIN observes that, from their thickness, the strata of fossil polypes and shells must have taken a long time to form, that many animal and vegetable fossils there found are now unknown, and that our coals proceed from peat, he advances nothing in which M. *De Luc* has not anticipated him, with the advantage of much greater perspicuity of reasoning. He sometimes, indeed, involves the remarks of this gentleman in confusion and obscurity, by which he gives an air of originality to his own observations, and conceals the source whence they are derived: but when he talks of having demonstrated, that the greatest part of the animals and vegetables, now existing, are a new generation, totally different from that of which the relics are preserved in the bowels of the earth; and that the existence of these, in a fossil state, cannot be ascribed to the deluge; we must take the liberty of observing, that he substitutes assertion for proof, and presumption for demonstration.

M. BURTIN's observations relative to the deluge, are some of the most vague and unsatisfactory that ever we read: he finds fault with M. *De Luc's* explanation of this fact, as contradictory of the express words of Moses, in Genesis vi. 17, and

and vii. 4. which, he says, assert the absolute universality of the deluge, and the total destruction of every vegetable, as well as animal, in every part of the world: It would be easy to shew the absurdity of his reasoning, and to prove that his zeal, whether real or affected, for the literal sense of the Bible, or rather perhaps of the vulgate translation, is highly injurious to the cause of revealed religion. By rejecting every liberal interpretation of scripture, though founded on the most rational and philosophical principles of criticism, and by resolving the facts of sacred history into inexplicable miracles and mysteries, the injudicious and narrow-minded friends of revelation furnish its enemies with their strongest arguments against it. The language of these two classes is often so much alike, that it is difficult to distinguish the one from the other. We have charity enough to suppose, that M. BURTIN belongs to the former: but when he talks of the dangerous consequences of not strictly adhering to the literal sense of scripture, and at the same time acknowledges, that it is impossible to reconcile this with physical observations, he reminds us of the author of the *Dictionnaire Philosophique*, who, after endeavouring to set every thing relative to the flood in the most improbable point of view, closes his account of it with the following remark: "The deluge being the most miraculous event ever known, it would be absurd to attempt to explain it. These are mysteries, which are believed by faith; and faith consists in believing what reason does not believe, which is another miracle *."

The phenomena of adventitious fossils, which, according to this author, cannot be at all ascribed to the deluge, are, he says, certain indications of the grand revolution of which he so often speaks: but beside this, he finds proofs of several other revolutions, some prior, and others posterior, to his principal one. The former are pointed out by the dendrolites, phytolites, and carpolites, which are found accompanied with shells and other marine productions: but, above all, by the fossil worm-eaten woods, which shew that the ancient sea did not cover the whole of the earth, but that some parts of it, either islands or continents, were left dry, and produced these vegetables. For the origin of coal-pits, he thinks, a very remote period must also be assigned, prior to that residence of the ocean on our continents, which immediately preceded the grand revolution: later revolutions, but still different from the deluge, are indicated by the vast strata of bones deposited in gypsine and calcareous beds, which, because unaccompanied

* Vide *Dictionnaire Philosophique*, Article *Inondation*.

by marine productions, he concludes, are the relics of unknown terrestrial animals.

With respect to all these various revolutions, M. BURTIN bewilders himself in a labyrinth of vague and indefinite conjectures: into this scene of intricate confusion, in which clouds and darkness thicken as we advance, we shall not conduct our readers: but we shall endeavour to lay before them the opinion of the author concerning that grand revolution, which he mentions in almost every paragraph, and repeatedly tells us he has fully demonstrated.

He observes that, if the phenomena of adventitious fossils were owing to the deluge, human bones, and the ruins of antediluvian buildings, must have been discovered among them; for, according to him, it is evident from the second chapter of Genesis, that the land now inhabited is exactly the same with that in which the antediluvians dwelled: in this case also, fossil skeletons of known animals must have been found: but nothing of this kind having yet occurred, he says that this circumstance, together with the numerous relics of unknown terrestrial animals, found in the bowels of the earth, amounts to a full proof, that our continents must have existed before they were covered by the ancient ocean, and must then have been inhabited, not by human beings, but only by animals of a very different kind from those which now exist; and, lest a few brass nails, that have been found in the earth at Nice, and an old key, dug up at Montmartre, should be held up to confute this curious theory, he very prudently obviates the objection, by ascribing them to later revolutions. We cannot see, however, why these should not be admitted to support M. BURTIN's opinion, as well as a hatchet of jade-stone, discovered near Brussels; of which, he says, *en disant à l'homme qui pense*, that he is very sorry it is the only monument of the kind which has ever been discovered and examined with proper attention. Our readers will, perhaps, be desirous to learn what the secret intelligence is, which this mysterious hatchet whispers in the author's ear. Had we been intrusted with the whole of it, they might have had a chance of being equally knowing; for we fear we should have been as leaky as Parmeno in Terence, and for a similar reason*: but the sagacious author has not thus favoured us; however, from a few hints that he has dropped,

* *Sin falsum, aut vanum, aut fictum est, continuo palam est: .
 Plenus rimarum sum: hac atque illac persueo:
 Proin tu, taceri si vis, vera dicis.*

Terent. Eunuch. Act. 1. Sc. 2.

we think we can give a shrewd guess; and we are so delighted with the discovery, that we can scarcely forbear applying the old adage, *Verbum sat*, to ourselves. Know then, courteous readers! that this hatchet of jade-stone, though it does not precisely tell us of what particular species those animals were, that inhabited the earth before the grand revolution, proves, however, that they were not such mere brutes, as some people, from the form of their bones, are ready to suppose. This admirable reasoning inclines us to suspect, that Dean Swift was a deeper student in geology than is generally imagined; and that his account of the Houyhnhnms is a real description of the primitive inhabitants of our earth; for he expressly tells us, that these sagacious animals "have a kind of hard flint, which, by grinding against other stones, they form into instruments that serve instead of wedges, axes, and hammers." If our suspicions be just, M. BURTIN's opinion has no great claim to originality; and he would have acted more fairly, had he quoted the author who has anticipated him in so important a discovery. We must however applaud the caution with which he divulges these hints; for he observes that those philosophers who go further than he has done, and who, from the fossil bones that have been discovered, attempt to ascertain the particular genus and species of these intelligent animals, would act with greater prudence, if they concealed their conjectures from the public; and he adds, 'that he proposes these conjectures, without considering them as of any weight, not so much to display knowledge, as to prove how little is really known:' for 'he declares, that he would always rather acknowledge his ignorance, than give way to the idle desire of convincing others of that, of which he is not convinced himself.'

To these cautious expressions, the author adds a vindication of himself from an accusation of Pre-adamitism; to which, he seems to apprehend, some may think him liable: he promises that he will prove his theory to be strictly consonant to the words of Moses; and he insists on it, that, provided he excepts the human species, he may believe rational animals to have existed on the earth before Adam, without being guilty of this terrible heresy, for which, about the middle of the last century, poor Isaac de la Pereira was so roughly handled by the Inquisition.

By this time, however, our readers will naturally look for some more explicit account of the nature and effects of the grand revolution, which is held forth as the principal object of this dissertation. We should be happy to gratify an expectation so reasonable: but, alas! this is not in our power. M. BURTIN writes much about it, but says nothing that affords

us light to find any certain way, amid the confused and obscure wilderness of words, in which he involves his subject. All we can collect is, that when the sea retired from our continents, it furrowed some of the softer parts of the land : but as it retired in a rectilineal direction, it could not occasion irregular furrows and inequalities ; these must therefore be ascribed to fresh water torrents, which had a much greater share than the sea, in modelling the surface of the earth.

In the last chapter, M. BURTIN endeavours to prove that this, and several other revolutions, happened long before the creation of Adam : this he attempts to reconcile with the Mosaic history, by altering *creavit* into *creaverat*, in the first verse of Genesis ; thus making this sentence refer to a period much more remote than the events recorded in the following verses. We mean not to object to this interpretation : but we cannot help reminding the author, that he here takes a liberty of the same kind with that for which he had censured M. *De Luc*.

We shall not detain our readers with any further particulars of this dissertation, which cannot surely be called AN ANSWER to the question proposed. They who are acquainted with M. *De Luc*'s writings, will see what little claim to originality M. BURTIN has, in those parts of his theory which are the most rational ; and, from his objections to that gentleman's hypothesis, it is evident that he either cannot, or will not, understand what he pretends to combat ; for he sometimes adopts part of M. *De Luc*'s theory ; which, after he has, with great parade, enveloped it in obscurity, he produces as his own, in opposition to what this philosopher has advanced. Of this we might give several instances : but the fact will be obvious to any who take the pains to compare this dissertation with M. *De Luc*'s letters on the theory of the earth, published about eleven years ago, and with his excellent vindication of this theory, in answer to Dr. Hutton, printed in our Review, vol. ii. of the *New Series*.

Beside the above Dissertation, this volume contains a description, by Dr. VAN MARUM. of the jaws of a very large animal, dug out of the ground at St. Peter's Hill, near Maestricht. From the character here mentioned, the Doctor concludes that it belonged to the genus of dolphins : but the number and shape of its teeth are very different from those of any species hitherto known. Hence we have some suspicion of its having been a Pre-adamite, perhaps the owner, if not the maker, of the wonderful hatchet discovered near Brussels, which, it is easy to suppose, it might have lost there on its way to Maestricht.

ART. XVI. *Histoire et Memoires de la Societ  des Sciences Physiques de Lausanne*: i. e. The History and Memoirs of the Philosophical Society of Lausanne. Vol. II. For the Years 1784, 1785, 1786. 4to. 540 Pages. Lausanne. 1789.

THIS society has not long been instituted: the first volume of its Memoirs was published in 1784; since which, we are here informed, it has acquired a more firm and extensive establishment; and, in consequence, the second volume is prefaced with a list of its members, and an account of its regulations. On perusing this account, we cannot help expressing our astonishment at the distinction in rank established between honorary and ordinary members, especially as the obligation of promoting the literary celebrity of the institution is imposed only on the latter class. In the philosophical and learned world, all civil distinctions should cease; and superiority in knowledge and utility should be the only title to superiority of rank. We may excuse the denomination of *honorary* members in those philosophical societies which are erected under absolute governments; where the learned are obliged to pay their court to the great, in order to be protected from the caprice of ministerial jealousy, and from the exertions of arbitrary power: but, under a free and a republican government, such distinctions are as unnecessary as they are absurd. In the list here given of honorary members, we find some persons eminent for science and abilities, to whom we are ready to pay every just tribute of respect: but we cannot see what right they have, in this society, to a pre-eminence in rank, beyond those who contribute most, by their labours, to enrich its memoirs, and to extend its reputation.

Of the memoirs in the first volume, which is not above half as large as the second, we shall just mention the titles: as they never before came under our notice.

Concerning the Decomposition and Recomposition of Stones, by means of natural Agents. By the Count DE RAZOUMOWSKI.

By natural agents, the Count means air, water, and heat: he thinks that the decomposition of stones, exposed to the atmosphere, is owing to the action of water, or of fire, either solar or subterraneous, and not merely to that of the air, unless this be accidentally impregnated with saline corrosive particles.

Tables of Quadrupeds, arranged according to their Resemblances to each other. By M. J. P. BERTHOUT VAN BERCHEM.

Description of a Steam-engine to raise Water without a Piston; designed for draining the Marshes that lie near the Lakes of Neuch tel,

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châtel, Bienne, and Morat. By M. FRANÇOIS, Professor of Natural Philosophy at Lausanne.

The principles on which this machine works, are nearly the same with those of Mr. Blakey's improved fire-engine. Its construction is remarkably simple and ingenious, and the Professor informs us, that it may be made to raise water to the height of fifty feet. We doubt whether the action of the steam, as here managed, will produce an effect so great: but a much less is generally sufficient for draining a marsh.

Conjectures concerning Belemnites, Quartzous Petrefactions, and the Formation of Primordial Rocks. By the Count DE RAZOUMOWSKI.

Description of an Oculus Mundi. By the Same.

Account of a Journey to Vevay, and a Part of Bas Vallais. By the Same.

Description of some Species of Rose and Maple Trees. By M. REYNIER.

Description of several Species of the Geranium. By the Same.

Three Memoirs on the Analysis of Mineral Waters. By M. STRUVE, Professor of Chemistry at Lausanne.

The first of these memoirs treats of chemical tests, or, as the French call them, *reactives*: to those recommended by Bergman, the Professor adds *sal cartharticum amarum*, *sal ammoniacum*, the saccharine alcali, volatile liver of sulphur, solutions of soap in spirits of wine, and of lead in the nitrous acid. In the second memoir, he gives directions for preparing these tests; and, in the third, he lays down their practical use.

Account of the Fogs which prevailed in June and July, and of the Earthquake which happened at Lausanne on the 6th of July, 1783. By F. VERDEIL, M. D.

This earthquake, which, though it greatly alarmed the inhabitants of Lausanne, was not so considerable as to damage any buildings, was preceded by a remarkable blue mist, that commenced on the 22d of June: it appeared to be electrical, and was accompanied with dreadful storms of thunder and lightning: the heat indicated by the thermometer was not great: but the weather was uncommonly oppressive and suffocating. These phenomena afford Doctor VERDEIL an opportunity of starting a variety of conjectures concerning earthquakes in general, and this in particular. We cannot help smiling at the motive which, this good man tells us, induced him to take up the pen, viz. to remove the apprehensions of some of his countrymen, who were panic-struck, from a persuasion that this mist was no other than the smoke from the bottomless pit, mentioned in the ninth chapter of the Revelations.

Observations

Observations and Experiments, occasioned by a Thunder-storm, by which the Cathedral of Lausanne was considerably damaged. By the Same.

This very prolix memoir contains nothing that can be considered as new information. What principally engaged the author's attention, was a bar of iron, imperfectly magnetized by the concussion.

Such are the principal memoirs of the first volume. We shall now proceed to give an account of the articles contained in the second. In doing this, we shall not follow the order in which they succeed each other in the work, but that of the table of contents, which distributes them into classes.

GENERAL PHYSICS:

On the Phosphorism of Fossil Substances, excited by Friction.
By the Count DE RAZOUMOWSKI.

That some fossil substances may be rendered luminous by friction, is amply shewn by Wallerius, in the last edition of his Mineralogy, and by Macquer, in his Chemical Dictionary: but the Count's experiments prove that the number of bodies, endued with this property, is greater than was before supposed. The rubbers which he used were quartz and glass; and he observes, that the brightness and colour of the light depend much on the nature of the rubber, and on the roughness of its surface. "It appears, that hard quartzous and silicious stones give a reddish light; whereas that which is emitted by metallic substances, by fusible and dark-coloured stones, and by bituminous bodies, is of a blue cast.

On the Importance of good Pavements, and clean Streets, to the Healthiness of Cities. By the Abbé BERTHOLON.

Cleanliness is so essential to the preservation of health, especially in large cities, that it is an object worthy of the magistrates' utmost attention; and nothing, that can contribute to it, ought to be neglected. In this view, we cannot but praise the intention of the memoir before us. It is divided into two parts: in the first, the Abbé gives directions for paving, which, if we except the circumstance of placing the kennel in the middle of the street, are nearly the same with what are observed in London; where foot-passengers have the advantage of a raised causeway, which, to our surprize, does not occur to this author. The cleanliness of the streets is the subject of the second part: the means which contribute to this end, are divided into essential, and accidental; the former relate to the breadth and declivity of the streets, the repair of the pavement, and its slope down to the kennels; the latter refer to the regulations of the police, with respect to the removal of dirt. The

Abbé's observations, so far as they relate to his subject, are in the main judicious, though not new nor uncommon : but we cannot help remarking his pompous display of learning, in the discussion of a matter which, one would imagine, required a plain familiar style.

On the Influence of the Heavenly Bodies, and particularly of the Moon, on Vegetation. By J. PH. DE LIMBOURG, M. D.

That the moon has an influence on the animal and vegetable œconomy, is an opinion, which has been not only universally adopted by the vulgar and the ignorant, but also maintained by writers eminent for their learning and abilities : though it is now exploded by philosophers, our author has thought it not unworthy of his examination, so far as it relates to vegetables. After giving a short account of the writers who have espoused this notion, he observes that, if the moon has any influence on plants, it must result either from its attraction or from its light : by the former, it may possibly affect the state of the atmosphere, produce changes in the wind and weather, and thus have an indirect influence on the progress of vegetation. How far this may be the case, is difficult to determine ; for if the aspects of the moon have any influence with respect to the weather, it is by no means regular, and is liable to be varied, diminished, and even annihilated, by particular circumstances. The effects of the solar and lunar light on vegetation are next examined. It is well known that plants lose their vivid colours, when deprived of the solar light : but the author does not think this experiment decisive, and doubts whether the effect observed results so much from the deprivation of light, as from the want of a free circulation of air, and from the greater degree of heat and moisture, to which their confinement exposes them. It has been observed by some, that moon-light is favourable to the growth of plants : but this the author ascribes to the warmth accompanying it ; which, however small it may be, is sufficient to produce some effect : but this is a question, in which theoretical reasoning is of less consequence than experiments. In the second part of this memoir, therefore, Dr. DE LIMBOURG relates a great variety of experiments, which abundantly prove that, in the various operations of husbandry and gardening, an attention to the particular phases of the moon is not of the least avail ; and that the results of these operations cannot be at all ascribed to any influence of this planet.

NATURAL HISTORY.

Observations on the Discrimination of Quadrupeds into Species, Races, and Varieties. By M. BERTHOUD VAN BERCHEM, JUNIOR.

Certainty,

Certainty, with respect to specific characters, is the grand desideratum in natural history; and though much has been done toward attaining it, yet every systematic arrangement hitherto known is liable to many exceptions: so luxuriant is nature in her productions, that almost every review of her works offers varieties before unnoticed; some species border so closely on each other, that it is almost impossible to fix an external character sufficiently permanent to distinguish them; and there are others, in which external causes effect such alterations, that accidental varieties are scarcely to be discriminated from specific characters.

The criterion established by M. *De Buffon*, that all animals which copulate with each other, are of the same species, is recommended by the present writer, as decisive with respect to animals in their natural state: but he acknowledges that it is not applicable to those which are domesticated; and he observes that, from these alone, M. *Pallas* has derived his exceptions to it. The modifications of this rule, which M. VAN BERCHEM proposes for the discrimination of wild quadrupeds, are the following: When the number of characters, with respect both to conformation and manners, in which animals resemble each other, exceeds that of the characters in which they differ; and if they copulate together in a state of nature, we may conclude them to be of the same species: but if they do not copulate, they must be considered as of different species.—If individuals differ from each other in permanent characters, and yet copulate together, they may be considered as different races of the same species.—If the characters in which they differ be not permanent, but various in different individuals, they must be regarded only as varieties. With respect to domestic animals, they must be traced back to their savage state, to which the above rules may be applied.

Description of the Alpine Ibex of Savoy. By the Same.

We have here a particular account of the form and manners of this animal, which is remarkable for its agility in climbing the steepest rocks, inaccessible to every other species of quadrupeds, and for leaping from one summit to another, across the most formidable precipices. The species is now almost destroyed by the peasants, who are indefatigable in the pursuit of them; though, from the nature of their haunts, the chase of them is attended with great danger. When taken young, the Ibex is easily tamed, is remarkable for the vivacity and gentleness of its disposition, and for its attachment to its benefactor, whom it will follow like a dog.

Description of the Lepus Versicolor, or Alpine Hare. By Dr. AMSTEIN.

This animal has been more accurately described by *Pallas* and *Pennant*, with whose works Dr. AMSTEIN does not seem to be acquainted.

Memoir on the Glow-worm. By the Count DE RAZOUMOWSKI.

The two species of glow-worm, mentioned by the Count, are described by *Aldrovandus* and *Jonston*: they appear, from his description, to be solitary animals; and he could discern no indications of their being insects of prey; though, as they did not eat while in confinement, he could not speak with decision concerning their food. He observes, that they emit two kinds of light; of which the one is very brilliant, and discernible only at night, and is confined to the posterior part of the animal; the other, which is diffused all over its body, is permanently visible, even for some time after its death. From several experiments, in which the nocturnal brilliancy of the glow-worm seemed to be greater as the insect grew weaker, the Count concludes that it is independent of the will of the animal, and a symptom of pain and uneasiness: this was probably true with respect to these poor insects taken out of their natural state, refusing food because deprived of liberty, and put to the torture in order to gratify the curiosity of their possessor. Under these circumstances, the light emitted may indeed be the involuntary effect of those convulsive spasms, which result from pain and precede death; it is nevertheless probable, that when the insect is at liberty, this light may be produced by the voluntary exertion of a faculty bestowed on it by Providence, to assist it in the acquisition of food.

Memoir on Cetaceous Animals. By M. HENRY MERCK, of Darmstadt.

M. MERCK's intention is, to compare the skeletons of cetaceous animals with those of quadrupeds: but, in this memoir, he confines his attention to the bones of the head: these are the same in both classes; the only difference is in the auditory passages, and in the cavity of the skull, which, in proportion to the size of the head, is less in cetaceous animals than in quadrupeds. The fistulæ, or water-tubes, which are only the nostrils, are placed, as in other animals, in the anterior part of the skull; and the incisores are inserted in the intermaxillary bones, as in quadrupeds.

On the Fruetification of Mosses. By M. REYNIER.

This gentleman dissents from the common opinion concerning this order of plants; and supposes that the flower, resembling a withered rose, which is found on the stem of some mosses, contains no organs of generation, but is only an accidental

dental disease of the plant, occasioned by the heat of the sun, or the dryness of the atmosphere. He thinks, that if mosses are propagated by seed, this is contained in the capsules, and needs not the concurrence of the sexes in order to its fecundation.

MINERALOGY.

Analytical Experiments on the Goumoën Stone. By the Count DE RAZOUMOWSKI.

This stone is so called, from the name of the place where it is found: it appears to be a kind of calcareous marle, impregnated with bitumen, which, when dissolved in the vitriolic acid, yields a sulphureous smell.

Account of a Polished Cupreous Rock, found on Mount St. Bernard. By the Same.

This mountain separates Piedmont from Vallais: the rock here described is near its summit, twelve hundred toises above the level of the sea, and forms a very considerable projection, which rises perpendicularly like a wall: that part of it which fronts the south-west, and is exposed to the winds and rains from this quarter, has a surface as smooth as if it had been polished by art. It is an opaque quartz, with white spots on a black ground, which are ascribed to a combination of the quartz with a cupreous bituminous steatite, of a shining black colour, which is greasy to the touch, and stains the fingers: in this the Count supposes the copper to be disseminated, in the form of calx. From an hundred weight of this stone, nearly twenty-five pounds of copper were obtained.

CHEMISTRY.

Observations on the Analysis of Sedative Salt, and the Composition of Borax. By M. H. EXCHAQUET, and Professor STRUVE.

It is well known that borax consists of a mineral alcali, and of a sedative salt: but concerning the analysis of the latter, nothing certain has hitherto been discovered. These authors were led, by a consideration of its properties, to suppose that the phosphoric acid was one of its constituent principles; and thought that, by increasing the proportion of this, which they considered as the solvent part, the decomposition of the salt might be effected: with this view, they distilled a mixture of two parts of phosphoric acid, evaporated to the consistence of honey, with one part of sedative salt, and two of water: hence they obtained an oleaginous acid, which had all the properties of the phosphoric, and the residuum was a considerable proportion of white vitriifiable earth. It appeared extraordinary

nary that the phosphoric acid, which is naturally fixed, should become volatile; and Mess. E. and S. attempt to explain this circumstance, by observing, that it is fixed when combined with phlogiston, and volatile when united with the principle of fire, (*matiere du feu*): they conclude, therefore, that the sedative salt is composed of vitrifiable earth, phosphoric acid, and the principle of fire. In order to illustrate this distinction between phlogiston and fixed fire, which, they tell us, is founded on the mode in which the principle of fire is combined with bodies, they observe, that metals, when calcined, are deprived of their phlogiston, but contain fixed fire, which, not being combined with any particular constituent part of the metal, must be considered as a proximate principle. The regulus of arsenic, they say, illustrates the existence of the principle of fire in both its modifications: this, when deprived of phlogiston, becomes a calx; which, being combined with those substances, that have an affinity to the principle of fire, will yield what is called the acid of arsenic: if this be exposed to the action of fire, the principle of fire will combine with it, and it will become calx of arsenic; and if, to this calx, an inflammable substance be added, the result will be the regulus. In the present divided state of opinions concerning the theory of calcination, we shall offer no observation on this hypothesis, but leave its merits to be determined by the opinions of our readers.

In order to confirm this analysis, the present authors have endeavoured to compose sedative salt, by a combination of the above principles: but hitherto they have not been able to make the principle of fire unite with the other two; and the salts and glasses which they have made, do not possess all the distinguishing characters of the sedative salt, though some of them resemble it in taste and form, in the hardness and solubility of their crystals, and in the property of giving a green hue to the flame of a piece of paper impregnated with it.

These results lead the authors to hope, that the composition of sedative salt and of borax may possibly be effected; and induce them to recommend the trial of such experiments as may promote the discovery. With this view, they give a very particular enumeration of the properties of borax. They advise a combination of the phosphoric acid with alcalies, because they think that these contain a large proportion of vitrifiable earth, and of the principle of fire, which they consider as the elements of sedative salt: for the same reason, they recommend a mixture of the acid of phosphorus with those earths which are obtained by the decomposition of alcalies, and with argillaceous earths; and, lastly, they wish for experiments on
urine,

urine, in which, according to some chemists, the sedative salt is found completely formed.

Observations on the Method of extracting the Phosphoric Acid from Bones, and on its Utility in the Arts. By the Same.

The authors observe, that this acid, when obtained by the common process, is seldom pure, and is less in quantity than may be extracted from the materials. Their directions are, to digest twenty ounces of bone, slightly calcined and powdered, in a pound of oil of vitriol sufficiently diluted; to this add the vitriolic acid, *guttatim*, every now and then shaking the mixture; and afterward letting it settle; this must be continued till the precipitation ceases: evaporate this liquor till it is of the consistence of honey, separating the selenitic salts, as they appear: if to the liquor thus evaporated, a sufficient quantity of alcohol be added, all the selenitic salts will be precipitated, and leave the phosphoric acid mixed with the alcohol: let this be poured off and evaporated, and the phosphoric acid will be so free from earthy particles, that even when saturated with alcalies, it will scarcely become turbid. This process, the authors observe, affords a proof that the acid is soluble in spirits of wine; which some writers have denied.

The phosphoric acid is here considered as highly useful in chemistry, for the decomposition of those substances of which it is a constituent principle; in this view, it is recommended for analysing schorls and precious stones, which the authors consider as phosphoric compositions: by means of this acid, most metals may be changed into an irreducible earth, which, by the addition of a greater quantity, may be made to run into glass. The acid and salts of phosphorus may hence be serviceable to enamellers, and enter into the composition of factitious precious stones: by a combination of the phosphoric glass with gyps, or with osseous selenites, or with calcareous earth, a glass may be obtained, as bright and hard as the finest factitious crystal; it is remarkably ductile, and easily unites with metallic colours: combined with a solution of gold, the phosphoric acid forms a composition, with which glass may be gilt, without exposing it to more than a slight degree of heat.

A new Theory of Saline Springs and Rock Salt. By Professor STRUVE.

The Professor here proposes to examine the situation, nature, and local circumstances, of the saline rocks and springs which are found in various parts of Europe: thence to explain their phenomena, and to deduce some observations relative to the management of the salt-works at Aigle. We shall endeavour to give the outlines of his memoir: but, as it is very long, we must

must refer to the work itself for those particulars on which our limits will not permit us to dwell.

Rock salt, says the Professor, is found only in mountains of the second order, which consist of strata, and is never seen but in a bed of argillaceous rock, which is generally covered with a compact calcareous stone; its situation is not limited to any particular part of the mountain, though it is seldom discovered in very elevated places.

Saline springs are also discovered only in secondary mountains: they rise out of gyps, calcareous stone, and sometimes out of gritstone: but they derive their origin from the argillaceous rock, and will rush out of it on piercing the stratum which covers it: or, if a well be dug in it, the water will rise till its weight is equal to the pressure that it sustains.

It is observed that, in the same saline district, the springs have a communication with each other: if wells be dug in different parts of an argillaceous stratum, they will all be filled to the same level; and, if one of them be emptied, the water in the others will sink till the level is restored. Hence M. STRUVE concludes that, by digging wells, salt springs may be found in every part of a saline district: he observes, that the argillaceous stratum may be considered as a kind of basin, or reservoir, in which the water is compressed by the weight of that above; so that, whenever an opening is made, it springs up to a considerable height: thus, not only the argillaceous rock, but also the water which it contains, must be considered as strata, subject to the same laws with those that lie above them.

From the circumstance of the water rising in the wells, it is evident that it descends from a more elevated source: it is always found in a situation lower than the rock salt; and, in general, the springs rise in places surrounded with gyps, which forms a kind of basin for the water: sometimes, indeed, they are discovered in the vallies, near rivers, in marshes, and in peat-grounds.

The degree of saltiness in the water of these springs, depends on their being secured from a mixture with fresh water: those which rise out of gyps are most salt; whereas others, which issue from the calcareous rock, are less so; because this is more pervious to fresh water. The rock salt and the saline springs are both found in the same argillaceous stratum; and the only difference between them seems to be, that, in the latter case, it has imbibed water, which, in the former, it has not.

In these secondary mountains, the argillaceous rock, which contains the sal gemmæ, forms a regular stratum, and does not assume any particular configuration. This stratum is, in
some

some places, impregnated with salt, and, in others, has imbibed water: but the whole is considered as deposited by the ancient ocean, and therefore of considerable extent. Though called argillaceous, it is not pure clay, but only a substance of which this a principal element, and which is pervious to water, in consequence of its fissures and vacuities.

With respect to the filtration of the rain and snow that descend from the top of the mountain, the Professor is of opinion that the water, which follows the course of the gypsum, calcareous, and arenarious strata, and is collected in them, remains fresh; whereas that which is imbibed by the argillaceous stratum, becomes impregnated with as much salt as it can dissolve.

The remainder of the memoir contains an application of the foregoing general observations to the salt-works at Aigle.

On the Analysis of Mineral Waters in general, and particularly those of St. Eloy and Bruttelen. By the Count DE RAZOUMOWSKI.

In order to examine the properties of water, which is but in a small degree impregnated with mineral substances, instead of trying what remains, after evaporation, with the mineral acids, the Count advises the use of common vinegar, which, he observes, will dissolve the calcareous and absorbent earths, without affecting the salts; and as the quantity of these, in the residuum, is generally very small, he recommends an examination of them by means of the lamp and blow-pipe, which, by drying them, heightens their flavour, and renders them more easily distinguishable by the taste; the effect of the flame on them will also assist in the determination of their particular kind.

The Count applied this method, in order to analyse the waters of St. Eloy, and of Bruttelen: the former are near Estavayer, in the canton of Fribourg, on the banks of the lake of Neuchâtel; they are, in a very slight degree, aluminous and chalybeate; the iron is dissolved in them by means of fixed air.

The waters of Bruttelen are in the neighbourhood of the lake of Bienne; they are also slightly chalybeate: but the iron which they contain is not dissolved by fixed air, of which the proportion is so small as not to be appreciable, but by a volatile sulphureous acid. Of this fact the Count was convinced by a synthetic experiment, as well as by analysis; for he found that iron filings, triturated with sulphur, gave to common water, poured on them, all the properties of the waters of Bruttelen: a solution of silver, in the nitrous acid, being mixed with this factitious chalybeate, a number of little pellicles

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were formed on the surface, which, on examination, appeared to consist of particles of silver revived.

AGRICULTURE.

Observations on the Damage done by the Larvæ of the Beetle, in the Year 1784. By M. BERTHOUT VAN BERCHEM, Junior.

On the Kind of Water most favourable to Vegetation. By the Abbé BERTHOLON.

After a number of tedious and minute details and quotations, which take up no fewer than twenty-five pages, the Abbé informs his readers, that the best water for plants, is that which abounds most with animal and vegetable substances; and that, consequently, stagnant or pond water is, in this respect, preferable to that of springs or rivers.

On the Smut in Wheat, and on the Means of preventing it. By M. CADET DE VAUX.

This memoir contains nothing but the description of a well-known disease of wheat; and an account of the operation of brining it with lime-water.

ORTHOPEDIA.

Description of several Machines for preventing and removing the Curvature and Distortion of the Spine. By Dr. VENEL.

If deformity can be cured or prevented, by forcibly confining the growth of the body to one particular direction, these machines may answer the purpose, provided they are applied by persons of great skill and attention, who are careful to watch every circumstance of variation in the growth of the wearer. Without such unremitting attention, they may produce very dangerous consequences; and when worn as a preventative, we have often known such coats of mail produce a worse deformity than that which would have taken place, had Nature been left to herself.

HYDRAULICS.

An Account of a Machine for raising Water. By the Same.

This machine is less remarkable for its novelty, than for its simplicity; being nothing more than a chain of small leathern buckets, which revolve round two rollers; so that one half of them ascend, filled with water, while the rest descend empty: the direction in which the water is raised, forms an angle of about fifty-seven degrees with the horizon, and the whole is moved by an under-shot wheel, on the same axis with the lower roller. We are told that, by this contrivance, above an hundred

dred gallons of water are raised, in an hour, to the height of eighty feet.

GEOMETRY.

On the Inaccuracy of the Instruments used in surveying Mines.
By M. WILD.

Who does not know that the compass is liable to variation ; and that, if the surveyor is not careful to ascertain this difference, but depends on a single observation, he may be led into error? Yet the necessity of attending to this, and of illuminating, with a double lamp and paper reflector, the object to which the sights of the graphometer are directed, is all the information that we can collect from this memoir ; the writer of which seems to entertain a very mean opinion of the abilities of most other surveyors, and a very high notion of his own.

Memoir on the Method of construing Plans and Maps of a mountainous Country. By the Same.

In a mountainous country, where the vallies are narrow and irregular, M. WILD advises the surveyor to take the height of the mountains for the bases of his triangles, instead of a horizontal distance, which, in such places, it is not easy to measure with accuracy. For measuring this *vertical base*, as the author calls it, his directions are not the most clear and distinct ; for, after telling us that a careful observation of the barometer often comes nearer the truth than an inaccurate geometrical operation, but that they who are expert in the latter ought to have recourse to it,—he supposes this base to be known, and proceeds to lay down rules for the solution of his triangles, which may be found in every introduction to trigonometry.

From the account which we have now given of the contents of this volume, the reader will see that, among many useful and interesting papers, there are some which might have been consigned to oblivion, without any detriment to the interests of science, or to the reputation of the society. This, however, is a reflection which we have often had occasion to make, in reviewing the publications of much larger, and older academies : it is a circumstance, therefore, which ought to be excused during the infancy of these institutions, when the members are few in number, and might be too much discouraged by a suppression of any of their memoirs. We hope that the society of Lausanne may not long have this excuse to plead ; and we shall be happy to communicate to our countrymen the result of their further useful labours.

ART. XVII. *Memoires du Marechal Duc DE RICHELIEU: i. e.* Memoirs of the Marshal Duke of RICHELIEU, containing the History of the Court of Lewis XIV. ; of the Regency of the Duke of Orleans ; of the Reign of Lewis XV. ; and of the first fourteen Years of that of Lewis XVI. KING OF THE FRENCH, AND RESTORER OF LIBERTY. Four Volumes Octavo ; about 320 Pages in each. Paris. 1790.

HISTORY may be a useful, but it is not always a pleasing study ; nor is any subject more disagreeable to the reflecting and benevolent reader, than the annals of absolute monarchies ; which, amid a few instances of virtue, honour, and humanity, exhibit a multitude of scenes that, by proving the very great depravity of which the heart of man is susceptible, must give pain and disgust to every humane and generous disposition. We felt these sensations in a very high degree, in the perusal of the Memoirs now before us ; concerning the authenticity of which we can form no opinion, excepting what results from their coincidence with other historical pieces of the same kind. We are indeed told, that they were compiled in the library, and under the inspection, of the Duke DE RICHELIEU, who permitted the compiler to write in his name, and gave him access to his papers : but, as this confidant of the Duke does not think fit to favour the public with his own name, we cannot determine what credit may be due to his assertions.

The four volumes now published, contain the secret, and, we may in the fullest sense add, the scandalous chronicle of the French court, from the year 1710, down to Cardinal *Fleury's* administration ; and surely never was a country so vilely governed as France, during the greatest part of this period ; in which, with little interruption, a series of worthless and contemptible wretches plundered, corrupted, and disgraced the nation.

The Marshal was born in 1696 ; and (which may appear extraordinary, when we consider the great age that, notwithstanding his debaucheries, he attained,) his mother was delivered of him in the sixth month of her pregnancy, when he was so very small and tender, that, instead of being clothed, he was for some months wrapped in loose cotton. In 1710 he was presented at court, where he soon became the favourite of the ladies ; and, in the following year, he was, contrary to his inclinations, married to the daughter of the Marquis *De Noailles* : but he was soon after confined in the Bastile for fourteen months, on account of an amour with the young Duchess of *Burgundy* ; and, on his release from prison, was sent

sent into the army, where he made his first campaign under Marshal *Villars*. Beside these and other anecdotes of the Duke; which are not very interesting, the first volume contains an account of the court and government of Lewis XIV.; the former excites the most sovereign contempt, the latter the most lively indignation and abhorrence. The history of the King's mistresses, and of the juvenile licentiousness of the Duke of *Orleans*, is a subject with which we will not fully our pages.

The reign of Lewis XIV. is not here painted with those false colours with which the servile pencil of *Voltaire*, and other courtly historians, have disguised the government of this splendid and plausible tyrant, but in those which every impartial observer of his actions will perceive, to be conformable to truth; and, when thus represented, it is impossible for a generous minded reader to peruse its history without the utmost indignation. A great number of circumstances here related, which correspond with what other writers of credit have asserted, stamp his name with indelible infamy: among these, his observation on the extortions of *Fouquet*, and his correspondence with *Colbert*, manifest the most avowed contempt for his subjects, and the most odious want of feeling for the distresses in which his vanity, his ambition, and his extravagance, involved them. It affords, however, some satisfaction to observe, that not even the splendors of royalty can shield the worthless from the contempt and misery which they so richly deserve. We consider the glorious cause of humanity as in some measure avenged, when we survey this rapacious oppressive tyrant sinking into a truly despicable old age; when we behold the licentious debauchee metamorphosed into the superstitious apprehensive bigot, the mere dupe of an artful woman and an intriguing confessor, and tormented by the spurious brood, that owed their birth to his vices, and their legitimacy to his folly. It is said, that when he felt death approaching, he expressed to Madame *De Maintenon* some remorse for the pitiless manner in which he had pillaged his unhappy subjects; yet even then he was guilty of a mean falsehood, in saying to the Duke of *Orleans*, *I have preserved to you all the rights to which your birth entitles you*; when he knew that he had excluded him from the regency, in favour of the Duke *De Maine*.

The death of this monarch displays a striking instance of the vanity of every external circumstance of human greatness; for, in the last scenes of his life, he was abandoned by those who had been preferred by his partiality, and enriched by his prodigality. The Jesuit *Tellier*, who had usurped the sole direction of the King's conscience, left his royal penitent to negotiate

gociate his own peace with heaven, while he was engaged in intriguing for fresh preferment under the approaching regency. The Duke *De Maine* was so much occupied in preparing for the exercise of the authority which he impatiently expected, that he had no leisure to render to a dying father those tender attentions, which filial affection and gratitude might have inspired. Poor *Madame De Maintenon* was so deeply afflicted on seeing the King in this hopeless situation, that she also abandoned him four days before his death, and repaired to St. Cyr, in order to pray for his soul. Instead of appearing to mourn the decease of Lewis, the oppressed people publicly expressed their satisfaction on being delivered from subjection to him. So notorious were the popular demonstrations of joy on this occasion, that the court dared not permit the funeral procession to pass through the city, lest insults should be offered to the corpse; and in one of the bye-roads, along which it was conducted to the grave, a number of people assembled, distributing onions, which they recommended as absolutely necessary to draw forth tears on the death of such a king, whom they sur-named the bad, and loaded with execrations.

The second and third volumes comprehend the regency of the Duke of *Orleans*. This prince had been entirely corrupted by the precepts and example of the infamous Cardinal *Dubois*, than whom a more worthless wretch never existed. Under the government of Lewis XIV. even in his younger years, the licentious manners of the court were moderated by some respect for the opinions of mankind, some attention to external decency of conduct: but the Regent and his favourites threw off every restraint. If we may believe this writer, even the princesses of the blood, and the daughters of the Duke of *Orleans*, indulged every wanton caprice of licentious passion, with an effrontery exceeding that of a common street-walker. In their nocturnal orgies, the Duke and his friends seemed to emulate the enormities of *Heliogabalus*; and they are stained with so many shocking instances of gross and unnatural vice, that we cannot help blaming both the Duke *DE RICHELIEU* and his amanuensis for dwelling on them. The Duke of *Orleans's* political character was not much better than his private conduct: he was a weak man: but his disposition was not naturally cruel; and, had he not fallen into bad hands, who endeavoured to divest him of every principle of virtue and humanity, he might have been a tolerable regent. He either bad, or affected to have, some regard for the rights of the people: but he suffered them to be most shamefully oppressed by his ministers. It is said that he wished to convoke the states of France, in order to reform the abuses of government;

and

and that *Dubois* found it very difficult to prevent him from taking this measure: When advised to make use of the military to suppress an insurrection, which had taken place on account of *Law's* infamous bankruptcy, he said, that the people had sufficient reason for their resentment; that they had shewn great patience in bearing so much provocation; that, had he been born of plebeian rank, he would have distinguished himself by defending the people, who were oppressed, against the government; and added, that he would exert all his endeavours to prevent a rebellion: but that, if it happened in consequence of the bankruptcy, he would put himself at the head of the people, in opposition to the ministry, in order to preserve the King.

One of the most interesting pieces of information contained in these volumes, is that which relates to the prisoner in the iron mask, concerning whom so many conjectures have been made. This secret was extorted from the regent by his daughter, who disclosed it to the Duke DE RICHELIEU. From the account here given, it appears that this unfortunate person was the twin brother of Lewis XIV. born eight hours after this monarch, and who was the unhappy victim of superstition and jealousy. His father, Lewis XIII. being weak enough to give credit to a prediction of some imposters, that, if the queen should be delivered of twins, the kingdom would be involved in civil war, ordered the birth of this prince to be kept a profound secret; and had him privately educated in the country, as the illegitimate son of a nobleman: but, on the accession of Lewis XIV. the young man gave indications of having discovered his parentage, of which his brother being informed, ordered him to be imprisoned for life, and to wear a mask, to prevent his being recognized.

The fourth volume contains the history of the administration of the Duke de Bourbon, and of part of that of Cardinal Fleury: the ministry of the former was remarkable chiefly for the ambition, the intrigues, and the rapacity of his mistress, *Madame de Prié*, who governed him, and proved at last the cause of his disgrace.

The personal character of *Fleury* was much superior to that of his predecessors: but the part of his administration, here related, is disgraced by the cabals of worthless and intolerant priests. In short, almost the only pleasing and respectable person that figures in the whole work, is honest *Barjac*, who was valet to the Cardinal, and to whom, on account of his influence with his master, persons of the highest rank did not scruple to pay their court. The air of importance, which he assumed, was accompanied with a degree of humour, which rendered it

diverting, and of good sense, which conciliated respect. He always spoke of himself as if he had been the Cardinal's colleague in office; and, in order to obtain promotion, it was necessary to solicit his favour: but to do this with success, a certain propriety of behaviour was requisite; for he had too much discernment and integrity not to despise and reject servile adulation, and interested meanness. A nobleman, who solicited a favour, paid his court to *Barjac*, with a servility, which gave offence to the worthy valet. The peer invited him to dinner, placed him on his right hand, and, in a strain of fulsome flattery, ascribed the prosperity of the state to his wisdom. *Barjac*, disgusted with this adulation, rose up from table, put his napkin under his arm, and, taking a plate from one of the servants, placed himself behind the nobleman's chair: the confusion, which this occasioned, may easily be conceived: but he insisted on retaining his place, saying, "Though a peer of France chuses to forget his rank, in order to pay his court to *Barjac*, *Barjac* ought not to forget it; nor shall your lordship obtain the favour which you solicit, unless you will allow *Barjac* the honour of waiting on you."

Whatever gratification the curious may derive from this work, those who look for rational entertainment will be disappointed. The anecdotes recorded, are not those of wit and humour, but of gross vice, and insipid libertinism. We must, however, do the writer the justice to acknowledge, that, though scenes of this abominable nature occupy too many of his pages, and on which the Duke DE RICHELIEU sometimes seems to dwell with a complacency that reflects no honour on his character, they are related without any of that colouring, which tends to inflame the imagination, and to corrupt the heart.—The contemplation, nevertheless, of a court so vicious, and of a government so detestable, is highly painful and disgusting; and the only useful purpose that it can answer, is to serve as an antidote to the baneful eloquence of those writers, who disgrace respectable talents, by employing them to misrepresent and ridicule every sentiment of freedom, and by pleading the cause of monarchical tyranny, and of aristocratic oppression.

ART. XVIII. CAROLI GODOFREDI WOIDEII, *Notitia codicis Alexandrini, cum variis ejus lectionibus omnibus. Recudendum curavit, notaeque adiecit, M. GOTTLIEB LEBERECHE SPÖHN.* 8vo. 476 Pages. Leipzig. 1790.

THIS republication of the late Dr. WOIDE's preface to his edition of the New Testament * from the Alexandrian MS.

* See Review, vol. lxxvi. p. 545.

contains not only what might be called his *Prolegomena*, but also the whole of the various readings which he has added. Where M. SPOHN differed in opinion from Dr. WOIDE, or where he thought him to be in the wrong, he has freely, yet modestly expressed his sentiments, partly in notes, partly in a pretty long appendix to the fifth and sixth sections. His principal objections are directed against the pretended antiquity of the Alexandrian MS. In various instances, he has endeavoured to vindicate *Weslein's* opinion on this subject; and after having produced many proofs of omissions, interpolations, and inconsistent readings, which are to be found in the MS. and which expose the carelessness of its writer, he thus expresses himself:

Quum hæc omnia pretium et auctoritatem Codicis Alexandrini, in re critica, valde minuant, viri doctissimi, qui hunc codicem laudarunt, a vero videntur aberrasse. Quo jure potest codex, qui tot vitiis scribarum, tot omissionibus, tot additionibus, ex margine in textum intrusis, tot lectionibus absens scatur, sic extolli, ut ex eo lectio confirmetur, vel in textum recipiatur? qui toties cum codicibus corruptis consentit? qui fere semper Vulgatæ latinæ versioni adhaeret? &c.

There are many points which M. SPOHN has successfully controverted: but there are others, where the admirers and defenders of the Alexandrian MS. have, in our opinion, lost no ground.

On the whole, we think that this separate publication of Dr. WOIDE's preface, and of the various readings, will be very acceptable to those, who either could not obtain the work itself, which begins to be scarce, or who cannot afford to give that high price for it, to which it is risen.

ART. XIX. *Exemplum Typographia Sinica, &c. i. e.* A Specimen of Chinese Typography, in which the Characters are represented by cast and moveable Types. By JOHN GOTTLÖB IMMAN. BREITKOPF. 4to. 6 Pages. Printed at Leipzig by the Author. 1789.

THIS specimen consists of one table, containing twelve Chinese letters; there are three more in the title page; and all of them are very distinctly represented. The author dedicates to GERMANY, the inventress of printing, this new exertion of mechanical ingenuity, and promises to give, at some future time, a farther account of his invention.

ART. XX. *De l'État de la France, présent et à venir : i. e. Considerations on the present and future State of France.* By M. DE CALONNE, Minister of State. 8vo. About 500 Pages. 6s. Boards. Spilsbury, London. 1790.

IF the situation of France be interesting, so also must be this important publication; which, examining into the difficulties formerly sustained by that kingdom, compares them with its present ills; which places the measures, that were proposed for its relief, in opposition to those that have been adopted; and which, looking forward to the result, contrasts the probable event, with that which might have been expected. On these heads, whatever may be the value of M. DE CALONNE's private sentiments and political reasonings, (which we shall proceed to state and examine,) we must allow that his information is extensive, and likely to be true: his publication, as was justly said of it *, in contradistinction to that of Mr. Burke, is *not indeed a piece of poetry*; and although we may, as we most essentially do, differ from the author, yet desiring liberty not only for ourselves but for others, we can never applaud that persecuting spirit, which would injure the man, because it does not adopt his sentiments: we cannot see the propriety of enforcing truth by actions at law; nor are we aware of the policy of defending freedom, by means of intolerance and oppression.

In his introduction, M. DE CALONNE enters into a justification of his conduct in publishing his sentiments. He asks whether it can be supposed that any particular wish for despotism could have guided his pen: he doubts that any one ever possessed such a wish, unless he were personally interested in the event: not can it be imagined, he adds, that, enjoying an asylum afforded him by a free people, among whom he has resolved to end his days, he can entertain a desire to see his country in slavery. His sole motive is the hope of being eminently useful.—To this we have nothing to object: we can have no reason to doubt the goodness of his intentions. One observation we must offer, which requires no other proof than what every reader may easily find; it is, that the author, from his intimate connexion with the subject on which he treats, too often becomes a party in the cause. Instead of the cool reasoner, we have the ardent and interested abettor. His partiality to men is equally evident; he is the determined antagonist of one side, and the warm panegyrist of the other; and while he expatiates on the happiness

* By Earl Stanhope, in the House of Peers; who, at the same time, advised that the author should be legally prosecuted, for having, in this work, published a libel on the King of Great Britain.

which

which would have attended the measures that he recommends, he describes, with every possible exaggeration, the few scenes of bloodshed and misery which have accompanied the present revolution.—The misery that has been produced, and the blood that has been shed, may perhaps be urged as giving a sanction to M. DE CALONNE's sentiments, which are moderate, and, in general, not unfavourable to liberty: but it is a bad plea for those, who, by multiplying grievances, forced the people to resistance; for, to whom are the ills chargeable? Not to the people who actually commit them, but to those who impel them to the commitment.

The grand intention of the work before us, is to inquire into what has been done in the National Assembly of France, and to shew the dangerous consequences which either have resulted, or are likely to result, from their proceedings. The author next endeavours to point out the mode which ought to have been followed; and which alone, if now adopted, can, in his opinion, ensure their prosperity.

He begins his work with some general censures on the conduct of the Assembly: he represents the members as displaying their eloquence in idle debates about the rights of men, while their king was kept in captivity, and the kingdom abandoned to plunder; while public authority was destroyed, and public justice unheard; while the most atrocious criminals escaped, and innocent men were punished, &c. &c. Such, he exclaims, has been the end of this boasted *regeneration*: they should have established rational liberty; they have introduced unbridled licentiousness: they should have protected property; they have violated it in every way: they should have limited the several powers; they have confounded them together: they should have restored the finances; they have ruined them.—This is bad; and the future is not better.—There is no probability, he observes, that an assembly, constituted like the present, will reconsider its resolves; and the continual progress toward excess can never be the way to return to moderation. The assembly too has blocked up all passage to a return, by declaring that their constitutional decrees can never be altered. Nay more—their fellow citizens are required, by a *civic oath*, to bind themselves to support a constitution which does not exist: they are to swear that this unfinished and unknown government shall be eternally respected, &c.—but enough of this declamation; for this is merely such: let us attend M. DE CALONNE in his exposure of those essential defects, which, according to him, render the principal operations of the assembly *useless*, and impossible to be executed.

366 *De Calonne's Considerations on the State of France.*

The state of the FINANCES is first taken into consideration. These, he informs us, are so much injured in consequence of the speculations and decrees of the assembly, that they can never be restored, unless a totally different system is adopted. He enters, at considerable length, into this question; and though it is impossible for any but financiers, and those, too, conversant with French finance, to follow him with precision, and to determine with respect to the accuracy of his several items, yet we shall endeavour to give a brief statement.

Before the present Revolution, the surplus of the annual expenditure above the annual supply, or in other words, the annual deficiency, is stated to have been 56,230,000 livres. This is compared with the present deficiency, which consists of the combined amounts of, 1st, the *ancient* deficiency; and, 2dly, the *new* deficiency, arising from the diminution of the revenue, and the increase of the expenditure; deducting the amount of proposed economical savings.—It remains afterward to inquire by what means the assembly will supply this deficiency.

M. DE CALONNE's general statement of the present deficiency is as follows:

		Livres.
The increased expenditure is	- - -	155,770,000
Deduct for economical savings	- - -	75,476,000
		<hr/>
Remains	- - -	80,294,000
Add the diminution of revenue	- - -	119,200,000
		<hr/>
The additional deficiency, composed of these } two sums, will be	- - -	199,494,000
The former deficiency was	- - -	56,230,000
		<hr/>
The present deficiency is	- - -	255,724,000

Here, then, we see, in an incredibly short space of time, an increase of above 199 millions of deficiency. This immense sum may probably induce readers to think with us, that many of the items are estimated too highly; and that some are mere temporary expences, and as such ought not to have been estimated at all, or at least only by their interest, as adding to an *annual* deficiency: others may perhaps think that the taxes, which have been decreed in augmentation of the revenue, should have been here brought in opposition to the diminution of revenue: nor probably will they be convinced of the contrary by the plea which is urged, that those taxes are not yet productive; because this is only a temporary drawback, and he is settling a constant and *annual* deficiency. It is our opinion, that it best

suit M. DE CALONNE's purpose to keep the statement of the increased expenditure at a distance from that of the increased revenue; lest, by having too easy an opportunity of comparing them together, we might have found, what would by no means admit his argument, that the increase in the latter was not unequal to the increase in the former. We shall not forget this circumstance, when we come to inquire into the state of the revenue; in the mean time, we shall endeavour to follow M. DE CALONNE's steps.

The next article, which is noticed as tending to the utter ruin of the finances of France, is the increase of the national debt within the last three years. We purposely avoid entering into the particulars of this; we take his own statement.

The national debt, to the beginning of 1787,	Livres.
was - - - - -	3,020,000,000
According to the committee of finances, the present debt is - - - - -	4,241,000,000

The increase, according to them, consequently is 1,239,000,000
According to M. DE CALONNE's statement, it amounts to - - - - - 1,255,000,000

Thus, then, here is an increase of debt of above 1200 millions, and an annual deficiency of 250 millions: how is this to be paid? Two modes are proposed: 1st, by the creation of new assignats on the national domains: 2dly, by a general new modelling of all the contributions, by which their amount may be rendered equal to the necessary expenditure. These projects are separately discussed.

The consequences of creating new assignats are first investigated.

M. DE CALONNE professes that he is an enemy to this paper-money; for such he contends that it is, its circulation being forced, and itself not being at all times convertible into specie. He contends that, in proportion to its increase, gold becomes more scarce; and that the circulation of real money is still more impeded by the ruinous expedient of issuing assignats for small sums. He points out the total want of resemblance between the French paper and our bank notes; which being for large sums, circulating voluntarily, and being at all times convertible into gold, are both convenient and beneficial: He asks, what must be the opinions of the people of France, with regard to a paper money, which, (though, at its first emission, it was propped up by an interest of 3 per cent.) now bears from 5 to 6 per cent. discount. He quotes the opinion of the Bishop of Autun, of M. de Landine, and of M. Necker, in confirmation

tion of his own ; and he refers, for the truth of what he affirms, to the example of the *territorial* paper-money of America ; to that of Sweden, Russia, &c. &c. He imagines that these circumstances will have weight in the assembly ; and that instead of a creation of assignats, equal in value to the whole *national property*, which he estimates at 2,000,000,000 of livres, only 800 millions will be issued ; which, added to the 400 millions already in circulation, will make the total of 1200 millions of livres. The assembly, he supposes, will be led to this measure, from two considerations : 1st, in order to promote the sale of the national property : 2dly, in hopes of re-establishing the finances and saving the state. He contends that both of these suppositions are unfounded ; that the measure is unavailing as well as unjust : capable of producing all the mischiefs to be feared ; and insufficient to bring about the advantages which are expected.

Such are the facts to be proved : the proofs are not altogether so evident. He begins by asserting that of the 1200 millions of assignats, not more than 600 millions will be actually employed in purchase of the national property : but his arguments in favour of this assertion do not convince us. He reasons first ; that the small sums under 200 livres will remain in mercantile circulation : but will this be the case ? It certainly will not, unless the assignats bear the value of specie : if they are at any discount, they will be collected by those who wish to purchase the national property ; and even if they are *at par*, purchasers will rather pay with them, or in other words, the holders of them will rather exchange them for specie with the purchasers, than take the hazard of keeping in their hand a fictitious money ; which, though at the time equally valuable with specie, may and probably *must*, when those possessions which give it value are sold, fall considerably under *par*.

2dly, It is urged, that as much of the assignat money as can be, will be paid for the taxes.—How far this will be the case, we know not. Supposing it so to happen, still the money will not be annihilated : it must exist somewhere : it will either be in the hands of government ; or it will be again sent by them into circulation : if in their hands, it is just the same as their possessing a part of the national property ; if in circulation, it will be brought in exchange, where it can be employed to most advantage ; that is, in exchange for the national property ; since, as far as the sale of that is concerned, it is specie : it is gold there, however it may be dross every where else.—One question may perhaps be here worth considering : how will the assignats, if they are received by government in payment of taxes,

taxes, be received * : as specie?—or according to their value in circulation, bearing a considerable discount? If as specie, will not government be losers, since they cannot again circulate them as such? If at a discount, will it not be discrediting their own notes?

The third reason why the assignats will not be brought in exchange for the national property is, that a part will go to necessitous creditors, who will not be in a situation to purchase; but then these necessitous creditors must pay away the assignats to their own pressing creditors, who either themselves will bring them to the best market, (if they have held them long enough,) or who must have parted with them to others by whom they will be brought. So that on the whole there appears no ground for supposing that one half of the assignats will never be brought, in order to purchase the national property.

The result then, 'that the national property will not be bought,' as far as it rests on these foundations, is not to be admitted: nor do we see how it can be argued with any success, that the holders of the assignats will keep them in their possession, rather than exchange them for the domains, &c. *because* they cannot have any confidence that these domains will form a constant and unalienable property.—Certainly the lands are more sure property than the paper; and if, in the eyes of the nation, the possession of the lands themselves is of no value, what can be the value of bills, whose whole worth is that they are exchangeable for those lands, which are worth nothing?

M. DE CALONNE next proceeds to shew that the creation of assignats, and the sale of the national property, will not re-establish the finances, nor lighten the burthens of the people.

After treating at large on what he terms the tyrannical and scandalous despoiling of the clergy, &c. he affirms, that this seizure of their property can be attended with *no profit*: that the ecclesiastical revenues will not be sufficient to answer the ecclesiastical expences; and, finally, that the possession of the lands of the clergy will add to the expences of the nation 50 millions of livres *per ann.* beside the reimbursement of the debts of the clergy, amounting to the gross sum of 150 millions!—but how can all this be?—If their possessions are taken from the clergy, and if their incomes are '*indecently*' lessened, how happens it that those possessions which have hitherto so well subsisted them, should just now prove insufficient for their subsistence? We are at a loss to decide, unless it be because *tythes*

* We believe that a decision has taken place on this subject; but, being ignorant of the particulars, we state the question

are abolished. Now, if this be the reason, why then, as tithes were gathered from the people, it is no hardship on the people, if, in consequence of their abolishment, they are required to pay a less sum, collected in a less tyrannical manner. Therefore this argument, and all the consequences depending on it, are nugatory.

It is next argued, and, we must confess, with great ingenuity, that the benefit arising from the sale of the national property will be insignificant, nay, lost, when compared with the immensity of the deficiency which it is to supply. From the sale of these lands, will arise, says the author, a certain sum of money, which, going to the discharge of the debts, will lessen the annual expenditure by so much as was the interest of that sum.—All this cannot, however, be set down as savings; because, by the sale of the lands, the revenue arising from them is lost*: it is only then the *surplus*, by which the annual interest of the sum arising from the sale, exceeds the former annual revenue collected from the lands, which can be reckoned as a saving to the state, or as lessening the deficiency. This *surplus* is estimated at 40 millions *per annum*; and we are informed that the interest which the first assignats bore, (3 *per cent.*) amounting to 12 millions on the 400 millions of assignats, is not brought in deduction of these 40 millions: neither ought it to be, since in one case the sum is only the interest of the capital saved; in the other, it is the capital itself. Yet this circumstance is glossed over: it is pretended that the 12 millions are omitted, because some mistakes, on the other side, may have crept into the calculation.

There are some other drawbacks, however, on this benefit of 40 millions, which M. DE CALONNE does state. The first is, that when the assignats shall be all reclaimed by the treasury in consequence of the sale of the lands, these being withdrawn from circulation, the price of provision must rise; consequently, the price of labour, and consequently, also, the expenditure of government:—but must this consequence necessarily ensue? According to a former argument of M. DE CALONNE, the presence of the assignats rendered gold scarce: their being withdrawn may then perhaps again make it plenty: but waving this, is a dearness of provision a constant and natural consequence of a scarcity of money? If money be plenty, it may

* Very true: this revenue is lost: but it has never yet been stated as an increase of the income of government: it ought to have been so stated: since the expences of the clergy are brought as an increase of government's expenditure.—We shall notice this fallacy hereafter.

be purchased for less value than if it be scarce: in other words, more money will, in a plentiful circulation, be given for provision, than in a diminished circulation: but if the labourer must give more money for his provision, more must be paid to him for his labour; and thus, reasoning upward, a government will spend most, when money is most plentiful. Be it remembered, however, that in this mode of reasoning, it is taken for granted, that all extraneous considerations are excluded: as, whether it be peace or war, plenty or famine, &c. The state, excepting as far as regards its money, is supposed to remain in exactly the same situation: otherwise every body has felt that in war, though money may be scarce, provisions are still high priced; and that after a war, the price may perhaps fall, though money may grow more plentiful, because provisions are then more easily procured, &c. &c.

Another drawback on the 40 millions of benefit, will be the want of coin in the treasury, which will oblige government to convert the assignats into specie, and perhaps even to import gold at an uncommon expence. All these, in conjunction, will absolutely reduce this great national benefit, this last prop of the state, to—NOTHING!—What! is a capital of 2,000,000,000 livres then totally annihilated? Has an annual income of 100 millions altogether vanished? Let us inquire what M. DE CALONNE has provided to fill up this monstrous gap.

He now proceeds to estimate what might arise from new-modelling the taxes. There being a deficiency of 250 millions, it is necessary, says M. DE CALONNE, that 250 millions of new revenue should arise from the new arrangement of the taxes. He considers the means of levying this sum, under the heads of *L'imposition réelle*, or land-tax; *l'imposition personnelle, ou facultative*, or tax on personal property; and *l'imposition indirecte*, or taxes on goods and consumption, &c.

He urges the impossibility of increasing the land-tax more than by the sum of 130 millions yearly: consequently, a deficiency of 120 millions still remains. The second mode of taxation should rather, he thinks, be abolished, or at least restricted, than enlarged; he allows, however, that 40 millions of increase may be gained by it: the deficiency then becomes 80 millions; nor can this by any means be lessened by taxes of the third kind, since these taxes themselves are likely to prove less productive than they have hitherto been, even supposing an increase of 20 millions to be produced from an extension of the *droit de Timbre*.

Thus then, after having attacked all possessions, and all ranks; independently of reductions and reforms; after having deprived an infinite number of citizens of their estates; after invading the pro-
perty

perty of the church, and the patrimony of the crown; and after being forced to create 1200 millions of paper-money; when they shall have doubled the tax on land, and on personal property, and perhaps quintupled *la taxe du Timbre*: still all will be insufficient. Still there will remain an enormous deficiency, for the payment of which a new species of taxation must be invented; a species, of which the mind has no conception, but which, be it what it may, must add to the misery of a miserable people. They will have ruined an infinity of individuals, without alleviating the public.*

Before we give implicit credit to this melancholy account, let us recur to a former discussion respecting the sale of the national property. The savings arising to the state from this sale of lands, equal in value to 2,000,000,000 livres, was stated as amounting to so much, as was the *surplus* of the interest of the purchase-money above the revenue of the lands. We then hinted, and we now repeat it, that this revenue itself has never been taken into the statement, as increasing the receipts of government. The expenses and debts of the clergy have been added to the annual deficiency, because the public, having taken their revenue, must provide for them: but their revenue does not appear to be stated as affording the means of this provision. Now this revenue is at present coming to government, and therefore it is to be brought into the increase of its income. When the lands are sold, then the interest of the whole 2 *milliards*, amounting to 100 millions, must be reckoned as an annual increase to government. The present increased income of the state, (and that probably estimated too low,) is then 60,000,000 livres; and will be in future 100,000,000 livres. Now these 100,000,000 livres, being deducted from the deficiency of 250,000,000 livres, reduce it to 150,000,000 livres, and when 130,000,000 livres of increase are gained on the land-tax, then there remain but 20,000,000 livres of deficiency; and if it be still allowed, as M. DE CALONNE does allow, though *grudgingly*, that a further increase of 40,000,000 livres may arise from the tax on personal property, then, exclusively of what may be gained by the third mode of raising the supply, government will have a surplus of 20,000,000 livres annually*.

Thus then vanishes all the sad prospect, so lamentably delineated in this very ingenious and interesting portraiture of the present distresses of France: the review of which will be concluded in another article.

* We do not mean to say that our statement is altogether correct: perhaps not: it shews, however, that matters are not so bad as is pretended; nor does there seem any absolute necessity for ordering all the National Assembly *à la lanterne*.

ORIGINAL PAPER.

ART. XXI. THIRD LETTER to Dr. JAMES HUTTON, F.R.S.
Edinburgh, on the HISTORY OF THE EARTH.

S I R,

Windsor, Jan. 4, 1791.

IN my second letter * on your *Theory of the Earth*, I have proved, that the apparent decay of our land, is only an operation which reduces its steep parts into slopes: by which means our continents, instead of wearing away, as you thought, are constantly improving, and will arrive to a higher state of fertilization than the present, which then shall last as long as the known causes shall remain as they are.

I come now to a different kind of survey of our continents, which I shall introduce by your own expressions. "We are investigating" (you say †, p. 297) "the age of the present land, from the beginning of that body which was in the bottom of the sea." Having thus announced the object of your investigation, we were to expect a conclusion relating to *time past*; but in the close of your inquiry, we find its object entirely different; the conclusion relates to *future time*: "It is in vain," (you say, p. 293) "to measure a quantity which escapes our notice, and which history cannot ascertain: we might just as well attempt to measure the distance of the stars without a parallax, as to calculate the destruction of the solid land without a measure corresponding to the whole."

Permit me to represent to you, that with the view of investigating the age of the present land, an inquiry respecting the time in which its destruction shall be completed, was far from your purpose. It is not surprizing that you find no means of calculation in this respect, since the operation that you suppose going on, does not exist; our continents are certainly not destroying: but you might have acquired, by various means, a distinct idea of their age; for we see, on them, many sorts of effects, which, from the nature of their causes, must have had their origin at the beginning of that body which, before, was in the bottom of the sea; and distinct parts of those effects, produced in known times, are comparable to the whole. This, Sir, will be the subject of the present, and of a following letter.

This new inquiry will relate to some of the same distinctive parts of the surface of our continents, as were the objects of the former; continued changes tending to a maximum, are their characteristics. I have already proved that tendency, as relat-

* See Rev. App. to the 2d vol. of the NEW SERIES; and for the first letter, see the number for June in the same volume.

† Edinb. Transactions, vol. i.

ing to *future time*; and now I shall examine the *same changes*, in their correspondence with *time past*.

1. In returning, for the present purpose, to the tops of our *mountains*, I shall begin a step higher than in my last letter. I had then only to collect, without any possibility of loss, all the *fragments* separated from those high grounds by natural causes: therefore I passed over the central ridges of their great chains; it being sufficient to take notice of those *fragments*, by meeting them in certain passages, where they must first gather, before they fall into the beds of the main streams; the only conveyance for them out of the mountains: but we shall have a number of interesting objects to study in those high regions, where the characters of *decay* seem so strongly impressed, that to those who arrive there uninformed, they must appear as the tomb-stones of our continents. However, from those towering monuments of devastation, to the steep hillock rising over a smooth plain, there is no difference, either in the general causes of their destruction, or in the inference that may be drawn from them, to determine the *age* of our continents: all those grounds came out of the *sea* in a much more rugged state than that in which they now appear; which state has been the original cause of their *decay*; and whatever be their height, if they are still *abrupt*, the operation which tends to smooth them is not finished.

2. It is unnecessary to enlarge on the proof, that all the *steep* high grounds of our *continents*, came out of the *sea* in the same decaying state in which they now are. Abrupt sides of mountains, sometimes many thousand feet high, exhibit the *sections* of numberless *strata*, the most part of which are considerably out of the horizontal position in which they must have been formed. Consequently, those *sections*, and *à-fortiori*, those of less magnitude, but having the same characters, must have been the effect of some cause which had the power of overturning the whole mass of the *strata* themselves. So far we cannot but agree; for your theory on the formation of our *continents* is founded, as well as mine, on causes which must have produced such a disorder; and in respect of the *continents* once dry, we agree also, that no other causes of alteration can be admitted, than those which are still in action. This then ought to be sufficient to establish, that the great *chasms* of our *continents* existed at their origin; but as many other questions depend on that primary one, I must treat it more particularly.

3. The huge ruins of high mountains inclose, in the most chaotic manner, immense spaces, now vacant, though they must have been filled, formerly, with the continuation of the same *strata*, the remains of which now surround them. This is a very strong feature of our *continents*, which must strike every beholder capable of feeling astonishment at the wonders of nature;

ture; and he will ask himself, "What is become of the immense bulk of materials which are missing in those vacancies?" This then is the first and precise object, which must excite the attention of the curious, with respect to geologic systems; but at the same time it must create a just diffidence of every system which does not give a clear and satisfactory account of such striking monuments of revolution.

4. It is not even necessary to travel in mountains, in order to receive the impression of those wonderful objects: *landscape* painters and engravers have spread their pictures in every class of dwellings, from the sumptuous palace to the humble cottage; steep mountains, threatening rocks, deep-winding valleys, waterfalls, tumultuous torrents foaming between tumbled masses of impending caves, are the objects which they commonly intermix with softer scenes, for picturesque effect; and far from ever exceeding nature in that ruinous appearance of some parts of our *land*, they must ever remain much below the stupendous scenes which they attempt to represent.

5. If it were not for the vague idea of some geologists, that the *running-waters*, working, ages after ages, on the surface of our *continents*, have ploughed down their deepest *valleys*, and have formed the *hills*, either by scooping the soil round them, or by raising heaps of rubbish, every attentive man would consider those objects with a curious eye; and finding on every *steep ground* evident marks of a *continued decay*, it would naturally occur to his mind, that such an operation must have had a *beginning*, not impossible to be determined; and that its discovery might lead to some great event in the history of our globe. I shall then first remove that cause of incuriosity, by proving, that the *land-waters*, those which have run over the surface of our *continents* ever since they existed, have had no share whatever in the production of the ruinous appearance of so many of their parts, except along the immediate channel of some streams: for if that question is once determined beyond the power of dispute, the phenomena which I have described, will re-assume the power that they ought to have had long since on those who think nature worth observing: and that attention will answer a greater purpose than is commonly thought; which I will explain when all the previous questions have been thoroughly examined.

6. The *icy valleys* of the *Alps* are now known to most curious travellers; it is become the fashion to visit them: let then *fashion* be, in this instance, useful to mankind, by ascertaining some facts, the light of which, being spread over all the phenomena of the same kind, will render them equally great in their consequences. To the visitors of the *Alps* then, I appeal, for the exactness of what I am going to describe; and from some
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of them I expect, that by their example, they will excite curiosity and attention to numberless objects, not so stupendous, but equally important in the history of the earth.

7. Lofty and abrupt ranges of pyramidal rocks are the wonderful borders of the *icy valleys* of the *Alps*, and every part of them is in continual decay. If decay and propulsion of materials by running waters, had been the causes of the vast excavations manifested by the *sections* of the *strata* all around, every channel of the *waters* thence proceeding, would be levelled with rubbish: for, the necessary effect of running waters propelling broken materials, is to fill up with them every hollow place, till all the grounds which they pervade, being reduced to a regular slope, they wander over those spread materials. Let us then consult attentively the phenomena on that first leading question.

8. There is hardly any *water* that *runs* in those immense high *valleys* of the *Alps*: the waters that come down their steep sides, from rain or thaw of snow, pass immediately under the accumulated *ice* which fills them; where, constantly stopped in the points of bearing of the ice upon the ground, they *filtrate* more than they *run*. This is a first view of the object, which, in the very theatre of the greatest *past* devastations, excludes completely the idea, that they have been produced by *running waters*; and the other following facts, will only illustrate that peremptory exclusion. 1st, A part of the *waters* that come out of those valleys, falls in *cascades*, from the edges of steep rocks, over lower grounds: if *waters*, thus issuing from under the *ice*, had contributed to produce the vacancies now existing between the upper ridges, the rubbish carried off, accumulating up to those rocks, would have long ago prevented *cascades*, as it has happened in many parts of those mountains, where rubbish is really carried down. 2dly, In the lower outlets of the *icy valleys*, the *water* comes out of the *ice* in the same manner as some celebrated streams, *Arethusa*, *Vaucluse*, and others, come out at once from under some rock or hillock; that *water* has no open channel, till it has cleared the *ice*, and being first filtered through its crevices, it never brings out any other materials than coarse sand: surely, the immense quantity of materials missing in the upper parts, cannot have been carried away through such channels. 3dly, When those *waters*, being united in the first lower valleys, begin to form torrents, they often meet with narrow cuts, where they still undergo repeated falls between broken rocks; and these are the only passages through which any *water* can have come out of the same extent of high grounds, ever since the existence of our *continents*: now, if the materials missing in the upper valleys had been carried away by *waters*, that immense quantity of rubbish would have either stopped or widened those passages, and reduced the whole length
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of the channel to an equal declivity. Lastly, If it were objected, that the rubbish has been carried down by degrees to wider places, we should then come to a decisive proof of the contrary, from a fact which I have stated in my former letter; many hollow places, now *lakes*, are pervaded by some of those accumulated *waters* ever since they ran; there the whole quantity of the rubbish which they have propelled, has remained, and it amounts to nothing, compared with the vacancies above.

9. I have begun this particular survey of our *continents*, by distinct and well known parts of the great scene of ruin and devastation exhibited in the *Alps*; not on account of their great *vacancies* between *eminences* composed of broken and mouldering *strata*, which is a common phenomenon on the surface of our continents; but because of the peremptory proofs which we have in those parts, that *running waters* have had no share in the ruinous state of our *mountains*; and that consequently their *chasms* existed, *from the beginning of the present land, which was before in the bottom of the sea*; and now I shall give you a similar demonstration, in respect of *abrupt eminences*.

10. None of the deeply dissected tops of the immense ridge of the *Alps*, can be affected by any *water*, except that of immediate rain or thaw of snow, which, trickling down the rising grounds in a thousand rills, never unites on them in any stream capable of disturbing large or weighty materials; and consequently, the operations of the various causes designed by the collective word *weather*, may be observed there unmixed with any sensible effect arising from the impulse of *running waters*. Now, Sir, those immense obelisks, which no *continental* cause can have produced, are as shattered as any part of the valleys where torrents are raging; and the only alteration produced on them by the *weather*, an alteration which still continues at a great rate, is that of softening their abrupt surfaces, without any sensible loss of their materials, which accumulate round the steep grounds whence they fall.

11. When a long continued inattention to certain objects of nature, has rendered man insensible to them, he commonly remains so, till some object of the same class, but of a great magnitude, rouses his attention. Our soft *vales*, their rich meadows, their *rising grounds* covered with verdure up to picturesque *rocks*, have been in all ages attracting spots for men; there were the first settlements, and there still the traveller slackens his pace: but we do not expect to receive any important instruction from those objects, and not being consulted, they remain silent. If the decaying ornaments of the bordering hills, those *rocks* boldly projecting with endangered trees over them, excite some degree of astonishment, it is soon dissipated by the vague idea, that *time past* has no bounds; and if some

attention is given to *causes*, without which, *time* effects nothing, the innoxious *stream*, meandering in the *vale*, is charged with devastations, from which the *vale* itself is supposed to have proceeded: nothing, in that cursory manner of studying nature, stops the spirit of system; the space is wide open before the presumed thief; and his accomplice, as receiver of the boundless succession of thefts, is no less than the *ocean*:—but in the great ridges of mountains, there are immense *excavations*, bordered also by ruin-like *eminences*; and we are absolutely sure, that the *materials* missing in those *valleys*, have not been carried into the *ocean*.—Here imagination is stopped, and the astonishment of reason begins.—I shall now suppose, that some attentive men, roused by that first fact, and conceiving great doubts on what has been maintained by some geologists on the operations of *running waters*, is resolved to observe for himself.

12. Our observer comes first into one of those *vales*, so numerous on our continents, where *rapid slopes*, covered with verdure and surmounted by *abrupt rocks*, are the winding borders of a space, the bottom of which is *levelled* and pervaded by a clear *stream*. Nothing in that quiet scene raises the idea of devastation; but our observer knows, that the now pacific water, sometimes swells, becomes *turbid*, overflows the meadows, and that, in some of its floods, it has produced great havock in the neighbouring grounds; and as this is the cause referred to by some geologists, he will not form any judgment on its effects, till he has some opportunity to see it at work. This may happen in autumn, when all the surrounding grounds having been soaked by a long continuance of heavy rain, the flood is greater than usual: rapid and turbid torrents rush out from all sides; the clear river is changed into a muddy pool, which covers the bottom of the *vale*; and trees carried down by the stream, are signs of a violent attack on some parts of the neighbouring grounds.

13. Those unwelcome changes of scene may have lodged in many minds a prejudice which they might remove: nobody is fond of going in quest of knowledge, during such an inauspicious state of the elements: but our observer is resolute; and notwithstanding the inclemency of the weather, and the badness of the roads, he approaches the scene, where the wet and weakened grounds are attacked by the raging waters. In going up the main inundation he meets with muddy torrents, rushing from recesses of the *vale*; and there being stopped, he climbs by the sides of those *waters*, in order to examine their operations, and to find a passage higher up. There he first observes, that those swollen *rills* are only made *turbid*, because their channels are still too narrow for the quantity of water gathered in them: for, the sides of the sort of trough in which those channels consist, are
slopes,

slopes, formed of loose materials fallen from the abrupt incumbent rocks; and the unusual bulk of the rapid water which now passes in that trough, causes the base of those slopes to be attacked, and some of their materials to be carried away. There also he observes, that all the *trees* now standing on the upper parts of those *slopes*, must tumble down successively: for the loose grounds on which they have grown are undermined; and the steep sections of those grounds, though out of the reach of the torrents, are gradually demolished by the weather; thereby forming new *slopes* under those which are now decaying. It is especially from those attacks of the *water* on loose grounds, that it is made *turbid*; but at the same time he observes, that all the gravel so torn, subsides as soon as the water comes to wider and less inclined parts of the channel, and that meer dust is carried down into the main flood. Lastly, In some widened parts of those channels, he observes, that the new *slopes* formed under the ruinous ones, are, even in that extraordinary weather, out of the reach of the torrents; and he may judge, that, when every other part of the bottom of those troughs shall be made wide enough to contain the same quantity of water in a fixed bed, the *slopes*, covered again with verdure, will remain unimpaired. Those side torrents are the feeders of the main flood below, and the same operations take place along the course of every one of them, up to the remotest *rill*, which is then also become a *torrent*.

14. Our observer has now entered on a distinct *field*; or what I shall call hereafter, a distinct *system of grounds*; in which he is sure, that, ever since the origin of our continents, all the *rain-water* that has not immediately sunk into the soil, must have followed the same course which it now pursues. He knows every part of that set of grounds where the *rain-water*, by gently following opposite declivities, divides itself between that *system* and the next grounds which feed other *Rivers*, without any power of altering their original boundaries; and thence he traces in his mind, the first gathered *rills*, the forms of their various channels, the places of their meeting, many spots where they fall abruptly, and many where they abate their course. Comparing, then, what he has now observed of the effects of a heavy and lasting *rain* in that *area*, with its effects on other high grounds of equal extent, but whose declivities are regular and smooth, he is struck with the idea, that the first small *rills* produced by the first *rain* which fell on his *system*, could not have gathered, so as to form those distinct *streams* which he has observed, if that *area* had not previously been intersected by deep *furrows* tending to a lower place: for, *rain-water*, the source of all our *continental waters*, has not the power of driving heavy materials, till it has acquired bulk and

velocity; and being once settled in a channel, it cannot have any materials to drive along, except what may fall in its way. Now, the first of those circumstances must arise from *previously* wide and deep interfection of the ground, which also must have a great declivity; and the last can only proceed from originally abrupt and decaying sides of those excavations. Thence the present regular state of so many high grounds, which, though *loose*, are *not* intersected by *chasms* on any of their declivities: their surface was originally *even*, and the first small *rills* of the *rain-water*, remaining constantly separate on that surface, have never acquired the power of digging *dales* and *vales* bordered with *steep* sides. Such is the first general consequence derived by our observer, both from his present remarks, and from all the facts which they recall to his mind; and on that previous point, he concludes finally, that attributing the *deep channels* which intersect his *system of grounds*, to the *waters* which are now seen pervading it, would be, taking for the *effect* of *streams*, the very *cause* of almost every distinct *stream* on our continents from their beginning; namely, *original hollow tracks*.

15. A first settled point in such inquiries, is a first step that may lead farther. Our observer now intends to examine, what has been the *real* effect of *running-waters*, for altering the *original form* of his *system*; and in that inquiry he first compares the *sides* of the *vale* with its *lower ground*. The inundation which he has observed, notwithstanding its excess, did not reach the *slopes* of loose materials, formed on the *sides* of that *vale*, under the vertical *sections* of the upper grounds; consequently, the *streams* cannot have had any share in the *form* of those *sides*; they were originally steep and crumbling, and their rubbish has successively formed those *slopes* now covered with verdure:—but since those *sides* were originally *abrupt*, it is not in the nature of things, that they could then inclose an *horizontal* ground: such a *chasm* was to have an irregular bottom, and must have extended below the present level; consequently, that *horizontal ground*, extending from hill to hill in the bottom of the *vale*, must consist of loose materials carried down by the *side-torrents*. When our observer forms that conjecture, the *stream* is confined in its usual bed, and much reduced by long dry weather: from that circumstance, a deep section of the ground is left uncovered on the banks of the *stream*, and there his conjecture is confirmed; for the upper part of that ground is meer sand, and the *fragments* of the *stony strata* which compose the neighbouring hills, are seen in the lowest parts of the section.

16. That *succession* in the *sediments* composing the horizontal ground of the *vale*, points out to our observer a sort of *chronometer*; by comparing that successive work of the *streams*,
with

with the state of the *slopes* and *steep grounds*, in the channels of the *side torrents*: which channels, hereafter, I shall call *dales*. In a new survey of those, now quiet passages of meer *rills* or *rivulets*, he finds first, that many of them are surmounted, like the *vale* itself, by abrupt sections of the upper grounds; and a greater proximity of their sides permitting an immediate comparison between them, he observes, in many places, that their *strata* have no correspondence, either in *direction*, *situation*, or *height*: which is a new proof, that all these *chasms* have been the effects of *convulsions*, antecedent to the present state of our continents. He also remarks characteristic differences between most part of the *dales* and the *vale*; from which differences must have resulted those which are observed in the effects of *running-waters*. The *vale* was a wide and deep *chasm*; the *dales* were narrow *crevices* branching from that main one. The rubbish, which, from the beginning, has fallen from the abrupt sides of the *vale*, has never been carried off by any external cause; the bottom of that wide *chasm* became first a sort of lake, along which the accumulated rubbish remained undisturbed: but in the narrower and rapid *dales*, the first *fragments* falling from the steep sides, met together in the bottom of the trough; and the *torrents*, whenever they were formed by heavy rains, drove them down to the *vale*; where they were spread by the united waters. None of those fragments could remain in the rapid parts of the troughs, except what filled their hollow parts, and levelled some wide spaces; but every fragment carried farther, remained in the *vale*, where the water, from the extent of the space, could not have any sensible degree of rapidity. All the hollow parts of the bottom of the *vale* were then to be filled and levelled, before any *fragment* could proceed farther: that operation, begun with *fragments*, has been finished with *sand*; since *sand* only is found at some depth in the *horizontal ground*: consequently, nothing but *sand* can ever have been carried out of that *vale*, by the *waters* passing through it.

17. The present state of the *dales* affords instances of the same phenomenon, and points out its cause. In going up some of those passages, our observer finds, at successively higher levels, some *horizontal grounds*, whose *sections* on the banks of the contracted *rivulet*, exhibit the same order of materials, that is observed in the *horizontal soil* of the *vale*: no large *fragments* are perceived in those *sections*, but in the lowest parts; and consequently, none of those proceeding from higher grounds, have passed farther. These grounds lie in wide parts of the *dale*, which parts originally were hollow; and there also, as in the *vale*, the *slopes*, produced by the decay of the sides, descend without interruption, from the upper

abrupt parts (if any remain) down to the *horizontal soil*: those *slopes* were formed originally round small *lakes*, in which the spread *water* had no power to disturb them; and those *lakes* have been filled, first with *fragments*, and then with *sand*; the whole proceeding from above:—but in greater declivities and narrower passages, many of the *slopes* are divided in their height by abrupt sections; the highest and most ancient parts being in decay, and new *slopes* having been formed under them. This is found in very deep parts of the *chasm*, which receive a great abundance of water in times of flood, and are much wider overhead than in the bottom. In such parts of the *dales*, the first *slopes* produced by their decaying sides, could only be preserved, so long as they did not obstruct the course of the water: for when they came to meet from side to side, they were soon destroyed, and their materials were carried away by the stream. Such demolitions were frequent, as long as the trough remained too narrow to contain a moderate quantity of water: but thereby the decay of the sides was more rapid, as they remained uncovered with *slopes*; and the passage widened: but when, by those repeated demolitions of the *slopes*, they were retired to such a distance, as to be out of the reach of common floods, they rose against the decaying rocks, and vegetation binding their surface; it was no more susceptible of sliding down. However, those first settled *slopes* were not yet safe; in extraordinary floods, they were attacked at the bottom, and afterwards, while they were increasing in height, from the continued decay of the rocks above, their abrupt sections mouldered by the weather: thence *slopes* under *slopes*, the lowest of which were, from time to time, attacked by great *torrents*, till they were removed out of their reach.

18. Such are the general classes of *successive* operations, which our observer clearly traces on the sides of his *dales*; and their varieties in different parts, may generally be assigned to determinable differences in the *original state* of those parts. Some *rocks*, for instance, peeping here and there out of the sloping grounds, betray the original ruinous state of those sides, and shew evidently that the *chasm* has been the effect of a convulsion: immense pieces of rock were, at first, either projecting out of the broken sides, or heaped against them; and now they are almost buried in a quantity of rubbish, which is, or will be in time, bound together by *vegetation*. In every part where those sloping grounds have already their base out of the reach of torrents, they are covered with verdure: the *rain*, which they can only receive from the air, sinks into their porous soil; and being collected in millions of internal channels, it only helps to feed the springs. The most part of those grounds, though from a long time covered with *vegetation*,

tion, still receive rubbish from the steep upper parts; but moss, herbaceous plants, and shrubs, bind successively those layers of new soil into a tenacious crust, unimpaired by the weather. This is the cause why so few large fragments of the still decaying parts of the *dales* are now carried down to the general receptacle: the fragments which, in their first fall, attain the bed of the torrents, or those which are still torn by these from their banks, if propelled as far down as the *vale*, subside there, forming promontory-like accumulations over the general level. Nothing then, but *sand*, is now, in the greatest flood, floated by any of the *side-torrents*, when they meet together in the *vale*; and the whole quantity of that *sand* which cannot remain suspended in water that moves slowly, as does that of the *vale*, is deposited on the overflowed grounds.

19. Our observer has now accomplished the different purposes for which he had undertaken that exact survey of a certain extent of grounds, which, from the *origin* of our *continents*, must have been drained by the same set of *channels*. The first of those purposes was to discover, from the present state of those grounds, and the causes acting on them, the state in which they were *when they came out of the sea*; and he has found, that they were to be intersected by great *chasms*, the sides of which were abrupt, and susceptible of decay by the natural causes acting on our *continents*.

20. His second purpose was, to ascertain the real effects of *running waters* in that *area*, and to distinguish them from those which may collectively be assigned to the *weather*; and in this respect he has found, 1st, That a great impetuosity is necessary for *streams* to carry along any materials heavier than *sand*. 2dly, That a great declivity is required to produce that impetuosity. 3dly, That those *waters* being the result of collected *rain*, become only impetuous by being assembled in *settled* channels. 4thly, That before those *streams*, once settled, can propel any loose *materials*, these must fall in their way, by causes foreign to their own impulse. 5thly, That loose *materials* can only come into the beds of *streams*, by falling from *steep grounds* lying along them. 6thly, That when, either at first or in time, the falling fragments of *steep grounds* find a suitable space for accumulation, they form *slopes*, which rise against the abrupt surfaces, and at last stop their decay. 7thly, That if, for want of a proper space, those *slopes* are at first demolished by *streams*, they themselves, with the decaying grounds, retire thus by degrees to greater distances, till, placed at last out of the reach of their aggressors, they are covered by *vegetation*. Lastly, That it is only during that settling of the *sides* of their *channels*, that impetuous *streams* have loose materials to drive along; that those materials, propelled in great declivities, sub-

side in every hollow place, or are spread in wide spaces which have less declivity; and that the *sections* of those *sediments* exhibit at present the successive work of *running waters* in time past.

21. The third and fundamental purpose of our observer, in analysing those operations, was to discover whether it were possible, by their help, to go back with some degree of certainty, to the *time* when they *began*, and consequently to the *origin* of our *continents*; and he is now satisfied that this view may be attained, by a general *formula*, whose conditions, as pointed out by his *system of grounds*, are the following:—1st, A certain *original state* of things to be traced up from the known *causes* which could alter it.—2dly, A measurable quantity of *alteration*, already produced by those *causes*.—3dly, Continued *alterations* produced by the same *causes*, the quantity of which, in the life of a man, may be measurable.—Lastly, (as a check over those points, when it is in the nature of the object,) a certain quantity of *alteration*, still to be performed in some parts, to reduce them to the same *unalterable* state already produced in other parts. This he conceives to be an incontrovertible manner of inquiring into the *age* of our *continents*: and though he finds it still difficult to determine, with a certain degree of accuracy, those quantities which are to serve as *coefficients* in his *formula*; yet he conceives clearly, from the state of things in that respect, as exhibited in every part of his *system of grounds*, that what has vaguely been alleged for ascribing a very great antiquity to our *land*, is void of any sort of foundation.

22. The only certain way of finding general laws in a class of phenomena, is to begin by fixing on a well-determined phenomenon of the class, and then analysing it accurately. This our observer has done; and thereby he finds himself warranted to conclude, that all the distinct *congeries of channels*, intersecting every *system of grounds*, of whatever extent, whose *waters* proceed at last to the *sea* in one *stream*, were, like that of his *system*, original series of *chasms*, or of other sorts of *hollow tracks*; and that, in the same circumstances, the same operations, which he has observed, must have taken place in those *systems*:—for a great *river* is only a *congeries of less ones*, similar to that which came out of his *vale*; and the private *systems of grounds* whence these small *rivers* proceed, are to the *grounds* pervaded by the great *river*, as the *dales* are to the *vale* in the *system* which he has surveyed. Consequently, all those *streams* have fixed channels, determined by the *original form* of the surface of our *continents*; and since *natural causes* act always in the same manner by the same circumstances, he cannot doubt, that clear *data* for the calculation of the *age* of our *continents*, are to be found along many of those *streams*.

23. In the course of his survey, our observer has taken notice of another class of phenomena, which appears to him clearly expressive of the little *age* of our *continents*. He has found, in the upper parts of his *system*, scattered eminences, consisting of steep decaying *rocks*, which, from their situation, must have constantly been out of the reach of every possible *stream*, ever since their origin as *dry land*; along which he has found undisturbed *slopes*, formed of fallen materials, and rising against their abrupt and still decaying sides. That observation recalls to his mind many elevated *plains*, which also, ever since they have existed, must have been above the level of every *stream*; and on which, however, rise insulated *hills* or *hillocks*, composed of *stony strata*, which, dipping one side into the ground, present their abrupt *sections* on the opposite side. That class of phenomena strikes him as a very important one: for those *eminences* must have existed in a state of *decay* from the *origin* of our *continents*; and the rubbish accumulated under their steep surfaces sometimes bears no resemblance to the surrounding soil. There then *progresses of effects* may be observed, unmixed with foreign causes of any importance; and the above general *formula*, for finding *time past* by *lasting operations*, may be applied to those grounds with more accuracy than along *streams*.

24. The spirit of strict analysis being thus raised in our observer, he conceives lastly this general idea, that all the *causes* which have acted on the surface of our *continents*, ever since they have existed, being known, and the nature of their *effects* being also determined, those *effects* must be easily distinguished from what existed before they took place; and that consequently, a number of such *effects*, (not only of different natures, as proceeding from different *causes*, but even without any connection with each other, excepting that of *time*,) might afford distinct *chronometers*, which, by their reunion, would lead to a *natural chronology*, overlooked 'till now, from a precipitate decision, that it was not to be found.

25. I have now, Sir, under the assumed character of an *observer*, given you a sketch of my own history, in a course of constant observation for above forty years. I conceived, very early, the importance of an exact determination of the *changes* which have happened to our *continents*, from the time of their existence as *dry land*; and very soon also I perceived, that cursory observations could not afford any certain results in that respect. I then began to fix my attention on those parts of the mountains, or other high grounds, which, from their elevation above every possible (either past or present) *stream*, could not have been affected, at any time, but by the direct action of *rain* or *snow*, and by their immediate consequences. There, however,

however, frequently finding the same great excavations, which, in lower grounds, are vaguely attributed to *running waters*, the fallacy of this last idea struck me; and I first concluded, that those excavations existed from the *origin* of our *continents*. There also I could study, without any possible mistake, the effects of all the immediate causes which have acted on the *abrupt parts* of the surface of our *continents*, ever since they have existed; namely, the tendency of those parts to moulder down by the effects of the *weather*; the progress of that *decay*; its tendency to an *end*, when the rubbish is undisturbed; the causes that can disturb it; and the *maximum* of their effects. That preliminary study enabled me, afterward, to distinguish, in other places, the real effects of *running waters*, from the effects of other causes, which are only rendered effectual by certain original states of the grounds, easily traced back; and from that single discrimination of causes, light succeeded to the obscurity in which the phenomena of the surface of the *earth* had been involved by some geologists: for then, rendered attentive to *origins* and *progresses* of *natural operations* on our *dry land*, I found many different classes of them, which fix its origin at a time not very remote,

26. The importance of the final result of those observations, has made me desirous to facilitate them to others, by sketching a plan of researches, and pointing out the objects which are to be examined. That study is, in a great degree, almost within the reach of every man; for there is hardly any country which does not afford some of the classes of phenomena, which may lead to the *age* of our *continents*; and I have known from experience, what interest such a fixed and endless object of observation can spread on the supposed lost hours of *travelling* or *airing*. After a little practice in that kind of observation, the effects of the principal causes which have acted on every part of our *land*, may easily be distinguished: the effects produced by each of those causes, in former times, have left clear monuments: their present operations are seen; and the whole together affords various *measures of time*, which I shall explain.

This, Sir, is the plan of a future letter; in which, following that form, I shall treat of various classes of phenomena, rendered now more interesting by their explained tendency; and which will confine the *age* of our *continents* within very narrow limits.

I am, with due regard,

Sir,

Your most obedient humble servant,

J. A. DE LUC.

I N D E X

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